

Only Gnani can show the path of world

You are not running all this. Anger, pride, deceit and greed; these kashayas run everything, these kashayas are the rulers. Eating, drinking, or getting your children married, everything are under the control of some other authority. You do not have authority. All these kashayas: anger, pride, deceit and greed; are within us, they control everything. When the Gnani Purush gives you the knowledge of the Self, You become free from the control of these kashayas and their entrapment.

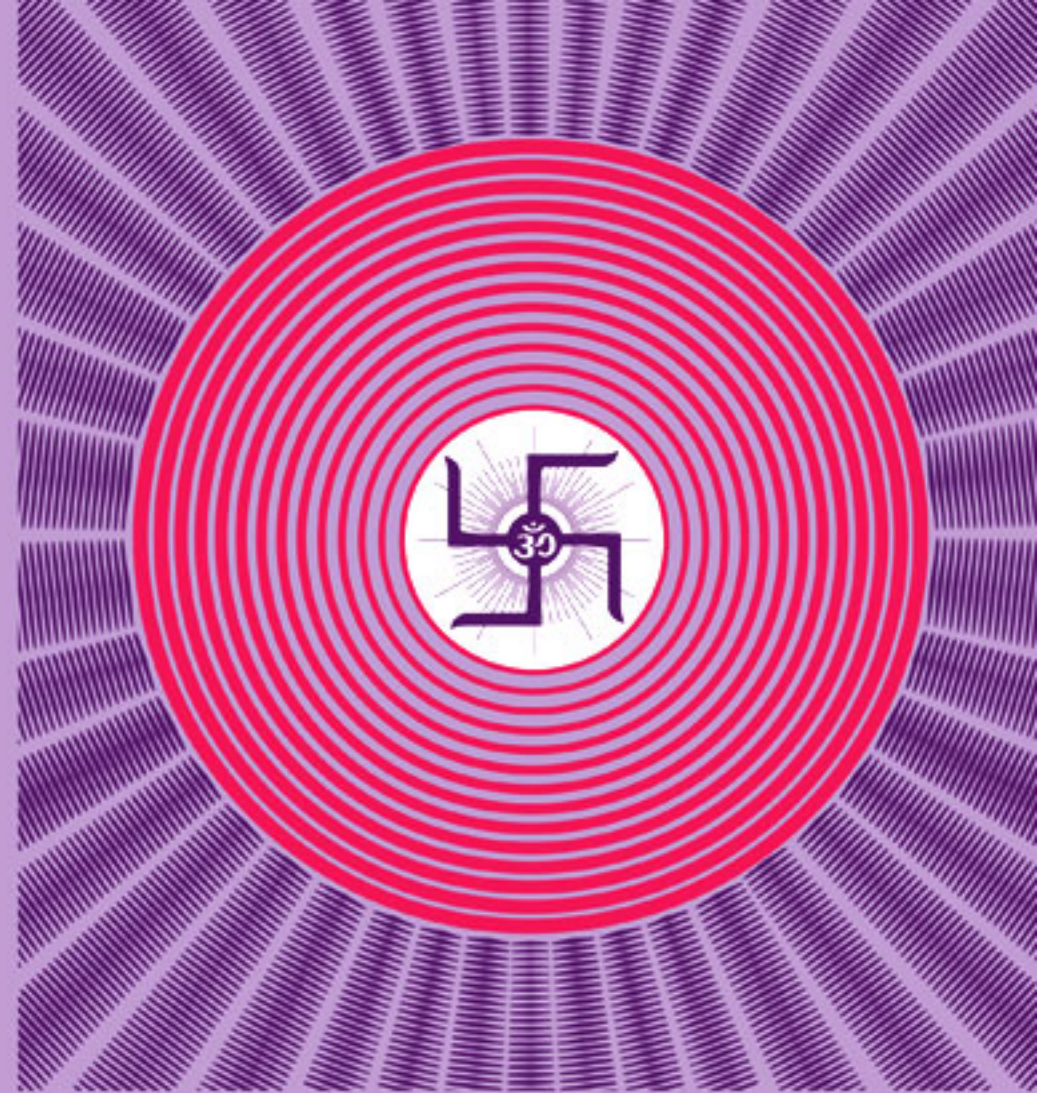
Glory To The Lord

Who Has Manifested Within gnani Purush,
Ambalal Muljibhai Patel

Dada Bhagwan na
Asim Jay Jaykar Ho

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APTAVANI

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Aptavani - 5

As expounded by the
Gnani Purush "Dada Bhagwan"

Originally Compiled in Gujarati by :
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Publisher : Mr. Ajit C. Patel
Mahavideh Foundation
Tri-Mandir, Simandhar City,
Ahmedabad-Kalol Highway, Adalaj,
Dist.-Gandhinagar-382421,
Gujarat, India.
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© : All Rights Reserved Mr. Deepakbhai Desai
Tri-Mandir, Simandhar City, Adalaj-382421
Dist.-Gandhinagar-, Gujarat, India.

Edition : 1500 copies, November 2010

Price : Ultimate Humility
(leads to Universal oneness) and
Awareness of "I Don't Know Anything"

Rs. 70.00

Printer : Mahavideh Foundation (Printing Division),
Basement, Parshwanath Chambers,
Nr. RBI, Usmanpura,
Ahmedabad-380014
Gujarat, India.
Tel. : +91 79 27542964 / 30004823

Trimantra

The Three Mantras that Destroy All Obstacles in Life

Namo Vitaragaya

I bow to the One who is absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living One who has annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and
final liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart knowledge of
liberation to others

Namo Uvazzayanam

I bow to those who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to all saints everywhere who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

This is the highest

Om Namu Bhagavate Vasudevaya

I bow to all who have attained the absolute Self in human form

Om Namah Shivaya

I bow to all human beings who have become instruments for
salvation of the world

Jai Sat Chit Anand

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

'Dadavani' Magazine is published Every month

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

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.



Special note to the reader

- ♦ The word **Self**, with 'S', refers to the awakened Self, which is separate from the worldly soul (non-awakened self), written with 's'. The term **Shuddhatma** (pure Soul) is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. Similarly, any word in the middle of a sentence, with capitalized first letter, or in inverted comas, e.g. 'You', 'Your', at the beginning of the sentence, refers to the awakened Self. This is an important distinction for the correct understanding of the difference between the awakened Self, the Self and the non-awakened self, the worldly self.
- ♦ Wherever the name '**Chandubhai**' is mentioned, the reader should substitute his or her name.
- ♦ Dadashri uses the term 'We,' 'us' or 'our' - meaning the Gnani Purush and the absolute Self within.



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 19th 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 Gnani 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

Deep spiritual discussions on the Self have often been read and heard. Many have pointed towards the ultimate goal of life, but this is like describing a mountain from the bottom of the valley! Large volumes have been published describing, what the truth (*satya*) is, what the untruth (*asatya*) is, what stealing (*chaurya*) is, what non-stealing (*achaurya*) is, what is worth acquiring (*upadeya*), what is worth rejecting (*heya*), what acquisitiveness (*parigraha*) is and what non-acquisitiveness (*aparigraha*) is in worldly interactions. However, the root cause of untruth, violence (*himsa*), stealing, acquisitiveness and rejection is not found anywhere. A rare *Gnani* may have talked about all this in general but if anyone in the current era of the time cycle has explored how the *kashays* (anger, pride, deceit and greed) subtly function in simple events of the day-to-day life; it would be the one and only 'Akram Scientist', the supremely compassionate Shri Dada Bhagwan! In the 'Akram Vignan' that has manifested through Him, there is the publication of the deep knowledge about the Self and the non-Self, the relation between the Self and the non-Self, the doer in this universe, the regulator of the universe, and there is also the exposition of the hidden knowledge of the science behind interactions in the worldly life, interactions that are accepted by everyone and are clearly experienced by everyone in their daily life. Most revered Dadashri's speech does not flow out as a lecture, as an address or as preaching. This is a science that emerges as a taped record, the science that gives complete solutions to actual questions arising from the seeker about life, from those desirous of Self-realization and from those who are thinkers! Here, there is no criticism nor is there a long and boring lecture. The answers to the questions are heart touching; they shatter the intellect and bring forth the direct vision of the Self! This is the unparalleled wonder of the great *Gnani Purush* (the perfectly enlightened One free from all worldly attachments).

The *Gnani Purush* is regarded as the ‘observatory’ of the world. The definitive answers to countless questions from thousands of people have instantly arisen from this observatory in a natural way, whether they be questions about *tattvagnan* (the knowledge about all aspects of the Self and the non-Self), about interactions in the worldly life or about daily activities of the animals and birds!

One great student of *tattvagnan*, impressed with the excellence of the most revered Dadashri’s answers, asked, ‘Dada, where do you find answers to all these questions?’ and Dadashri answered with a smile, ‘I don’t speak this from reading. I speak this after “seeing” it in absolute knowledge (*kevalgnan*).’

Another person asked Him, ‘Dada, you answer so many questions and yet, not a single mistake is found anywhere; what is the reason for it?’ Dadashri replied, ‘It comes out of this “tape”, if I try to speak there will be many mistakes!!!’

This is the direct experience of the vivid vision of complete egoless state!

Dadashri, the embodiment of compassion, has no sect, faction or organized religion, neither is there any kind of refutation or establishment; nor does He establish a religious throne (*gadi*) or a holder of that throne (*gadipati*)!!! He has the sole compassionate intention that, the living beings of this world get absolute freedom from their unbearable internal sufferings and become established in the infinite bliss of the Self! If, as a result of the effect of merit karmas, anyone reaches Him and recognizes Him as the incarnation of *Gnan*, that person will get salvation! Otherwise, how can the common vision understand this magnificent Soul; straight, simple, natural, and dressed in a coat and a hat? For that is needed the keen eye of the ‘jeweler’!

The manifest speech that has flowed from the supremely compassionate Dadashri’s mouth has been accurately compiled

with the sincere purpose of publishing it for the people with the aim that the world come to know Him and get the benefit of His extremely rare *Gnan* and thus attain constant *samadhi* (the state of absolute freedom from any effects) amidst situations of physical (*vyadhi*), mental (*aadhi*) or outside troubles (*upadhi*). This, thousands of people with credit karmas like us have attained!

Jai Sat Chit Anand

- Dr. Niruben Amin

PREFACE

All five senses are in their individual functions. The mind (*mun*), intellect (*buddhi*), *chit* (vision and knowledge), and the ego (*ahamkar*) are also in their individual functions (*dharma*). Then who has failed to remain in its own function? The Self has. The ears hear and one believes, 'I am hearing'. The eyes see and one believes, 'I am seeing'. Similarly, one believes the function of each of the senses as one's own. The function of the Self is to 'see', to 'know', and to remain in the absolute blissful state. Instead, one misses the function of the Self and enters into the functions of others. One believes the religion (*dharma*) of the non-Self to be one's own and has forgotten one's own religion! When the one with the experience of the Self (*Atma-anubhavi*) imparts the awareness of the Self to the seeker; he attains the awareness of the religion of the Self and then one automatically stops believing the religion of the non-Self to be one's own religion. Once he is in the religion of the Self, liberation (*moksha*) prevails here and now for him!

Mithya drashti (wrong vision) is to believe that which one is not.

Samyak drashti (right vision) is to believe what one really is.

Attempt at knowing worldly matters is *mithya gnan* or *agnan* (wrong knowledge; relative knowledge or ignorance). Once the wrong faith (*shraddha*) sets in, the knowledge (*gnan*) resulting from it will be wrong and therefore the conduct (*charitra*) will be wrong. Once the Self is known; that is *samyak gnan* (right knowledge).

Intent (*bhaav*) is charge (cause of new karma) and incidents that happen are discharge (effect of past causes). By making a *bhaav* to steal, one charges karma for stealing and this gives effect in the next life. Then, on the basis of this effect, he

steals! And while stealing, if he repents for his intent and actions, if he does *pratikraman* (to recall the hurt caused, repent for it and resolve to not repeat it); he becomes free from it! In the path of *Akram Vignan*, one becomes free from both *bhaav* (intent) and *abhaav* (lack of intent) and becomes the Seer and the Knower.

Every living being is flowing forward in the current of life. No one is a doer here. The doer that appears to be the doer is an evidentiary (*nimit*, instrumental) doer, not an independent doer. If one were an independent doer, one would be in permanent captivity (bondage). The evidentiary doer can never be made captive. The world naturally goes on as a result of forces of natural circumstances. Only the wrong belief, 'I did it', arises in this! Because of this wrong belief of doership the seed of karma for the next life is sown!

That is why renowned saint Akha Bhagat said:

'Jo tu jiva toh karta hari; jo tu Shiva toh vastu khari.

If you are mortal then God is the doer; if you are Self-realized then it is the right state.'

'Karta mitey toh chhutey karma, ey chhe mahabhajan no marma.

If doership leaves, karmas leave; that is the essence of the highest quest.'

In the ignorant state (*agnan*, not Self-realized) the self (*atma*; soul) is the doer of discharge karma, due to unavoidable worldly interactions. The relative self is *sachar* (mobile); it is the 'mechanical' self, and the real Self is *achar* (still). The whole world is trying to stabilize the relative self, which by nature is unsteady, so how can it be stabilized? My Self is still and all the rest is only the unsteady relative self and it is completely separate from Me; only this much is to be known. After that the relative self will remain as the relative self and the Self will remain as the Self and both will remain separate!

To believe 'I know' after reading the scriptures boosts the ego; and then, where will one go? If he meets the *Gnani Purush* (One enlightened in the knowledge of the Soul and the universe, who is free from ego and all worldly attachments and enlightens others), he attains salvation.

Who is the one that is in bondage? It is the ego, and that is the one that needs to be liberated. The Self is already free. Because of ignorance one believes, 'I am bound', and after attaining *Gnan* he becomes free! Then the ego is gone. Once the ego is gone the wrong belief, 'I am doing, he is doing, they are doing', goes away!

If the relative self (*prakruti*) is doing something crooked, You correct it from within. If the relative self gets angry, you do *pratikraman* (the process of reversal from hurt caused through mind, speech and body, by recalling it, repenting and resolving never to repeat it. This is to be done in the precise manner as shown by Dadashri) within. Once you correct it within, no matter what the *prakruti* does, You are not responsible for it. The relative self is absolutely separate, and You are to keep it separate. You are not to get involved in the troubles of the non-Self. The relative self keeps opinions and You are to become free of opinions.

What is the way of the *Vitarags* (absolutely enlightened Ones)? Simply saying, 'They are wrong, they are making mistakes', causes bondage! There, one must not give any opinion whatsoever. Your Vision must not be spoilt at all!

In the path of *Akram Vignan* (the spiritual Science of the stepless path to Self-realization) all liberties are allowed. Dadashri gives a guarantee that there is no bondage of karma anywhere, with the exception of one danger zone and that is the entry into sexuality that is not rightfully yours.

There is a vast difference between abhorrence (*dwesh*)

and dislike (*abhaav*). Dislike is in the mind. The *Gnani* too has likes and dislikes! And abhorrence is egoism. Dislike is the result of opinions rendered in the past life, and it leaves with *pratikraman*.

Mind should not to be suppressed. One is to pacify it by way of explanations and conciliation.

Yamraja (God of death) too becomes subservient to *saiyami* (the one who has conquered all anger, pride, deceit and greed). This means he is not afraid of even death!

When something comes in memory, it is due to *parigraha* (acquisitiveness). To move away from the Self is *parigraha*.

Self-realization is attained through *Akram Vignan*, which in turn dissipates anger-pride-deceit-greed! One's worldly interactions become pure and upon seeing this, the world is filled with wonder!!! One can see such worldly interaction with revered Dadashri. One learns only by seeing this interaction.

Absolute humility (*param vinaya*) arises the instant Self-realization is attained! Final liberation is through absolute humility and not from actions (*kriya*). There is humility in the temples. Absolute humility is attained from the *Gnani*, and this in turn yields two rewards: the highest quality of worldly life (*abhyudaya*) and the best progress on the path of liberation (*aanushangik*)!

You should not talk negatively about the one to whom you are subservient with humility.

The *Gnani* only looks at the intent, not the actions.

If one person kills another, the first stage application of *Gnan* is that this is being done by the relative self, it was due to an account of karma between the two involved, or that it was due to the coming together of scientific circumstantial evidences, etc. However, the ultimate stage of *Gnan* is that the Self never dies, only the perishable things continue to perish. Therefore, the

world is flawless (*nirdosh*), the one who kills is faultless, the one who dies is faultless, and the one who saves the dying is also faultless!

The root of all misery is ignorance (*agnan*). Because of ignorance there are *kashays* (anger-pride-deceit-greed) and it is verily the *kashays* that bite and sting you day and night!

After Self-realization rituals such as chanting, penance, etc., are no longer necessary. Just remaining in the *Agnas* of the *Gnani Purush* brings *moksha*.

Only upon meeting the *Gnani* can a separation within be attained and only then is one able to ‘see’ within, and because of this one becomes free.

When the *Gnani* speaks of the experiences of the Self, the intellect grasps it, but that too, only when one listens to the *Gnani*’s direct speech that the intellect becomes *samyak* (right), and only the *samyak* intellect can grasp it; otherwise it does not pass beyond the ears. The *Gnani*’s words flow after having touched the absolute Self and that is why they are able to touch the listener; it breaks down all the barriers and consequently his mind, intellect, *chit* and ego are able to accept them. People’s words are spoken after they have touched their mind; therefore, they only touch the listener’s mind.

When there is involvement in circumstances, there will be uneasiness and when one dwells in the Self, there is continuous steadiness! The Self ‘knows’ the state of the non-Self complex and the Self stays the Self. Thus, all the barriers are broken down and everything is cleansed.

The *Gnani* is always in a state that is detached from the body. He is only in the Knower-Seer state. Therefore, no pain can touch Him at all. The nature of the Self is such that no pain can touch It!

The one who lays awake all night long after getting hurt

and does ‘invention’ (analyses of his situation and looks for solutions) will make spiritual progress. The progress of the one remaining in comfort (no worldly problems) will be clouded.

To attain *moksha* is the right of every human being. One only has to surrender to the *Gnani*.

In the current time cycle *Akram Vignan* is the last train to *moksha*; whoever grabs this opportunity will quickly attain *moksha*. After this there is no hope for thousands of years!

Changes in lifespan cannot be made by anyone, whether one is a saint, a highly evolved Soul, a *Gnani*, or a *Tirthankar*.

In *samadhi maran* (death while being in the state as the Self) physical pain will not torment him at all. His final hour will be one of absolute *samadhi* (state of being unaffected despite all external and internal turmoil and being the Self). All those who have received Self-realization through *Akram Vignan* will see Dadashri in their final hour or they will only have the awareness of ‘I am pure Soul’. The body complex will be experienced as a separate entity; the one dying will be experienced as a separate entity. A balance sheet of the entire life will present at the time of death.

The *Siddha Bhagwants* (absolutely enlightened Ones without a body) are located only in the *Siddha Kshetra* (location at the crest of the universe where all absolutely liberated Souls ultimately reside). They are in absolute knowledge (*kevalgnan*). They are in eternal infinite bliss (*param sukh*) and they are able to ‘see’ and ‘know’ the entire universe.

‘To see the pure Soul’, what does it mean? The Soul cannot be seen with these physical eyes. If a valuable diamond is placed in a box and the box is closed, it will be in the awareness that, ‘there is a diamond in this box and it is of such and such kind’; similarly, after attaining Self-realization, the mind-intellect-*chit*-ego will all accept that, ‘I verily am pure Soul and everyone

else is pure Soul'; then there will be no doubt!

Worshipping the *Gnani* is same as worshipping the pure Soul, and it is the same as worshipping the absolute Self (*Paramatma*), and that worship is the cause for *moksha*.

What is the experience of the bliss of the Self like? How can one know it? The hallmark of the bliss of the Self is that there is constant *nirakudata* (freedom from internal and externally induced agitation and perplexity). If any perplexity or uneasiness is experienced, then know that the awareness as the Self (*upayog*) has been missed. Whether the experience is that of suffering of pain (*ashata-vedaniya*) or experience of pleasure (*shata-vedaniya*), the 'knowing' of these is the experience as the Self.

Who has bodily pain? It happens to the body, not to the Self. That too is *vyavasthit* (scientific circumstantial evidences). When there is experience of suffering (*vedana*), You have to comfort 'Chandubhai' and talk to him, 'Do you have a bad headache? It will get better soon!' And if you say, 'I am in pain', then it clings to you. Change the dictionary. Pain is pleasant and pleasure is unpleasant. Just 'know' that, 'All these experiences of pain and pleasure are happening to the neighbor.'

As the pure Self, One should start the interaction of being separate with the relative self (*prakruti*). Remain separate from the relative self and talk to the relative self, like a warrior; then the tormenting of the relative self will go away. Stand 'Chandubhai' in front of a mirror, pat him on the back and talk to him, comfort him.

The Lord has said that Knowledge, vision, conduct and penance (*Gnan*, *darshan*, *charitra* and *tapa*) are the four foundation pillars of *moksha*. The highest outer penance is that of *unodari* (eating less food than what one has the appetite for). And for final liberation, inner penance is required. Inner penance

means that, at the time of terrible pain You remain in the home department and do not move away from being the Self. No shifting in the relative self happens whatsoever; that is the penance to be done! Being firm in, 'All these are results of the non-Self, they are not Mine', is the penance. And that is what gives *moksha*! Knowing that the suffering is of the non-Self leads to the continuous 'knowing' of this. And if it is felt that, 'this is happening to me', then one has to suffer. Furthermore if it is expressed that, 'I can't tolerate this', the suffering is multiplied tenfold! The effect (*asar*) happens according to the words spoken. There (where suffering is concerned) you get the work done with chivalry.

Just look at what the nature of the Self is like! It immediately becomes what it envisions. If it envisions one with happiness, it becomes happy, and if it envisions being sad, it becomes sad! Therefore, be aware that envisioning of sadness does not arise. You should not say, 'my head is hurting'; there you can only say, 'Chandubhai's' head is hurting!' Do not become engrossed with the results that happen to the non-Self.

The *Gnani* as well as the *Tirthankars* are subject to the suffering of pain (*ashata-vedaniya*), but they simply 'know' the suffering; they 'know' it through absolute knowledge.

The *chit* is only to be kept in the Self, not in the suffering or in temporary things. When the *chit* remains in the eternal it becomes pure. Thereafter one becomes a *videhi* (beyond the body complex). The energy of the Self is only in the realm of the Self. Once that arises the work is done.

What is known as obstinacy (*aadayee*)? Say a person makes a mistake and he is aware of it but if someone asks him why he made the mistake, he will respond by insisting that it was the right thing to do; that is known as obstinacy. If he is aware of the mistake and covers it up; that is considered the biggest form of obstinacy.

There are two types of prizes. One is to win a lottery and the other is to be robbed; both are scientific circumstantial evidences.

The one whose speech is never associated with sect based divisiveness and entrenched opinions, where the speech is absolutely about the Self, is known as the absolute Self (*Brahmaswaroop*).

There are infinite Souls. In the final liberation state each and every Soul is separate and remains in eternal bliss of the Self.

The entire worldly life and its interactions are in the form of discharge (*galan*) and it is scientific circumstantial evidences (*vyavasthit*). All five senses are subject to unfolding karma effect (*udayadhin*).

What causes bondage of karma? The very belief, 'I am Chandubhai', is the root cause of bondage of karma. One only has to understand the facts. This is a science.

When thoughts happen and they torment you, You are only to 'see' them as separate. Thoughts arise in the mind. The mind will say, 'What if the car collides?' There You are to simply 'see' the thought and sit in the car peacefully and not get engrossed in the mind. When excessive pain happens tell it, 'Go to Dada.'

The intellect (*buddhi*) does not let you get out of the worldly life. The intellect shows where profit lies and where loss lies; it causes inner burning. The inner burning stops forever when one is graced by the *Gnani*! Where there is right intellect (*samyak buddhi*) there are no sect based opinions! There is no divisiveness of, 'This is mine and this is yours'!

The 'outer' intellect is 'mechanical' and the 'inner' intellect is what makes one independent. That intellect too is 'mechanical'.

The independence it gives you leaves no superior over you. The 'mechanical' intellect gives worldly things.

'Who am I? What is the basis of my existence?' It is imperative to know *adhaar* and *adhaari*, meaning what support is and what being supported is. 'What is worth doing in the world, what is not worth doing', 'what is to be known and what is not to be known'; only this much needs to be understood.

Viraha (pining, the fire of separation from a loved one) means there is no state of ease; it is only then that one becomes free from the worldly life. The pining of separation should be for the *Gnani*. This separation generates 'electricity' within and it energizes the Self! *Viraha* is considered a very valuable thing. Those who have come to know the *Gnani*, for many an era, come to have *viraha*. Such individuals are bound for *moksha*.

Our real nature is *Sat Chit Anand* (*sat* – eternal, *chit* – knowledge and vision, *anand* – bliss). The *Gnani Purush* fractures your wrong belief and establishes the right one. After that You attain the awakened awareness, 'I am pure Soul'; You attain *Gnan* and then there is constant awareness! After that illusion (*maya*) and illusory attachment (*moha*) go away.

The illusory attachment (*moha*) Gautam Swami had for Lord Mahavir Swami is called *prashasta moha* (praiseworthy and the best kind of illusory attachment). With that all worldly illusory attachments get destroyed and *moksha* is surely attained. Praiseworthy *moha* means attachment that happens for the one who will take You to *moksha*. It is not harmful *moha*. It will result in *moksha*; there may be a slight delay, but so what? Attachment for the *Vitarags*, attachment for the things that impart non-attachment (*vitaraagata*) is called *prashasta moha*.

Where there is doubt (*shanka*), there is the invasion of a cyclone! And for final liberation one has to be entirely doubt-

free (*nihshank*)! Be doubt-free about the Self. That freedom from doubt can only happen when the *Gnani Purush* gives the knowledge of the Self! Then there will be no charging of new karma!

If you want to progress in the world, you follow the path of intellect (*buddhi*) and if you want to attain *moksha*, follow the path of not using intellect (*abuddha*)! The wrong intellect (*viparit buddhi*) turns into the right intellect (*samyak buddhi*) through *satsang* with the *Gnani* and it takes you to final liberation! When one becomes entirely free from intellect, absolute knowledge will be attained. There is no use for intellect to attain final liberation.

Swachhand (to act according to one's own intellect in matters of salvation and spiritual progress) can't be stopped without the *Agna* (instructions of the *Gnani Purush*), and unless *swachhand* is removed there will be no *moksha*. Therefore, the *Agna* of the *Gnani* is religion (*dharma*) and it is also penance (*tapa*)! The worship with understanding of the *Agna* is the only way to *moksha*. Practicing *yoga* gives concentration; there is steadiness of the mind for a little while. And if it becomes above normal, it will cause great afflictions. It will boost the ego and create a distance from the Self.

A witnessing state (*sakshibhaav*) is through the ego! If someone swears at you and you feel bad, that is the proof that the ego is operational within. Witnessing is a stage in the *Kramic* path (traditional step-by-step path of spiritual progress). In the end one has to be the Knower-Seer (*Gnata-Drashta*).

To follow according to one's own intellect in the matter of the Self is called *swachhand*. It creates obstacles in the path of *moksha*.

It does not need to be brought into conduct (*vartan*); it has to be fitted in understanding (*samaj*). Conduct (*vartan*)

verily is the fruit of understanding! That which is understood, but has not resulted in conduct, is called vision (*darshan*), and when it comes into conduct it is called *gnan*. Who is the mother of *gnan*? Understanding (*samaj*) is the mother of *gnan*. From where is one to attain that vision? From the *Gnani Purush*. Complete understanding (*samaj*) is absolute vision (*keval darshan*) and when it manifests in conduct, it is absolute knowledge (*kevalgnan*)!

Where anything needs to be done; it is not the path of *moksha*. Where one has to understand, that is where the path of *moksha* is. The path of *moksha* is easy (*sahelo*), simple (*sarad*) and without any effort (*sugam*). So, get Your 'work' done.

Once it is understood that, 'this is wrong', the wrong will leave by itself. As the understanding establishes, the *gnan* (knowledge) arises. That which comes in conduct (*vartan*) is called *charitra*. Right conduct (*samyak charitra*) can be experienced through the senses and absolute conduct (*keval charitra*) is beyond the senses and it is part of *Gnan*.

Vision (*darshan*) is considered higher than faith (*shraddha*). Faith may change but vision (*darshan*) never changes! And the intuitive insight (*sooj*) that arises within is a natural gift. Intuitive insight is the balance sheet of the experiences of infinite previous lives!

When two people talk, it is talk (*aakhyan*) and when talking to a large group, it is a lecture (*vyakhyan*)!

Be alert and aware when circumstances are favorable (*anukud*). Favorable circumstances make one slip downward spiritually and unfavorable circumstances (*pratikud*) keep one alert!

The intent, with which karma is charged, will be the intent during the discharge of karma. If the karma was charged with

a cruel intent, cruelty will be there in the intent during discharge of karma!

Salvation is not from scriptural knowledge; it is from the experiential *Gnan*. The experience of *Gnan* can only be obtained from the *Gnani Purush*, who is the embodiment of absolute experience of the Self. Scriptures do not point out our mistakes, they address everyone in a common format. Does a picture of a lamp give light? The limitation of scriptures is like that of a drawing of a lamp. True light can only be given by a *Gnani*, who is the enlightened lamp!

Where there are *kashays* (anger-pride-deceit-greed), there is *parigraha* (acquisitiveness), and where there is no *kashay*, there is *moksha*! After attaining *Gnan*, in the *Akram* path, *kashays* do not occur, because karmas are not bound here (because You are a non-doer). *Kashays* leave upon Self-realization.

What is the reason for attending *satsang*? It is only to understand this much: 'nothing is to be done'. Continue 'seeing' the result that unfolds!

The theory of destiny (*niyativaad*) is that the flow of living beings in this universe is going on according to some rule of destiny. But destiny is not the only reason. Other reasons such as time (*kaad*), intrinsic nature (*swabhav*), self-effort (*purusharth*) and fate (*prarabdha*) also come into play.

After attaining Self-realization in *Akram Vignan*, the *chit* becomes pure. Pure *chit* is pure Soul (*shuddha chidroop*) and that is the '*shuddha Atma*' (pure Soul). When most revered Dadashri gives *Gnan*, the *chit* becomes completely pure. And only because of that the awareness (*laksha*) 'I am *Shuddhatma*' is always there!

Wherever the ego leaves, there arises *nirakudata* (the state beyond all suffering).

The belief, 'I am Chandubhai', gives support to the *prakruti* (the non-Self complex). That support leaves when the *Gnan*, 'I am pure Soul', happens. Thus that thing, the ego, falls off when it becomes supportless. When the ego falls off one becomes the non-doer (*akarta*).

How can one go to Simandhar Swami in Mahavideh Kshetra? By following the Five *Agnas* of revered Dadashri.

What is the difference between the Self (*Atma*) and the *pudgal*? The Self is the sole eternal element and the *pudgal* is of infinite *parmanus* (subatomic particles). The *pudgal* is *vibhavik* (that which has arisen out of a third or extra intent), whereas the Self is *swabhavik* (original nature). The *pudgal* is subject to *puran* (intake) and *galan* (output).

Nothing is to be done. One is only to become deserving of the *Gnani's* grace (*krupa*). What obstructions come in the way to become deserving of that grace? Our obstinacies (*aadayee*)!

The effect of discharge karma (*dravya*) does not change. If the intent (*bhaav*) changes, one can become free. One may not stop stealing, but if his intent behind the stealing changes, then he will stop! By doing *pratikraman* the intent changes and that karma gets purified and comes to an end!

The world is caught up in trying to remove ego. Dadashri says that there is no need to become egoless. What is needed is for one to only know the answer to 'Who I am?' There is no egoism at all in the Self. You are not 'Chandubhai' and yet you believe, 'I am Chandubhai', and that is ego.

What is the reason for the *kashays* (anger-pride-deceit-greed), for becoming angry and irritable? Ignorance (*agnanta*). Because of ignorance the ego, attachment-aborrence (*raag-dwesh*), happens constantly! Therefore the root cause of worldly life is ignorance!

Who is wealthy? It is he who has a royal and sharing mind. He will spend money whether he has the money or not. Money changes hands every eleven years. If no new cash comes in for eleven years, even a millionaire will become poor! How did people preserve their wealth in the old days? Dividing the wealth in four parts: they bought property for twenty-five percent of their wealth, they invested twenty-five percent in gold, they put away twenty-five percent to earn interest and they invested twenty-five percent in their business. One will never become insolvent with this system!

When big business loss happens, one should know that the effect of karma of sin is manifesting. Therefore he should stop hectic undertakings in business and peacefully be in *satsang* and do the most for the Self. At such a time any undertaking will prove to be futile!

People refer to the physical body as being *chetan* (animate, life-spirit). They call that which does work, talks and walks, *chetan*. But true *Chetan* does not perform any activities at all; to 'know' (*jaanvu*) and to 'see' (*jovu*); only these two functions are that of the *Chetan* (the Soul, the Self). Everything else is of the non-Self (*anatma*)! Even speech is *mishrachetan* (a mixture of the Self and the non-Self); it is the 'mechanical' self. Speech is not the Self. The Self is stable; it is permanent. Everything else is mobile and temporary. The meaning of 'mechanical' is that it is unsteady; it is mobile (*sachar*). The Soul is still (*achar*) and the universe is mobile-still (*sacharachar*)!

When the *chit* becomes pure, it is the same as the interim Self (awakened Self, *antaratma*).

At first conviction (*pratiti*) is established that, 'I am pure Soul'. This results in awareness (*laksha*). Thereafter, in order to establish the experience of the Self, one has to remain absorbed in the Self. But as long as pending karmas remain to be settled, one cannot remain as the Self. Therefore this is called the state

of 'interim government' (*antaratma*). When all karmas are discharged one becomes *Parmatma* (the absolute Self). After attaining the pure Self all tendencies (*vruttis*) of the *chit* flow towards the Self.

Whether the *chit* is kept in the pure Soul or in Dada Bhagwan, it will remain pure. *Chit* that is wandering around in worldly matters is called impure *chit*; it is *mishrachetan* (mixture of the Self and the non-Self), and when the *chit* becomes pure, it is the same as pure Soul. Once the *laksha* (awareness), 'I am pure Soul' has set in; that verily is Self-realization and that is considered the interim state of the Self (*antaratma dasha*).

What is the difference between *chit* and *pragnya*? *Pragnya* is the direct light of the Self. The *chit* wanders around, however, after it becomes pure, it does not wander. *Pragnya shakti* (liberating energy of the Self) does not go out of the body. *Pragnya* is a part of the Self; it is a direct energy; it keeps *Gnan* separate from ignorance (*agnan*) at all times!

By understanding that which is in the understanding of the *Gnani*, the total karma of the illusion (*mohaniya karma*) can be destroyed. 'Avoid clashes'. It is only when one becomes free from all prejudices, that one attains salvation.

After attaining Self-realization, through *Akram Vignan*, the awareness, 'I am pure Soul', should remain. It should be in the vision that, 'in every living being there is pure Soul', whether that living being is the one who insults you or the one who has picked your pocket! After knowing the Self everyone has to settle with his *pudgal* (non-Self complex) and its interactions. Every individual has the obstruction of the religion that he follows and that is called the religious *pudgal*. A Jain has a Jain *pudgal*, a Vaishnav has a Vaishnav *pudgal*; which is the obstruction in the path of *moksha*. *Moksha* is only possible when these *pudgals* are settled.

The *Gnani* has very little *charitra moha* (illusory attachment in discharge) left. However, those under the shelter of the *Gnani* have to settle this karma. *Charitra moha* gets settled in proportion to the 'files' that get settled. *Charitra moha* can only be discharged with focused awareness as the Self (*shuddha upayog*)!

Karma is not bound from doing any action; it is bound by the inner intent (*bhaav*)! A donation of five hundred thousand dollars does not result in the binding of merit karma but if at the time of giving, the meditation was that of, 'I had to give it due to pressure from the society or else I would not give even five dollars'; then this charges a new karma. The effect of this karma will be that he will not be able to give even five dollars in his next life. On what basis does this meditation happen? It is based on one's inner 'development'.

What is religion (*dharma*)? What is *artha* (material wealth, meaning)? What is sexual desire (*kaam*)? And what is liberation (*moksha*)?

Swarth (selfishness) is generally referred to as worldly selfishness and the application of this meaning starts from selfishness at the worldly level all the way up to the ultimate level of selfishness about the Soul. *Swarth* (being selfish) for the Self is the ultimate meaning. Such a selfish one is the rare *Atmagnani* (the one with full knowledge of the Self). That which takes one towards worldly selfishness is *sakaam* (with expectation of worldly rewards), and that which takes one towards the ultimate meaning, the Self, is *akaam* (without doership). What is religion (*dharma*)? That which makes one wander life after life is auspicious religion (*shubha dharma*), pushing away that which is wrong and non-religious (*adharma*) is called auspicious religion (*shubha dharma*). And what takes one to *moksha* is pure religion (*shuddha dharma*). Giving donations, doing service, giving help to others, etc., bind credit

karma (*punya*) and that is relative religion. And that which frees one from credit and debit karma is Real religion. Final liberation is getting freedom from all attachments of the worldly life and attaining the state of *Siddha* (absolutely enlightened Ones without a body). For the one who desires freedom, nothing in the universe can bind him! There is no doer in the universe, not even God. The universe runs on scientific circumstantial evidences!

Worshipping child Krishna takes one to *Vaikunth* (that which contains the *chit* tendencies). Devotion to *Yogeshwar* Krishna (Krishna as the enlightened One) along with Self-realization leads one to *moksha*. Lord Krishna has used the word 'I' in the Bhagwat Gita for the Self. He has not used it for His relative self, the friend of Arjuna.

There are two types of meditation. One is the meditation associated with the body complex (*pudgal*), such as meditation of the *kundalini* (corporeal energy), meditation of a *guru*, meditation of a *mantra*, etc., and the other type of meditation is the meditation as the Self. This meditation leads to the *nirvikalp samadhi* (the egoless state).

Nirvikalp is a state of no 'I-ness'. *Nirvichaar* is a state without thoughts, a state like a stone; Except for a *Gnani*, *nirvikalp* state cannot be found anywhere.

Sankhya and *yoga* are the two wings on which one can fly to liberation. *Sankhya* means to know. To know the mind, speech and body and to know the intellect, *chit* and ego is called *Sankhya*. Without *yoga*, without the devotion of the mind (to the *guru*), one cannot make progress.

'Shiva' means *kalyan swaroop* (the enlightened One who liberates others).

Samadhi is freedom from any effects of difficulties of body (*vyadhi*), of mind (*aadhi*) and from external situations (*upadhi*).

The light seen during meditation is *gneya* (thing to be 'known') and the Knower (*Gnata*) of that is the Self, and the Self is the Knower.

The purpose of human life is to attain liberation! And for that, one should find a *Gnani Purush* and with his grace, the purpose is fulfilled. Pure Soul (*Shuddhatma*) and circumstances (*saiyog*); only these two are there in this universe. And every circumstance, by nature is prone to dissociate. When one surrenders all circumstances, *moksha* happens.

The one who does not have *artadhyan* (meditation that hurts the self) or *raudradhyan* (meditation that hurts the self and others) is in the state of *samayik* (being the Self and 'seeing' the self) for the whole day. In the path of *Akram Vignan* one can remain in *samayik* all the time. For the one who cannot get rid of *artadhyan* and *raudradhyan*, to sit in a forty-eight minute *samayik* and remain free from the former two, is said to have done a true *samayik*. However, in order to do this, before sitting in the *samayik*, one has to make a resolution of, 'Oh God! I, 'Chandubhai' am surrendering to you my name, my body, my self, my illusion and everything. Please give me a *vitrag* (absolutely unattached) state while I am doing *samayik*!'

What are the attributes of the one who will become a *Tirthankar* (the absolutely enlightened One with a human body who liberates millions)? Such a One has a continuous desire for salvation of the world, and there is no other desire at all; this intent of salvation of the world remains the same no matter what type of food, drink, dwelling or bedding is available. Only those who have attained their own absolute salvation can help others attain the same. Only such a one can make such intent for the salvation of the entire world. One can arrive at that stage if one remains in the *Agnas* of the *Gnani* and becomes deserving of His grace.

What does the Swastika symbolize? The four wings indicate entry into different life forms (*gati*; life forms as a human, animal, in hell and celestial); and the center signifies *moksha*!

'The physical body that you see is not Dada Bhagwan! The one that you remember is true Dada. What you see is A. M. Patel. And the one manifested within him as the absolute Self is Dada Bhagwan! One living as the physical body (*dehdhari*) cannot be called God. The body is mortal and the absolute Self is immortal; it is eternal. Dada Bhagwan manifested in me, when I was sitting on a bench at Surat station, in 1958!' - Dadashri.

The worldly interactions of saints are auspicious and inauspicious (*shubha-ashubha*). The worldly interactions of the *Gnani* are pure (*shuddha*). The worldly interaction that comes to an end, it is considered as having become pure. A *Gnani Purush* is the absolute Self in a human body (*dehdhari parmatma*). He who has not a single gross or subtle mistake is a *Gnani Purush*.

One meets such a *Gnani Purush* when one's merit karmas of the highest kind come about to bear their fruit. Such a *Gnani Purush* has manifested in this era of the time cycle! He is the most revered Dadashri! Many people have reservations about taking Dadashri's *Gnan* when they already have a *guru*. With regards to this, Dadashri says that one should continue with his *guru*. One needs a *guru* for guidance in worldly interactions and for *moksha* (liberation) one needs a *Gnani*. A *guru* is the one who teaches the religion of the worldly life. *Gurus* are saints. They help you become free from the bad deeds, and help you towards doing good deeds. However, they cannot make you attain the Self; the *Gnani Purush* gives *moksha*, within one hour; like cash in hand!

What is the difference between a devotee (seeker) and the *Gnani*? It is like the servant and the ultimate master.

The *Gnani* comes into the world bearing great karma of getting fame and name (*yashnaam* karma). Because of these karmas, the material needs of people are fulfilled. But in that, the *Gnani* does not do anything at all.

The *Gnani's* toe is the solvent for dissolving the ego and it is from this location that the liberating energy reaches you, when you place your forehead there. The *Sarvagnya* (the One for whom nothing remains to be known) is the One, who not even for a *samaya* (time's smallest measure), stays in the non-Self and is always in the *samaya* of the Self. For Dadashri all karmas are alien. Dadashri says that for Him there is shortage of only four degrees in attaining absolute enlightenment. This is due to the current time cycle of *Kaliyug*!

The only qualification needed on the path of *moksha* is absolute humility (*param vinaya*) and 'I don't know anything'. Lack of humility towards the *Gnani* creates obstacles to one's own *moksha*.

One should only know about the place where he is going, nothing else is worth knowing. Are *arati* (lamp waving ceremony), *bhakti* (devotional chants) and such acts not called actions (*kriyas*) in the path of *Akram Vignan*? No, because here one does not become the doer. One remains separate and makes the relative self do it. Thus, there is no devotional subservience to any worldly individual here, but one does this towards one's own Self. At that time one is in the state of *pragnya*, where there is no operation of the intellect. Revered Dadashri Himself used to bow with both hands to the Dada Bhagwan within and used to sing, '*Dada Bhagwan Na Aseem Jai Jaikar Ho!*' and he used to make others sing and do the same to Dada Bhagwan within them. This is the highest form of devotion! The listener and the speaker are both having *satsang* (in the company of the Eternal) and such is this *Akram Science*.

Who is Dada Bhagwan? The One experienced through the Knowledge (*Gnan*), vision (*darshan*), conduct (*charitra*), and penance (*tapa*) is Dada Bhagwan, whereas the one you see before you is A. M. Patel. Tomorrow, that bubble will burst. The Self is most subtle and the body is gross, which people will cremate. How can that which is gross burn away that which is subtle (the Self)? Such a Dada Bhagwan exists within you, and within us all. He is the Lord of the fourteen worlds and that is who You are!!

- Dr. Niruben Amin

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Aptavani - 5

The Self and the Religion of the Self

Dadashri: What does the Soul (the *Atma*) do?

Questioner: The Soul is the Knower-Seer (*Gnata-Drashta*).

Dadashri: But you say, 'I am listening'. Are you the Soul (Self) or the listener?

Questioner: I am the Soul.

Dadashri: But the Soul cannot hear; only ears can hear, right?

Questioner: Is it not the association of the Soul and the physical body (*pudgal*)?

Dadashri: But who does the hearing, the Soul or the ears?

Questioner: The Soul is the one doing the hearing; the ears are inanimate (*jada*).

Dadashri: Then why not ask a deaf person? Is the Soul not present in a deaf person too? Then who hears?

Questioner: Without the presence of the Soul, none of the sense organs can function.

Dadashri: There is life in one because of the presence of the Soul, but who does the listening, the Soul or the ears? Indeed, if the Soul were the one listening, then even a deaf

person would be able to hear. So tell me now, who does the listening?

Questioner: One hears through the ears but only if the living element (*Chetan tattva*, the Soul, the Self) is present.

Dadashri: The living element never listens to anything at any time at all. It is the Knower-Seer (*Gnata-Drashta*) and It is in permanent bliss (*parmanand*). The Self is infinite knowledge (*anant gnan*), infinite vision (*anant darshan*), infinite energy (*anant shakti*) and infinite conduct (*anant charitra*). So then do you believe that hearing is an attribute of the Soul?

The Soul does not listen at all. Listening is not its attribute at all. Just as 'to rust' is not one of the attributes of gold, hearing is not the attribute of the Soul. Speaking is not its attribute either.

Questioner: But the ears can only hear if the Soul (*chaitanya tattva*) is present, is that not so?

Dadashri: The existence and interaction of the whole world is based on the presence of the Self. The body will not live without the Soul, but it is not the Soul that does the listening.

Questioner: Then please explain who does the listening?

Dadashri: Will you not have to understand this? When a person says that his Soul hears then it can also be said that the Soul speaks. One may say anything as far as the worldly (*laukik*) language is concerned, however, it will not be acceptable in the Lord's *alaukik* (not of the world, spiritual) language (the Lord here is Lord Mahavir).

In this conversation with you, who is speaking right now?

Questioner: You are.

Dadashri: If 'Dada Bhagwan' (the manifest Lord within the physical body of the *Gnani Purush* A. M. Patel) speaks, then Dada's value is the same as this two thousand rupee tape

record player, which also ‘speaks’.

Questioner: Explain that to me, please.

Dadashri: The one who is speaking is not ‘Dada Bhagwan’. It is the original taped record that is doing the talking. This is the Science of *Akram*; the stepless, short cut path to the knowledge of the Self. This is something that has never been heard before.

Hearing is a *dharma* (intrinsic function, nature) of the ear. Therefore you can say that a deaf person’s ears are not in their *dharma*.

Now what is the *dharma* of the eyes?

Questioner: It is to see.

Dadashri: Yes, it is not the Soul’s *dharma* to see all this. What is the *dharma* of the nose?

Questioner: To smell.

Dadashri: What is the *dharma* of the tongue?

Questioner: To taste.

Dadashri: It will know immediately when you put something bitter on it. Therefore these five sense organs are in their *dharma*. These are the sense organs that convey information; knowledge (*gnanendriya*) and they are all in their *dharma*. They are *dravyendriya* (external, visible sense organs) and *bhavendriya* (inner invisible sense organs). The *bhavendriya* will remain even after the *dravyendriya* have been exhausted. Therefore both the five *gnanendriyas*, and *bhavendriya* are in their own *dharma*.

Is the mind (*mun*) in its own *dharma*, or not?

Questioner: I do not understand that.

Dadashri: The mind is always thinking. When a whole

bunch of thoughts occur, it is called the mind. The mind has two kinds of thoughts. It has good thoughts and it can have bad thoughts. It is the *dharma* of the mind to have both kinds of thoughts. When one has no thoughts at all, if his mind does not function at all, he is considered absent minded. Such absent mindedness makes one’s human life completely useless. Even a mad man has a mind, but it functions.

Now, even as you are sitting here, can you visualize your home in London?

Questioner: Yes, I can.

Dadashri: Can you see the tables and chairs in it too?

Questioner: Yes, I can.

Dadashri: That is not the *dharma* of the mind. Due to lack of understanding, people believe that it is the mind that wanders off. In fact, the mind does not go anywhere at all. It is the *chit* that wanders. The mind cannot leave the body. What wanders out of the body is the *chit*.

Questioner: Are the *chit* and the mind separate entities?

Dadashri: Yes, they are separate. You can call them anything in the worldly language but the language of the Lord is beyond the language of the world. Unless one understands the language of the Lord, he can never attain *moksha* (liberation).

The *chit* wanders outside the body. While sitting here the *chit* goes out and sees the home and the table, the clock, etc., inside it. The function of the mind is to think. The mind thinks good thoughts and bad thoughts. To see the good and to see the bad is the function (*dharma*) of the *chit*.

Questioner: Should one consider the *chit* to be *chetan* (animate or consciousness), or *jada* (inanimate or lifeless)?

Dadashri: It is a blend of the Self and the non-Self

(*mishrachetan*); it is not really pure life energy; pure consciousness (*shuddha chetan*). And the mind is completely inanimate (*jada*).

The intellect (the *buddhi*—intellect is the light of the Self coming through the medium of the ego) is in its *dharma*. The role of the intellect is to show profit and loss. The moment you enter a train, the *buddhi* will immediately show, ‘that seat is much better’. It will show profit and loss the moment you enter a shop.

The *buddhi* does not show me any profit-loss because I do not have any *buddhi*. There is a trace of intellect there. One becomes the Supreme Self (God) at 360° enlightenment and this ‘Patel’ (Dadashri referring to his relative self) is at 356°. He lacks four degrees, and that is why he separated from the Supreme Self. Otherwise ‘this’ (the visible form of Dadashri) too would have been considered Mahavir (the fully enlightened Lord).

The *buddhi*’s function (*dharma*) is to show profit and loss. Whether one is conducting an important business deal or his soup is spilling over, does it not arise immediately and carry out its function?

Questioner: It does.

Dadashri: Besides this, the *buddhi* has another function and that is to make decisions. However, its decision-making is not an independent function. Once the *buddhi* makes a decision, only if the ego (*ahamkar*) endorses it, that decision materializes into action. Without the signature of the ego the decision will not materialize at all.

Therefore the function of the *antahkaran* (the inner complex comprised of the mind, intellect, *chit* and ego) is like the parliamentary system comprising four members; the mind, *buddhi*, *chit* and ego. If the mind and *buddhi* agree upon

something, the ego has to sign off on it. It also has to sign off if the *chit* and *buddhi* agree upon something. Therefore, a decision is made based on whatever three of them (either of the two plus the ego) agree upon. This talk is completely at the level of *tattvagnan* (elemental knowledge), which you will need to understand through the intellect (*buddhi*).

You do not have *Gnan* (the knowledge of the Self, attained in the *Gnan Vidhi*), do you?

Questioner: I do have *gnan*.

Dadashri: What do you consider *gnan*?

Questioner: *Gnan* means understanding (*samaj*).

Dadashri: *Gnan* does not mean understanding; it means light (*prakash*). If you have light, you will not stumble. You will not be affected if something valuable of yours gets broken or if something really terrible happens. Do you get affected when this happens?

Questioner: Yes, I do.

Dadashri: Then that is not light. It is all darkness. Now what is the function (*dharma*) of the ego (*ahamkar*)?

Questioner: It is to continue to exercise the ego. It is to maintain *ahambhaav* (‘I-ness’; ‘I am’).

Dadashri: No. Wherever you look the ego claims, ‘I did it’. That is all. It simply does the ego of ‘I did it’, ‘I experienced it!’ Who indulges in the subject (*vishay*) of the pleasure of eating a mango; is it the tongue, the intellect or the ego?

Questioner: It is the ego that experiences the pleasure of it.

Dadashri: Now the tongue takes the taste and the ego simply claims ‘this is what I did!’ There is no such thing as ego in the Self, but it is something that has arisen. Nevertheless,

everything is within its own *dharma* (function). The ego is constantly operating where it is needed. Does the ego not get hurt if someone attacks or insults it? Is there not an effect of a compliment (*maan*) and an insult (*upmaan*)? Therefore the ego is in its own *dharma*.

So, the ears are in their *dharma*, the eyes are in their *dharma*, the nose is in its *dharma*; each are in their own *dharma*. Even the eyes, ears and nose of Lord Mahavir were in their own *dharma*. His mind was in its *dharma* and his *chit* was in its *dharma*. His *buddhi* (intellect) and ego (*ahamkar*) were gone. Yours are in their own *dharma* too, except the Self; it is not in its *dharma*. If the Self were to come into its *dharma*, then both the *buddhi* and the ego would come to an end. I will explain to you the reason behind this.

Is there not a difference between the intellect (*buddhi*) and the Self? The Self is the light, and so is the *buddhi*. The *buddhi* is indirect light whereas the Self is direct light. Indirect light means it is like rays of sunlight reflecting off a mirror and entering this room. Similarly, the light of the Self falls on the ego and that light which comes forth through the medium of the ego is the *buddhi*. The ego represents the mirror and the Self represents the Sun. The Self is the original light. It is completely *swa-par prakashak* (it illuminates the Self and the non-Self too). The Self illuminates all that is to be known (*gneya*).

The *buddhi* arises through the medium of the ego. If the medium of the ego were to end, the *buddhi* would no longer remain. Then the light will be direct. I (the *Gnani Purush*) receive direct light. What remains for you to do now? You need to get rid of your ego and intellect. How can the ego and intellect dissolve? When the Self returns to its *dharma* they will both leave. There is no need to change anything else because everything else is already in its *dharma*.

Now what will you do to bring the Self in its *dharma*? What tool do you need to accomplish that?

Questioner: Attachment and abhorrence (*raag* and *dwesh*) should decrease.

Dadashri: See this ring. There is a mixture of copper and gold in it. Now if you were to randomly ask anyone to separate the gold from the copper, will just anyone do it for you?

Questioner: No, they will not be able to.

Dadashri: Why is that?

Questioner: It is a job of a goldsmith.

Dadashri: Everyone else will tell you it is not their job. Therefore, if you want to know the Self, you have to ask someone who has knowledge of the Self.

Questioner: One needs the goldsmith in the form of a *Sat Purush* (Self-realized person).

Dadashri: No. All these *mahatmas* (those who have attained Self-realization from Dada) are considered *Sat Purush*. Who is a *Sat Purush*? It is one who has attained realization of the Self and has come into *purusharth dharma* (the religion of inner spiritual endeavour of the Self). *Sat* means eternal. A *Sat Purush* is one who has attained the eternal state. He has the conviction (*pratiti*) and the awareness (*jagruti*) of 'I am pure Soul'. But he is only a *Sat Purush*; he cannot be called a *Gnani Purush*. In the *Kramic* path (the traditional path to Self-realization where austere rituals are required and the seeker progresses one arduous and gruelling step at a time), the *Sat Purush* is involved in *tyaag* (renouncing) and *atyag* (attaining). The *Gnani Purush* however is beyond renunciation and acquisition! He grants the gift of *moksha* to others. He makes others the embodiment of *Gnan* (*gnanmay*). Shrimad Rajchandra (also known as Krupadudev, a *Gnani Purush* of the *Kramic*

path) has called a *Gnani* ‘a bestower of *Gnan*’.

The *Sat Purush* lives in *moksha*; he is liberated but he cannot grant *moksha* to others. The *Sat Purush* has the conviction (*pratiti*) and awareness (*laksha*) of the Self. He has the *aspashta* (hazy; unclear) experience of the Self. You need the one who has the clear and distinct (*spashta*) experience of the Self. He sees nothing but the Self wherever he looks. He does not see anyone at fault at all. He does not see faults in either a pickpocket or a philanthropist. But if you were to ask me, ‘Are they both considered equal?’ I will tell you that the one giving a donation will reap the fruits of his actions and the one picking a pocket will reap the fruits of his actions. However, neither one is at fault.

Questioner: How can he not be at fault?

Dadashri: Everyone ‘does’ according to what the circumstances dictate. The one whose actions are good is acting according to what the circumstances dictate, and so is the one whose actions are bad.

Now, in order to bring the Self in its *dharma* (*Atmadharma*) one needs a bestower of liberation (*moksha*): a *Gnani Purush*.

Krupadudev (a *Gnani Purush*) has given us the extract of his entire book. He has said that:

‘*Beeju kayee shodha maa,*
‘Search for nothing else

Maatra ek Sat Purush ney khodii
Seek out only the One *Sat Purush*

Temna charan kamadamaa
At His lotus feet

Sarva bhaav arpan kari dayee
Surrender all intents and

Vartyo jaa,
follow the *Gnani*’s instructions,

Pachhi jo moksha naa madey toh
If then liberation is not experienced

maari paasey thii leje.’
Take it from Me.’

Therefore, if you do not attain *moksha* from one, then he is not a *Gnani Purush*.

Questioner: What is the proof that the Self has come into its *dharma*?

Dadashri: All these wrong beliefs such as, ‘I am doing it’ and ‘I am this’, will go away. At the moment how many wrong beliefs such as, ‘I am ‘Chandubhai’. I am this lady’s husband. I am this boy’s father. I am his uncle. I am a businessman.’ etc., do you have?

Questioner: Innumerable ones.

Dadashri: Now, when will so many wrong beliefs go away? They will all go away when the Self comes into its own *dharma*. The right belief will replace the wrong ones. Right belief is called *samyak darshan* (enlightened vision). The *Gnani Purush* places the Self in its *dharma* and the rest are already in their own *dharma*.

When you have a desire to come into your *Atmadharma* (the religion of the Self), then come here. ‘We’ will bring the Self in its *dharma*. When the Self comes into its *dharma*, everything else will be left alone. What do the four Vedas say? They say, ‘This is not that, this is not that.’ The *Atma* you are looking for is not in the Vedas. For that you have to ‘go to a *Gnani*’. The Self is not such that it can be captured or placed in books because it is beyond words; it is indescribable, inexpressible. So how can it be placed in the scriptures?

Even Shrimad Rajchandra has said that *Gnan* is with the *Gnani*, without whom one can never attain liberation. Therefore, all you need is a *Gnani*. The twenty-four *Tirthankars* have said that you need a *nimit* (someone instrumental in a process) to attain knowledge of the Self (*Atmagnan*). The *Gnani* is never a doer. If I were the doer, I would bind karmas and if you were to think of me as a *nimit*, you will not reap the full benefit. For myself, I have to believe that 'I am a *nimit*', and you have to maintain utmost humility that it has happened because of the *Gnani*. Everyone has his or her own 'language', do they not?

Liberation is attained through *param vinaya* (absolute humility).

When one attains the knowledge of the Self, he comes into his own *swabhav* (his own natural state); he becomes aware of the Self (*jagrut*), he comes into his *dharma*, so what else remains? The rest are already in their *dharma*, only the Self was not in its *dharma*.

Questioner: Dada, after attaining *Gnan*, is everyone accepting of this condition?

Dadashri: One will automatically accept it after attaining *Gnan*; no one will accept it before attaining *Gnan*. I will explain why they accept it after *Gnan*. If you eat a *jalebi* (sweet snack) first and then drink tea, how will the tea taste?

Questioner: It will taste bland.

Dadashri: When I put the Self in its own state (*swabhav*), meaning in its own attributes (*gunadharmas*), then attraction or infatuation (*aasakti*) for all other *vishays* (worldly objects of enjoyment) will disappear. What if I were to tell you to get rid of your attractions first?

Questioner: Then no one will come here.

Dadashri: So in the path of *Akram Vignan* the first thing

that is 'done' for you is to bring the Self into its *dharma*, whereas in the *Kramic* path you have to get rid of your attraction first.

Questioner: So does one have to get rid of *adharma*?

Dadashri: We do not have a need for the word '*adharma*'. What is *adharma*? It is the antonym for *dharma*. Doing good is *dharma* and doing bad is *adharma*. But both involve doership, whereas the Self's *dharma* is natural and spontaneous; it is *sahaj dharma*. Now, just because a man's Self comes into its *dharma*, what about his wife; what becomes of her? Does he have to send her away?

Questioner: No, but he has to reduce his infatuation (*aasakti*) towards her.

Dadashri: In order for him to do that, he has to become the 'doer' again.

Questioner: Please explain that.

Dadashri: After coming into *Atmadharma* (Self-realization) you are 'Chandubhai'; you are the husband of this lady and the father of this boy, by the relative viewpoint and by the real viewpoint You are *Shuddhatma* (pure Self).

'The world is the puzzle itself; God has not puzzled this world at all.' If the Supreme Lord (*Paramatma*) had created this 'puzzle', we would have to summon Him and penalize Him for causing so many entanglements for everyone. Therefore, God has not caused puzzles and entanglements in this world.

Nothing can be attained by simply reciting the words, 'I am the Self. I am the Self....' For that the Grace of the Lord has to happen. Only after attaining God's grace can You head for *moksha*. Now what do we mean by 'head for *moksha*'? In the current era of the time cycle one cannot attain final liberation directly. Nevertheless, here one becomes free from

ignorance.

There are two kinds of freedom: First is the freedom from ignorance (*agnan mukti*). That means the Self comes into its *dharma*. The second is absolute freedom from the physical body (*dehamukti*), the attainment of *siddhagati* (the abode of all liberated souls). It is possible to become *ekavtari*; i.e. attain *moksha* in just one more life.

What is the benefit of attaining freedom from ignorance of the Self? One attains a state where he is not affected by any worldly suffering.

What are human beings looking for?

Questioner: Freedom from pain and suffering.

Dadashri: The Self is by nature blissful and when one is not affected by pain (*dukh*), what else remains?

Questioner: Surely there must be some keys to know the Self?

Dadashri: There are no such keys. You simply have to go to a *Gnani Purush* and tell him, ‘Sir, I have no sense. I am a fool. I have wandered for countless lives but I have not learnt or known even a fraction about the Self. Therefore, please grace me; do at least this much for me.’ That is all you have to do. The *Gnani Purush* has only come here to give the gift of liberation.

And then people complain about what will become of the worldly life interactions (*vyavahar*). After knowing the Self everything that remains is the *vyavahar*. The *Gnani Purush* also gives you knowledge of the worldly life interaction. He gives you the Five *Agnas* (five cardinal principles given in the *Gnan Vidhi* by which the state of the Self is preserved and progress towards final liberation is enhanced). The *Gnani* tells you, ‘These are my Five *Agnas*. Follow my *Agnas* and your

worldly life interactions will be pure (*shuddha*) and your *nischay* (firm decision) is pure. All other liabilities are mine!’ You should experience freedom here and now, in this very life. If You do not, then it is not real *moksha*. If You do not experience *moksha* after meeting me, then I am not a real *Gnani* and the *moksha* I give is not real either. You must feel liberated here, in this fifth *Ara* (the current portion of the time cycle, also known as *Kaliyug* or *dushamkaal*). You must experience liberation here and now, whatever your vocation or appearance. What assurance do you have that you will experience liberation over there (after death)?

Questioner: Does the Self have different types?

Dadashri: No, the Self is only of one type.

Questioner: Does the Self experience attachment and abhorrence (*raag* and *dwesh*)?

Dadashri: No. It does not experience attachment or abhorrence; this is a *vibhav* that has arisen. *Vibhav* means an attribute that is not of the Self. The Self is by nature *vitaraag* (freedom from attachment and abhorrence). It does not have an iota of attachment or abhorrence. It appears otherwise due to illusion (*bhranti*).

Questioner: Is it true that causes (karma bondage) are created due to the effect on the Self, from problems that are inherent in the cycles of birth and death?

Dadashri: No. There is no effect on the Self at all. The nature of the Self does not change at all. It only attains the wrong belief.

Questioner: How did the wrong belief set in?

Dadashri: It sets in due to one not having the awareness of the Self; therefore he accepts whatever knowledge others give him, and it fits in his understanding. So based on what

others tell him he begins to have deep faith (*shraddha*) that 'truly I am Chandubhai' and others around him accept it too. Then this belief does not fracture in anyway at all. However, no changes occur in the Self at all. The Self remains absolutely pure; just like the pure gold is one hundred percent gold. Gold never becomes impure even when it is mixed with copper; at the elemental level it retains its purity.

Vision: Right and Wrong

Dadashri: This is the wrong vision (*drashti*); it is a deluded vision (*mithya drashti*) and that is why all the pain and suffering (*dukh*) have arisen. And *samkit* means the right vision; enlightened vision. Has your vision ever become enlightened?

Questioner: No.

Dadashri: You have roamed the entire cycle of the worldly life and yet your vision has not become enlightened, even for a fraction of a second. What is your name?

Questioner: 'Chandubhai.'

Dadashri: Is it a fact that 'you are Chandubhai'?

Questioner: It appears to be an illusion; it feels like an egoistic state.

Dadashri: Then who are you?

Questioner: I do not know.

Dadashri: So why have you not known this until now?

Questioner: I have always been perplexed about, 'Who am I?' but I have no answer to it.

Dadashri: 'I am Chandubhai...I am this lady's husband...I am his father...I am his uncle, etc.,' are all wrong beliefs. The *Gnani Purush* fractures all these wrong beliefs and replaces them with the right belief. Then the right vision, the

enlightened vision (*samkit drashti*), is attained.

Knowledge: Right and Wrong

Previously one was involved in understanding wrong knowledge and that caused him to come into *karmic* bondage. Now he is in the effort to learn the right knowledge; the enlightened knowledge. Since right knowledge is of the Self, he becomes free.

The other one is knowledge too and therefore one finds it interesting. But that knowledge is dependant on other factors (*paravalambi*); it has to take support of something else here, whereas enlightened knowledge (*samyak gnan*) gives the bliss of the Self; it is knowledge that is dependent on the Self (*swavalambi*) and it makes one independent.

Questioner: There is only one kind of *gnan* (knowledge), is there not? The Self itself is *Gnan*. So how can *viparit gnan* (deluded or wrong knowledge) and this *Gnan* be different?

Dadashri: *Viparit* means that one is involved in the knowledge, which is not necessary.

Questioner: But can it be considered knowledge (*gnan*)?

Dadashri: Of course it is called *gnan*, is it not? On what basis is it considered *agnan* (ignorance)? It is considered *agnan* because it is not beneficial (for liberation).

Questioner: So it is *agnan*, is it not? It cannot be called *gnan*, can it?

Dadashri: In the eyes of the world everything is *gnan*, is it not?

Any effort to know anything worldly is illusory knowledge (*mithya gnan*). Wrong knowledge and wrong conduct (*charitra*) arise by having the wrong faith (*shraddha*). This will give one good experience and it will also give bitter experience in life. It

is knowledge that is inherently laden with attachment and abhorrence (*raag* and *dwesh*).

That knowledge is associated with *raag-dwesh*, whereas this knowledge (*samyak gnan*) is without any attachment or abhorrence; it is *vitaraḡ gnan*. One experiences absence of attachment-abhorrence (*raag-dwesh*) through knowing-seeing (by the Self), whereas the other *gnan* (knowledge) causes *raag-dwesh* from the moment you know and see.

The Science of Intent

The mind is a compressed photograph of one's past life.

One man is an officer. His wife keeps nagging him because he does not take bribes and how all other officers have such nice homes because they take bribes. After a lot of such nagging the man makes a decision in his mind that he too should start taking bribes.

But even before accepting an actual bribe he trembles in fear and does not take it. Just by deciding to accept bribes his *bhaav* (intent) has changed. However, he is not able to take a single cent in his entire life. This is because the current life's mind is based on his past life. Now, in this life, new knowledge has arisen that he ought to take a bribe. Therefore, in his next life it will allow him to take bribes.

Another officer takes bribes but from within he feels—has the inner intent (*bhaav*), 'It is wrong to take bribes. How can I do such things?' Hence in his next life he will not be able to take any bribes. The one who does not take even a dime of bribe but has an inner intent of doing so, will be caught by God (nature). In his next life he will be a thief and he will perpetuate his worldly life (*sansar*).

Questioner: So is the one who is repenting becoming free?

Dadashri: Yes, he is becoming free. Therefore, there is a different kind of justice in nature. Do you understand that things are not what they seem?

Questioner: So does that mean that one should get rid of his inner intent (*bhaav*)?

Dadashri: That is it, it is the inner intent that one needs to get rid of. The problem is with the inner intent, and not with things and whatever unfolds. As far as God is concerned, whatever happens is immaterial. The inner intent (*bhaav*) is charge (for binding new karmas) and whatever is happening is a discharge (effect of the past life's karmas).

Questioner: What is the significance of inner intent in the path of *Akram Vignan*?

Dadashri: In the path of *Akram* there is no like-dislike (*bhaav-abhaav*); he is beyond them. *Bhaav-abhaav* gives rise to the worldly life; it gives rise to the 'relative department' (a temporary state of the non-Self). Positive intents or negative intents vanish in *Akram Vignan* and hence new karmas cease to be charged and whatever karmas that were previously charged simply remain to be discharged. In other words, the 'causes' have stopped and only 'effects' remain. Effect is a result.

Everyone keeps quarrelling over results (that which unfolds in this life). If your son fails his exams there should be no complaints about his failure. The complaints should come at the time of preparing for exams. You have to tell him to study. You can caution him, you can even scold him but when he fails, tell him to sit with you and have his dinner peacefully. Console him. Tell him not to take a drastic step of suicide, out of dejection and failure.

Questioner: What kind of mistakes makes one do such *bhaav* (inner intent): such as accepting a bribe?

Dadashri: It is an error of his knowledge (*gnan*). He does not have the ‘decision’ about what real knowledge is. It is because of ignorance that *bhaav* arises. He worries that ‘if I don’t do it this way, what will become of me in this world?’ This means that his *nischay* (decision), even on his own knowledge, is broken. He knows that his knowledge is wrong. Now, this knowledge is not for liberation. It is knowledge of the worldly life. It is purely temporary and it continues to change according to circumstances.

The Flow of Worldly Life

Every living being is ‘flowing’ in the ‘river of life’. Just like the water flowing in the Narmada River, we are not doing anything. The flow itself takes us ahead. In the past life if one is on the ninth mile and everything there is green and lush with all kinds of wonderful mango trees, almond trees, different fruit trees, and beautiful gardens. In this life one arrives at the tenth mile where there is nothing but desert all around. So then he is troubled and gnawed from within, by the *gnan* of the ninth mile. He asks for mangos and almonds here in this life, but without success. This is how one ‘flows’ forward on and on. This is the work of *niyati*; a natural progression of evolution of a soul, life after life. However, *niyati* is only one of the factors; it is not there as a doer. There is no one or no single entity in this world who is the doer. At the same time however, this world has not come about without a doer. Nevertheless, they are all instrumental doers in the process (*naimitik karta*; apparent doer) and not independent doers. If they were independent doers, then they would become bound by their actions. The instrumental doer (*naimitik karta*) does not become bound by his actions.

Questioner: So in this the one who is the doer, is he to believe that he is instrumental (*nimit*) in the process?

Dadashri: Yes, he has the understanding that, ‘I am a *nimit*’. Many people tell me, ‘Dada you did this for me’, or

‘you did that for me’. But I know that I am just a *nimit* in all that. The one who becomes the doer binds karmas. Do you become a doer of anything?

Questioner: From morning until night, I become the doer.

The Belief, ‘I Am the Doer’, Is the Seed of Next Life

Dadashri: Now, do you want to see the proof of whether you truly are a doer or not?

Questioner: Yes.

Dadashri: You say, ‘I have to go to sleep by ten and get up at six in the morning.’ Then when you get into bed and pull a blanket over your head, what do you start thinking about? All of a sudden, you have a thought that you forgot to make a note in your ledger of the five thousand rupees you loaned to someone. Would you then be able to sleep? When sleeping is not under your control, then what is? You even have to set an alarm when you want to wake up early, do you not?

Questioner: Yes.

Dadashri: That too is not under your control. Even going to the toilet is not under your control. Nothing is under your control. Everything happens naturally, but you ‘adjust’ to it by saying, ‘I am doing it.’ Everything is operating due to some other energy. Neither God nor you are the doer. The very belief, ‘I am the doer’, is the seed of next life. Will you not have to understand all this one day?

That is why Saint Akha said:

‘*Karta mitey toh chhutey karma, ey chhe mahabhajan no marma.*’

If doership leaves, karmas leave; that is the essence of the highest quest.’

‘Jo tu jiva toh karta hari; jo tu Shiva toh vastu khari.

If you are mortal then God is the doer; if you are Self-realized then it is the right state.’

No living being has the energy and power (*shakti*) to do anything! What have they become ‘doer’ of? In fact one is a ‘doer’ of *swa-parinaam* (the state of the Self). So can anyone ever be a ‘doer’ of *par-parinaam* (the state of the non-Self)? From the time of a man’s birth to death, everything he does is mandatory (*farajiyat*) and that is all a state of *par-parinaam* (the non-Self). In all this the belief, ‘I am the doer’, is the seed of the next life.

The Relative Self and the Real Self

In the state of ignorance (*agnan*) the self (*vyavahar atma*; the worldly self) is the doer of discharge karmas (*dravya karmas*) in that which is essentially *anupcharik* (that which cannot be changed and is happening) *vyavahar*. With such a worldly interaction one is a doer of discharging karmas (*dravya karmas*). And after Self-realization the resultant state is forever that of the Self (*swa-parinaam*). In this state, the Self does not become *vikrut* (spoilt). Indeed if one were to become spoilt, then everything would change and that would be the end of everything. If you can understand only this much, your work will be accomplished.

One believes, ‘I am the doer.’ Hey you! Where are you in all this? This is all moving and changing (*sachar*); it is a ‘mechanical’ self. The One within is motionless and unchanging (*achar*); it is the *Shuddhatma* (the pure Self). The external part is the *prakruti* (the relative or the non-Self complex which comprises the mind, speech and body) and it is the moving part, and the motionless part within is the Self. People are trying to make still that which is inherently constantly in motion. The *prakruti* is by nature restless. This world is such that it can never be forgotten even for a moment.

Wrong Belief of Doership

One knows all the scriptures and is familiar with them, but what is he ignorant of? The Self! He has come to know everything but he remains ignorant of the Self. His very belief is, ‘If only I do it, then it will get done.’ What is he saying? Hey you! Go sit on coals! It will get done on its own. Will a person not automatically get blisters if he sits on coals? On the contrary, in knowing everything else (other than the Self), the ego increases!

The doer is subject to bondage of karmas. Anything and everything one has done is all bondage. Whether it is renouncing (*tyaag*) or acquiring (*grahan*); it is all bondage. Whatever you have taken, you will have to give back and whatever you have given, you will have to take back. You may let go of money you lent to someone but you will have to accept the effect of renouncing; when it comes.

Questioner: The aim of all scriptures is to experience the Self, is it not? Then why does that not happen? Why does the egoism increase?

Dadashri: The increase in egoism is fine because it is a development of one sort. The final degree in college is that of Ph.D., but not everyone seeking it becomes qualified. Everyone develops slowly, that is fine too. Even the increasing ego is fine. Amidst all these, those two to four who are in the final grade meet a *Gnani Purush* and pass. Until then, this is how they continue to develop.

First, the ego arises. The ego of people outside India is natural and spontaneous (*sahaj*). What is their egoism like? If they have to go somewhere they do egoism of going there, and where they are not supposed to go they do egoism of not going, whereas Indian people will go where they are not supposed to go and where they are supposed to go, they will refuse to go. Ours is *vikalpi* (excessive, unnatural) egoism. They (non-

Indians) have a natural and spontaneous ego. There (outside India) a thief will continue to steal, a cheater will continue to cheat and a nobleman will continue to be noble, whereas here a noble person will steal and a thief will show nobility! So this is an amazing country. It is an 'Indian puzzle', which no one can solve. The foreigners will exhaust their intellect but they will not find a solution for it. Here a nephew will make up excuses because he does not want his uncle to borrow his car. The entire ego is verily deceitful.

Whatever actions one carry out is fine. It increases his ego and through this process he undergoes all different experiences; then ultimately his experiences lead him to the experience of the Self.

Questioner: Then does the ego leave at the final stage?

Dadashri: Then he will meet a *Gnani*. It is a rule that whatever the 'standard' of the student, there will be an appropriate teacher.

The moment one becomes the doer one is subject to *karmic* bondage. Whether he becomes the doer of action with expectation of its rewards (*sakaam* karmas) or without expectation of rewards (*nishkaam* karmas); the moment he becomes the 'doer' there is bondage. Doing karmas without expectation of their rewards brings happiness and peace, whereas doing karmas with expectation of their rewards brings pain.

Who Is Possessed? The Ego or the Self?

Questioner: Does the Self have to wander life after life because it has been possessed by the body complex (*pudgal*)?

Dadashri: Nothing possesses the Self. This is all the problem of the ego (*ahamkar*). If the ego is there, the Self is not, and if the Self is there, the ego is not.

Questioner: But liberation has to be granted to the Self, correct?

Dadashri: The Self is already in *moksha* (liberated). It does not have any misery (*dukh*) at all. The one experiencing pain and misery is the one that needs to be liberated. The Self has never come into bondage; the Self has always been free. It is because of ignorance of the Self that he believes 'I am bound' and when he attains the knowledge 'I am free', then he becomes liberated. In fact he is not bound; he simply believes he is. Like everyone else, he too believes he is in bondage. This is the competition amongst people. There are differences of 'mine' and 'yours' which only increase that bondage.

Questioner: Dada, is it not difficult to absorb all this quickly?

Dadashri: That is precisely why all this has been obstructed. That is precisely the reason one does not attain enlightenment, right vision (*samkit*). That is why it has been said, 'understand *Atmagnan* (knowledge of the Self). Know what the Self is, otherwise there is no liberation'. Writers of scriptures have given all kinds of examples but one can only move forward if one understands them. Liberation is only to be found where the *Atmagnani* is. The *Gnani* can give you knowledge and explanation of the extent of your 'doership'. Ordinarily people believe 'I am doing *samayik*. I do penance. I do *japa* (name chanting)', etc. They believe 'I am the Self and I do everything'. Now, the moment the word 'doing' comes in, it is all a wrong belief. 'I do. He does. They do (*karomi, karosi, karoti* respectively)', is all *mithyatva* (wrong vision).

Prakruti Does Wrong: Purush Does Right

The *prakruti* may do wrong but You correct it from within. What do You have to tell 'Chandubhai' when he does something wrong? You have to tell him, 'Chandubhai, what you are doing is wrong, it should not be so.' So then Your work is

done. The *prakruti* can be good today and turn out bad tomorrow. You do not have anything to do with it. The Lord says, 'You do not ruin Your goal and liberation.'

Human nature is such that one becomes like his *prakruti*. When the *prakruti* does not improve he says, 'Ah! Forget it!' Hey you! Do not worry if it does not improve, You just improve things from within. Then it is not Your responsibility. That is how scientific all this is. There is no responsibility on Your part whatsoever, for anything that is going on externally. If you understand only this much, you will be able to solve your problems. Do you understand what I am saying?

Questioner: Yes, I do understand.

Dadashri: What did you understand?

Questioner: I simply have to 'see'; I am not to become one with it (*tadatmya*).

Dadashri: Not like that. Even if you become involved with it, You should immediately say, 'This should not be so. All this is wrong.' The *prakruti* will do everything because it is irresponsible. But by simply saying this much You become free from all liability. Now do you have problems with any of this?

Questioner: There is no problem, but this awareness is not there at the time of anger.

Dadashri: Our *Gnan* is such that it will keep You in awareness. You will do *pratikraman* (the process of asking for forgiveness for any wrong doing or hurt caused to others) and everything else. Does awareness remain for you or not?

Questioner: Yes it does, Dada.

Dadashri: Every time?

Questioner: Yes, every time Dada.

Dadashri: Our *Gnan* is such that it will constantly keep

You in awareness and awareness itself is the Self.

The *prakruti* will even have opinions and everything else, but You should become free of opinions. You are separate from the *prakruti*. This 'Dada' has made that separation for You. Thereafter You have to play your role separately. You should not get involved in problems of 'Chandubhai'.

Ways of the Vitarag

The *vitarag* Lords have said, to bind the opinion, 'these people are like this...' is an offence; a fault.

All 'we' can do is caution you, but 'we' cannot do anything if you take it the wrong way, can 'we'? Even Lord Mahavir's own disciple, Goshada, had turned against Him. While preaching in front of Lord Mahavir, he claimed, 'I too am a *Tirthankar*.' Now, what can Lord Mahavir do here? Such people were to be found even in those days, so if today we come across a few people like that, can we oppose them? Besides it is good when you have such people around, is it not?

What is the science of the *Vitarag* (absolutely free from attachment and abhorrence) like? The science states, when you form an opinion, 'this person is wrong and this person is at fault', then you are liable. Not only can one not give an opinion but even the way you 'look' at it should not be tainted. I remain superfluous – detached. There are so many *mahatmas* here and I am aware of many facts about their intimate life but why would I meddle? This *Gnan* is not to be abused.

Questioner: Such a question does not arise for the Lord because to Him there is no such thing as right or wrong.

Dadashri: That is in the Lord's vision. Here such a question does arise. Until one becomes a God, he is liable.

Questioner: But after that the question of what is right and wrong becomes irrelevant, does it not?

Dadashri: Yes, that is true. However this *Gnan* is not to be misused. If anyone gets hurt by you, there should be remorse from you. I am not giving you this information to be misused.

‘We’ have given you freedom in everything, except ‘we’ tell you, ‘be cautious where sexuality is concerned!’ This is what ‘we’ tell you. However no restrictions are there in sexual interactions between married partners. ‘We’ caution you against illicit sexual interaction because there is grave danger in it. ‘We’ make you aware that this is the only place of danger in the path of *Akram Vignan*. ‘We’ make you fearless in all other matters.

Get Rid of Opinion

Questioner: There is no more abhorrence (*dwesh*) but why does dislike (*abhaav*) remain?

Dadashri: Dislike is different. It is a mental thing whereas abhorrence is due to egoism. Everyone has likes and dislikes. If ‘we’ enter a room and see a traditionally prepared seating arrangement, ‘we’ would sit on it. Then if someone tells ‘us’ to sit elsewhere, ‘we’ would do so, but ‘our’ first ‘liking’ or ‘preference’ would be for the traditional seating arrangement. ‘We’ do not have any abhorrence but there is presence of ‘likes’ and ‘dislikes’. Like-dislike is of the mind, and abhorrence is of the ego.

Questioner: Does like-dislike exist because of opinions?

Dadashri: Dislike remains as an effect of prior opinions. For that you have to do *pratikraman* and turn it around by telling yourself, ‘that man is very good’, and thereafter you will start to see good in him.

Questioner: Should I do *pratikraman* (asking for forgiveness coupled with remorse of wrongdoing) or *pratyakhyan* (sincere pledge to not repeat the offence) for that opinion?

Dadashri: You have to do *pratikraman*. If you have an opinion that a certain person is bad then you have to change that opinion to a positive one by saying, ‘he is a good man’. If he appears bad to you, by saying he is good, the change will occur. You see him as being bad due to past opinions. No one is bad at all. You simply have to tell your mind this. The opinions are bound by the mind. The mind has a stock. One way or another, you need to tie the mind down. Otherwise it will be free to run wild and cause trouble.

Questioner: You once said that we should not pamper the mind nor should we suppress it, so then what should we do?

Dadashri: You do not have to suppress the mind but You have to reverse it. In other words, for all people for whom you have a negative opinion, You should change your opinion by saying, ‘he is a good man... he is beneficial to me’. Then the mind will accept it. The mind can be controlled through *Gnan*. There is no other way to control it because it is a mechanical thing. Day by day it is gradually exhausting. It will eventually come to an end one day. It does not get new energy and the old energy is continually being used up. When the mind tells you that the back is hurting, You should say to it, ‘it is good that the legs are not broken!’ This will pacify the mind. You have to do ‘plus-minus’ to it.

Saiyam

Dadashri: What do you consider a *saiyam*?

Questioner: I do not know the definition.

Dadashri: This is considered God’s word.

Questioner: Does that mean that to remain in the understanding of *Gnan* is called *saiyam*?

Dadashri: All those people who remain in control, who do not get out of control: that is not called *saiyam*. *Saiyam* is

a different thing. That is called *saiyamdhari*; the one who has *saiyam* (one who remains unaffected). He is without *kashay* (anger, pride, deceit, greed)!

The one over whom Yamraj (the God of death) does not have a grip is called a *saiyami*. The Lord has praised a *saiyamdhari*. One should do *darshan* of such a person who has subdued Yamraj.

Questioner: In what way has he subdued Yamraj?

Dadashri: When one is not afraid of death, he is considered to have subdued Yamraj. A person who does not feel, 'I will die. I am in the grips of Yamraj', is considered *saiyamdhari*.

Look where people have taken the meaning of the word '*saiyam*' today! They have given such an inferior definition to the Lord's word. They have brought the Lord's spiritual language down to a worldly level. What people consider as '*saiyam*' is not really '*saiyam*'; it is called 'exercising control'. People lack discipline and that is why they have to practice control. Every animal has control. Only humans have come into a state of 'decontrol'; they have no awareness (*bhaan*) at all.

Questioner: They have the authority (*satta*) but they do not have awareness of their responsibility.

Dadashri: When man had full authority he abused it. So then he became *niraashrit* (without shelter or support; unprotected). Do these cows and buffalos have any worries?

Questioner: No.

Dadashri: Only humans have worries. This is because they have misused their authority. The moment one worries he becomes unsupported (*niraashrit*). Anyone that worries, 'what will happen to me?' is supportless.

That Which Comes in Memory Is Parigraha

There is no problem with eating snacks but it should not become a habit. You should have enough awareness that the Self does not get dragged into it. If it does, then do *pratikraman*. What drags you when you are eating?

Questioner: The spicy flavour.

Dadashri: Do you think about it afterwards?

Questioner: No.

Dadashri: Then it is not considered eating. It is *parigraha* (take you away from the Self) if it comes in your memory and it is not *parigraha* if it does not. If you forget to make an entry in your ledger of accounts, you will keep remembering what needs to be done. Like a fly your mind will hover around that. That is *parigraha*.

The presence of 'Dada' in memory is such that it will make you forget everything. It will easily make you forget *parigraha*!

Questioner: Ordinarily nothing comes to mind but when it does and it lasts for a few hours, is that considered *parigraha*?

Dadashri: Yes, of course! Anything that takes you away from the Self is *parigraha*. It is the *graha* (prejudice) that has possessed you; you have become possessed by the ghost of *parigraha*. That is why you forget the Self. For that duration of time, for an hour or two, you lose awareness (*jagriti*) of the Self. Some people lose it for up to twelve hours. And for those who have not received *Gnan*; it carries on. The whole day long someone else's farm gets watered; one does nothing for the Self. The water pump is his, the engine is his, the water is his, the fuel is his, everything is his and yet the water goes into someone else's farm. After attaining knowledge of the Self, all

the water verily goes into Your own 'farm' (Self, *swa-kshetra*), and not in someone else's, it does not go in *par-kshetra* (the non-Self).

Questioner: It does not come in memory for fifteen days, and then it does. Is that *parigraha*?

Dadashri: Yes. That 'ghost' is chasing you. Do all the 'ghosts' of the world come to chase and possess you? You are only possessed by your ghosts. They are only about certain things.

Attaining the Knowledge of the Self

Questioner: Is *Gnan* the solution for getting rid of anger, pride, deceit and greed? Is it possible to attain such a *Gnan* in this life?

Dadashri: Real *Gnan* (knowledge) is that which gets rid of your anger, pride, deceit and greed. That is called *Gnan*.

Questioner: How can one attain that?

Dadashri: That is the very *Gnan* I give you here. All these people's anger, pride, deceit and greed are gone.

Questioner: Is it so easy to become simple and straight (*sarad*) in the heart?

Dadashri: Whether that happens or not depends on one's *karmic* account from the past life. That is a development of that individual; the more simple and straight (*sarad*) he becomes the better. But all that is applicable in the *Kramic* path. In the *Kramic* path a simple and a straightforward man will attain religion (*dharma*), however even after a million lifetimes there is no telling when he will attain *moksha*. And this Science is *Akram*. This is the path of *Gnan*, which can bring liberation for a person in just one lifetime. If you follow this *Gnan* according to My *Agnas*, with devotion and dedication

(*aradhana*), then You will be in constant *samadhi* (a state free from any effects of mental, physical or externally induced pain). This will be the case even for a busy doctor like yourself. Nothing will affect or obstruct you. This is a very phenomenal science. That is why Kaviraj has written:

'That which has not happened in a million years has happened here.'

Questioner: Is surrendering (*sharanagati*) required here?

Dadashri: No. Here there is no such thing as surrendering. There is oneness (*abhedta*) here. I do not feel any separation with anyone here or with anyone else in the rest of the world.

Questioner: Your state is very high and mine is very low.

Dadashri: It is not like that. You are of my level. You simply have to keep seeing me and you will become like me. There is no other way. You become like the one you see.

Questioner: Do we not need purity in worldly interactions (*vyavahar*)?

Dadashri: There should be so much purity that your worldly interactions would be called 'ideal'. It should be the kind one has never seen before. 'Our' interaction is of very high quality.

That is how this science is. The Self that I 'show' You (in the *Gnan Vidhi*) is the Self of absolute knowledge (*kevalgnan*), and the Self people give in the world is the knowledge of the Self from the scriptures.

Questioner: How can a person digest this *Gnan* without prior qualifications, or earning a right to it?

Dadashri: There is no need for any qualifications or rights. This is not based on conduct. What is external conduct all about? The whole world places emphasis on external

conduct. External conduct is an effect and not a cause. I remove all the causes; thereafter the effects will automatically wash away on their own.

Absolute Humility

Questioner: Is *param vinaya* (absolute humility) a conduct?

Dadashri: *Param vinaya* arises on its own. This *Gnan* will give rise to it. Just as a child does not touch poison once he is informed of what poison is and what it can do, similarly this *Gnan* gets rid of lack of humility (*avinaya*) and gives rise to absolute humility. You do not have to maintain *param vinaya* but...

Questioner: It happens automatically.

Dadashri: Yes, You will automatically remain in *param vinaya*.

Absolute Humility in the Satsang with the Gnani Purush

Dadashri: You all stand up as 'we' enter; there is no need to do so. Nothing is to be gained in this standing-up-sitting-down exercise. On the contrary one becomes tired doing it.

Questioner: But we do that anyway when we worship the Lord in the *derasar* (Jain temple)!

Dadashri: There you earn a lot of points for *vinaya* (humility); but here there is a lot more earning of another kind to be gained. The reward of humility is *moksha* but *moksha* is not the reward for performing rituals (*kriya*). The humility you maintain in the *derasar* is evident and can be seen. It is a ritual for sure but within you, at a very subtle level, the humility you maintain will lead you towards *moksha*. During the time one performs such worship of the Lord, one is not being spiteful to

anyone.

Your humility 'here' (in front of the *Gnani Purush*) will bring you both reward of worldly benefits (*abhyudaya*) and *aanushangik* (related to the Self, *moksha*). If one shows humility to his *guru* when he is in front of him, but starts criticizing him after he leaves, then everything goes to waste. Do not criticize or slander the one to whom you express humility and if you want to criticize him then do not express humility towards him. There is no meaning in doing that, is there?

Here there is nothing left for you to do, is there? The reason I tell you all not to stand up here is because nowadays people have so much trouble with their legs and knees. They are constantly on the run, the whole day long. They are exhausted going up and down the stairs of the railway bridges! So on top of that, if 'we' were to tell you to stand up and sit down, what can we attain? Instead, why don't you sit comfortably and at ease? You are all free to sit in any manner you choose. Everything, your reverence for Dada, has reached Dada. This Dada only sees your inner intent and not your external conduct or actions.

Progression of Understanding

Questioner: In order not to see the other person at fault, deal with him with the understanding that his *prakruti* (non-Self complex) is the doer.

Dadashri: That is the understanding and talk of the first stage but in the ultimate understanding, none of this happens. The Self is merely the Knower of this and nothing else. But instead one takes it as, 'he did this, he is the doer for sure.' It is just a wrong belief.

Questioner: His only child, his son, was killed...

Dadashri: He never dies. The main 'thing' the Self, the

original nature (*swabhav*), does not die. Only that which is perishable by nature dies.

You will see the world as flawless (*nirdosh*) indeed. The one with limited understanding will adjust by saying, 'that must be my *karmic* account'. Otherwise there is no such thing as, 'He is my son.' The one who understands the Lord's language, will he not see the world as flawless? He will see the one who offers flowers or throws stones as *nirdosh* (flawless; faultless). He sees both of these as being faultless: the one who takes a life and the one who saves a life. He does not see anything beyond that.

And if you want to understand through 'our' *Gnan*, then you have to understand that, 'it is *vyavasthit*, it is a *karmic* account (*hisaab*)'. Then as you go further, you will understand the main thing, 'No savior can save and no killer can kill, this is all the work of nature'. It is true that it is *vyavasthit*, but who is doing all this under the support of *vyavasthit*? He, the Knower, knows that whole thing is done by nature. Nature is helping every living being, but the current time cycle disturbs this process.

Questioner: I do not understand what you said about the time cycle disturbing this process.

Dadashri: This world would be wonderful if the current era of the time cycle did not disturb it. When such an era arrives, it can take one down to lower life forms (*adhogati*). *Adhogati* is not the work of nature. Nature always actively serves to take one higher (*urdhvagati*).

There was a time when masters used to hassle servants and now the time has come where servants hassle the masters. It is a strangeness of this era of the time cycle. If things were to remain within 'normality' it would be very beautiful. The masters would never harass the servants and the servants would never misbehave.

One has been living with a wrong belief. He becomes a father and believes himself to be a father, but he would soon find out how many days his 'fatherhood' would last if he were to scold his son for just a couple of hours! He would be stunned! Truly if there were such a state of fatherhood, there would be no separation from children.

Repentance for Sins

Questioner: If we go to the temple every Sunday and confess to all our wrong doings (demerit karmas) to God, will we be forgiven?

Dadashri: If that were possible then no one would fall sick, would they? Then there would be no misery (*dukh*) at all, would there? But there is endless misery. The reason to ask for forgiveness is to destroy the root of your demerit karmas (*paap*), so that they do not sprout again, but you will still have to suffer the effect; the fruit, won't you?

Questioner: Some roots may sprout again.

Dadashri: They may sprout again if they were not destroyed completely. But regardless of whether the root has been destroyed or not, the fruits of past karmas will still have to be suffered. Even the enlightened Lords have to suffer them. Lord Krishna too was shot with an arrow in the foot. There is no way out of that. I too have to suffer them.

Asking for forgiveness is part of every religion: Christianity, Hinduism, Islam, etc., but their methods are different.

Questioner: But no person can have all the four different types of happiness the Lord has given, surely?

Dadashri: This is not happiness at all. It is all imagination. It is not real happiness.

Questioner: How is one to understand what real happiness is and what is not, without experiencing it?

Dadashri: One will experience it without fail. Happiness that is not dependent upon any external things will arise; happiness that you have never seen before. Such happiness is called bliss (*anand*).

Questioner: It should remain forever.

Dadashri: That happiness (*sukh*) will then never leave. Such bliss has arisen in everyone after taking this *Gnan*; they experience the fact that it has not gone. Then if you were to throw rocks at that bliss, it will hurt you, but nothing will happen to You if You remain in 'our' *Agnas*. 'Our' *Agnas* are very easy.

In Search of Bliss

Dadashri: Why do you go to work young lady?

Questioner: I must have brought that as my fate.

Dadashri: Then, what do you do with the money?

Questioner: I am looking for the Self.

Dadashri: Only a rare person can find the Self. Not all living beings look for the Self. What are they all looking for? They are all looking for happiness; no living being likes unhappiness. Whether it is the tiniest of insects or a man; no one likes unhappiness. Now they all do have happiness but they are not content. What is the reason for that?

The happiness they have is not real happiness. True happiness is that which once you experience it, there will never be any more unhappiness. Everyone is looking for that kind of happiness. The experience of this happiness in human birth is called *moksha* (freedom from all forms of suffering – first stage of *moksha*). Then (the ultimate) *moksha* occurs when all one's karmas come to an end. But the first stage of *moksha* should occur here (in this life).

Kashay (anger, pride, deceit and greed) should not occur. Do you experience any *kashay*?

Questioner: Yes, I do.

Dadashri: Do you like *kashay*?

Questioner: I do not like them but they do occur.

Dadashri: *Kashay* verily is pain and unhappiness (*dukh*). The whole world is in *kashay*. They do not like *kashays* but they are entrapped by them. Everyone is under the control of *kashays*, so what can the poor people do? They want so much not to get angry and yet inevitably they get angry.

What kind of happiness do you want, temporary or permanent?

Questioner: Everyone wants permanent happiness.

Dadashri: And yet people do not get permanent happiness. What is the reason for this?

Questioner: Such are our karmas, what else could it be?

Dadashri: Whatever the karmas may be, you have not found anyone who can show you or give you permanent happiness. If you ask the one who is experiencing such happiness to show you how you too can attain it, then your work will be done. But you have not found anyone like that. All whom you have met were themselves unhappy. Consequently neither their unhappiness nor yours has gone.

Only the *Gnani Purush* is in permanent happiness; permanent bliss. He remains in *moksha*. Your problem will get solved when you go to Him otherwise you will have to keep on wandering from one life to another. How can happiness ever remain in this era of the time cycle? How can it remain without knowledge of the Self? Ignorance of the Self is itself pain.

Whose Incantation?

Questioner: What specific kind of *jaap* (incantation, chant) should one do for peace of mind and for more awareness of God?

Dadashri: It will happen if you do *jaap* of the Self.

Questioner: The *jaap* of ‘*Sahajatmaswaroop paramguru*’ (the natural Self is the absolute *guru*)’?

Dadashri: No, that is not the *jaap* of your own *swaroop* (the Self). That is worship of God. *Swaroop* means ‘who you are’; you will attain complete peace (*shanti*) if you do *jaap* of that. Why don’t you do *jaap* of your own Self?

Questioner: For a long time this question about what kind of *jaap* would bring peace was puzzling me.

Dadashri: You will attain constant peace; you will not have any mental or physical worries if you do *jaap* of the Self. However, for that you will need the grace of the *Gnani Purush*.

After Meeting a Gnani, Nothing Else Is Needed

Questioner: How necessary are the *sadhan* (tools or means such as scriptures, rituals, chants, penance, fasting, spiritual masters, *satsang*, etc.) for purification of the *antahkaran* (the inner complex of mind, intellect, *chit* and ego)?

Dadashri: Which tools (means)?

Questioner: *Jaap*, penance, etc.

Dadashri: You should utilize these tools (*sadhans*) until you realize the *sadhya* (the ultimate goal, the Self). But if you meet a *Gnani Purush* you don’t have to do anything. He will do everything for you. If you do not find a *Gnani*, then you have to do something; otherwise you end up falling prey to wrong

things. If you do not continue to do the purification (*shuddhikaran*) the inner complex (mind, intellect, *chit* and ego) will continue to become impure (*ashuddha*). Don’t you have to sweep the home everyday? If you meet a *Gnani* you simply have to tell him, ‘Please bring about a solution for me.’ Then the *Gnani Purush* will do everything for you within an hour. After that, all You have to do is remain in his *Agnas* (special instructions). The Self has been attained through the direct elevator path of *Akram Vignan*, and therefore do not stick your hand out from a moving elevator (remain in the *Agnas*); otherwise you will lose it. This elevator is headed for *moksha*.

There are two paths to *moksha*: one is the *Kramic* path and the other is the *Akram* path. *Kramic* means to go up (progress) one step at a time and *Akram* means to go up in an elevator.

Liberation via the Akram Path

Questioner: Is there not a straight path to *moksha*?

Dadashri: Then do you want a crooked one?

Questioner: I do not want a crooked one but I cannot find a straight one. I believe the path to liberation is not easy.

Dadashri: Yes, that is true. There are two paths to *moksha*. There is only one path that is permanent. It is the path, which you say is difficult. Only, it is very rare that this prized path (*Akram*) has come about. It comes once in a million years. Those who get the ticket for that path are forever blessed. This path is not forever. This is the path of *Akram Vignan* and the other is ‘*kram vignan*’. *Kram* means step-by-step. One has to climb one step at a time whereas this path of *Akram* is an elevator path. It does not matter if you do not like the elevator path. ‘We’ will show you the other path. If you have the energy to climb the steps, then what is wrong with that path? And those

who like the lift, and do not have the energy, can take the lift.

Moksha is in the palm of your hand if you meet a *Gnani* and if you do not, then you will not attain it even after a million lifetimes.

Questioner: Even the *Gnani* should be enlightened with true knowledge (*samyak gnan*), should He not? He should have the right knowledge, should he not?

Dadashri: Yes, you too should attain the right knowledge (*samyak gnan*); only then there is *moksha* for you. When *samyak darshan* (right or enlightened vision), *samyak gnan* (right or enlightened knowledge) and *samyak charitra* (right or enlightened conduct) occur, then one attains *moksha* but not otherwise.

Questioner: Would You please make us taste the sweetness of *moksha* too?

Dadashri: Yes, I will. I will do it for any one who asks for it.

There Is No Inner Vision Without Inner Separation

Questioner: The *Gnani Purush* says that one has to see within. What am I supposed to see within?

Dadashri: Whatever has been said in reference to this is a relative statement. The one who has attained the inner knowledge has to see within and the one who has external knowledge has to see externally. Now, what will the one with external knowledge see when he looks within?

Questioner: He can only see the external.

Dadashri: So what I am saying is, that statement is a relative statement. The one who has attained any inner knowledge; the one who has heard anything about what is

within; if there has been a separation within (*antar bheda*); then he is to 'see' within. What will he see within if there is no separation (between the Self and the non-Self) at all?

Questioner: What about the thoughts that arise within?

Dadashri: Yes, but it is worth seeing for the One who has the separation within. If there is no separation within, then one becomes engrossed with thoughts that arise within, so what is he going to see? You will not become engrossed with the thoughts when You are separated from the thoughts, and therefore You will be able to 'see' the thoughts and what they exactly are, and 'see' who has the thoughts. But it is not easy for such inner separation (*antar bheda*) to occur. Without the *Gnani Purush* it cannot be attained. Should inner separation not occur for us? The ego will not allow this separation to occur.

The one whose vision is verily external, who is engrossed in the non-Self; how is he going to see what is within? One's vision depends on where one is dwelling. There is nothing worth seeing within until one attains the Self. Until then, one can be in that which is good and auspicious (*shubha upayog*), but that is not the path of *moksha*. Just because it is the path of *dharma* (religion) it still has nothing to do with the path of liberation. In the absence of Self-realization, no matter how much inner awareness you maintain, it is still not pure applied awareness (*shuddha upayog*).

Pure applied awareness (*shuddha upayog*) can be maintained only after the *Gnani Purush* gives You *Gnan*; the Knowledge. What kind of knowledge? The one that helps you decide, 'Who am I?' and it should be with awareness (*jagruti*). *Shuddha upayog* (pure applied awareness as the Self) is the path to *moksha*. What you are talking about is all *shubha upayog* (auspicious awareness). It is a path that takes you from the inauspicious to the auspicious.

Spiritualism and Intellectualism

Questioner: When we get answers about spirituality (*adhyatmik*) from Dada or some other *vitaraḡ Puruṣh*, is it considered intellectual understanding?

Dadashri: When it comes to you, it becomes intellectual. When you understand it, which you have to do with the intellect (*buddhi*), it becomes intellectual. Otherwise, it is only *Gnan prakash* (the direct light of the Self). There is no trace of intellect within Me. Therefore, when ‘we’ talk, ‘we’ are talking through the direct light of Knowledge (*Gnan*). Here with ‘us’ there is nothing from the books.

Questioner: Whatever is put forth in words; does that not become intellectual to some extent?

Dadashri: No, there is no such rule. Direct as well as indirect light of knowledge can enter into the speech; speech has nothing to do with the difference.

Questioner: Is the limitations in the medium of speech an impediment in the transmission of the direct light (*prakash*)?

Dadashri: Speech of direct light is *syadvaad* speech; the one that hurts no one and is accepted by the listener, whereas intellectual speech is bound to hurt someone. Because intellect based speech contains the ‘poison’ of ego.

Questioner: If speech is *vitaraḡ* (void of attachment and abhorrence), can the *vitaraḡata* in the speech be accepted and understood by the intellect (*buddhi*) in the recipient?

Dadashri: The intellect will understand it but it cannot do so on its own. It can only catch on after it becomes *samyak* (enlightened, acceptable) through the *Gnani Puruṣh*.

Questioner: The recipient catches on through his intellectual energies and power, does he not? Or is there limitation to it...

Dadashri: Yes, it is the energy and power of the intellect that catches it but it can only do so in the presence of a *Gnani Puruṣh*; the intellect cannot catch on anywhere else. This is because the speech that comes out in the presence of the *Gnani Puruṣh* breaks through the *karmic* veils and reaches the Self directly and that is why the mind, intellect, *chit* and ego accept it. My speech comes out having passed through the Self. Everyone else’s speech comes out having passed through the mind. That is why the mind accepts that speech and here the Self accepts it. Thereafter the mind and the intellect will catch it too.

Restlessness in Circumstances and Tranquillity in the Self

Questioner: Why does one become restless (*asvasta*) in circumstances where there is the absence of the *Vitaraḡ Puruṣh*, the *Gnani Puruṣh*, and tranquil (*svasta*) in His presence?

Dadashri: One remains tranquil in His presence for sure. Restlessness is created by the intellect and as long as the intellect remains, the ego too will remain. Intellect laden with ego makes one restless. If such intellect comes to an end then there is no reason for being restless.

Questioner: This is not possible in the worldly life, is it?

Dadashri: No, it is not possible. Still whatever benefit you get is good. Otherwise by gradually bringing about settlement through the intellect and the ego, tranquillity will automatically prevail. There is tranquillity in remaining as the Self, and by remaining in circumstances (*avastha*) there will be restlessness. Circumstances are all temporary and the Self is permanent. You can remain tranquil (*svasta*) by remaining as the Self, otherwise restlessness (*asvasta*) will remain.

Questioner: The Self is able to ‘see’ and ‘know’ the one

who becomes restless in circumstances; but despite this it is not possible to maintain tranquillity. Is this because there is a denser veil of the intellect?

Dadashri: No, the ruling there is that the *Shuddhatma* (the pure Self) that 'Dada' has given You, is the Seer of all that. If You remain in that state, then there is no problem. Otherwise if you delve into restlessness and tranquillity, then there is no end to it.

Questioner: What is the key to that?

Dadashri: Whether one is restless or tranquil the pure Self is the Knower of both. One meddles in the 'foreign department' (the non-Self) and thus becomes restless. Whether there is restlessness or tranquillity we (the *mahatmas*) are only concerned with the 'knowing' part. All those circumstances are *paudgalik* of the non-Self, and the One who is the Knower of the circumstances of the non-Self is called *Shuddhatma* (the pure Self). *Paudgalik* means *puran* (input or charge) and *galan* (output or discharge). Any circumstance that comes to you, will do so only if it was previously charged; thus it will come to you now (in this life) and it will discharge.

You are bound to get 'burnt' if you stick your hand (meddle) in the 'foreign'. I never stick my hand in the 'foreign' (the non-Self). Whatever 'fruit' (result) that is going to unfold is inevitable. In addition, one becomes liable to receive double the effect for meddling. One incurs double the loss! You should take only one loss. You should continue to 'know' that 'Chandubhai' is restless and the state he is in will be over in fifteen minutes. You will not incur two losses if You just keep 'seeing' everything.

Questioner: Can it be said that the longer the period of restlessness, the greater the veil of ignorance?

Dadashri: Yes, the greater the veil of ignorance, the

longer it stretches. However, if You keep 'seeing' as the pure Self then, no matter how many veils there are, it will go away in no time. It will be settled, but if you stick your hand in it you will create unnecessary problems.

The Unfolding of Pain Karmas and the Gnani

Questioner: When the *Vitarag Purush* (*Gnani Purush*) has to endure any physical suffering, for example when your hip fractured, how did You remain free from that circumstance? Surely the pain would be the same as what anyone else would experience?

Dadashri: 'We' have destroyed all documents of 'ownership'. 'We' have destroyed the document, 'this is my mind, this is my intellect, this is my speech, etc.' 'We' have destroyed all such documents. The *Vitarag* refers to His speech, as 'the original taped record playing'.

'We' have even destroyed the document that says, 'this is my body'; hence 'we' call it a 'Public Trust'. So, when 'we' have a toothache there is the effect of pain but 'we' remain the Knower of that pain; 'we' do not become the 'sufferer' of that pain. 'We' are not affected whenever someone insults 'us' or curses 'us' or whenever there is a financial loss. There is no effect whatsoever of that which occurs in and to the mind. Any physical ailment will have its effect according to its nature but 'we' remain its Knower and Seer and therefore pain does not touch 'us'.

Questioner: Is that just stillness of the *Vitarag Purush* or is it stillness that comes from becoming engrossed in it?

Dadashri: 'We' never become engrossed in anything. Even with this body 'our' relationship with it is like that of a neighbor, and so if something happens to it, it will not touch 'us'. 'Our' mind is nothing like it. What is it like? It keeps moving every second; it does not get stuck in one place.

Questioner: So despite the neighbor's suffering, You (the Self) are not suffering?

Dadashri: There is no pain at all due to someone else's pain. Pain is not the nature (*swabhav*) of the Self; on the contrary, by Its 'touch' the other person is filled with bliss!

Spiritual Awareness in the World

Questioner: Since the last five years, there is increase in people's spiritual progress. What does this imply?

Dadashri: It shows that spiritual tendencies were completely gone and now they appear to be increasing. This is befitting according to the current times. The other thing is that pain and suffering is going to increase so much so that it will become difficult for people to come out of it. Then dispassion (*vairagya*) will arise in the people. Otherwise people are not likely to change their ways, are they?

Questioner: Then will that be considered a *Satyug* (era of the time cycle characterized by unity in thoughts, speech and actions)?

Dadashri: People can call it whatever '*yuga*' (era) they want but there is going to be a change. *Satyug* is gone; it will not come again. In the *Kaliyug* (the current era of the time cycle characterized by lack of unity in thoughts, speech and actions) such beautiful thoughts, which have never been experienced, will be there!

Today the human intellect has developed in such a way that it has never happened in the last million years. It is becoming *viparit* (misguided); nevertheless it is highly developed and it will not take long for it to become *samyak* (well-guided), leading to the right path. Previously the intellect was not developed.

Questioner: That is why, in the past time cycles, one had

to perform very lengthy penances (*tapas*) in order to get the direct experience of the Self. Was this not the reason for it?

Dadashri: That was it. Nowadays one does not have to do that much severe penance. Nowadays, even before striking a match, there is spontaneous combustion! Why subject people to penance when they are already suffering in agony? Alas! Poor people are already roasting in the 'fire pit'!

Inventions in Spiritualism

There is no need to bother with those who already have a pure heart, and they are not likely to make much spiritual gain either.

Questioner: So is there benefit for those who are crooked?

Dadashri: It is beneficial only for those who are crooked. I have seen many people with a clean heart, like this man here. I tell them they are happy anyway so why should they bother? I tell them that straightforward and good people like you do not harm the world. But it will take them a very long time to reach the state of the Self, because for them 'invention' (seeking and searching) has halted. Their 'engine' runs slowly.

No one has ever said the things that I am saying. Everyone says that only those with a clean heart will attain religion and not anyone else. What I am saying is that as long as the necessities of those with a clean heart are fulfilled, it is enough. Their 'invention' (searching) stops then.

Questioner: But Dada, will it happen if there is a desire, in their heart or in the intellect, to know more?

Dadashri: No, it will not happen even if there is a desire to know (*jignyasa*). Only two to five people will come and they will be reformed. Such persons help a handful who come; they will serve other people, and the same time progress themselves.

Questioner: What if they want to attain the knowledge of the Self?

Dadashri: They will gradually come across such a circumstance, but then something else may get into their heart for which they will suffer. Then the 'invention' will start again. Why did this 'invention' start for Me? It started because I took a lot of beating. I have climbed out of such deep ravines; I have climbed over such mountaintops, life after life. I do not want any worldly thing at all. You too have climbed high in this world. Others too have climbed high but they do not have the ability to remain as the Knower-Seer; they do not have the ability of closely 'seeing' (*nirikshan*) the self. They are all engrossed in eating and drinking, in physical and mental fun. That is why they forget that other spiritual experience. 'Our' *nirikshan* is of many lifetimes!

So where do all the energies of the mind, body and speech go? They continue to get used up in the gross (*sthool*, that which is interacting in worldly things). They get used up in things a laborer can do. Now, what will 'My' value be if 'my' energies were to get used up in things like gardening? Just imagine how much more work can be accomplished in an hour? When energy is used in the gross, then 'invention' in the subtle stops. When one becomes altruistic and serves others, his interest will continue to develop in that direction. Wherever he goes he will be welcomed with respect. So his inner 'invention' halts. When does 'invention' occur? It will go on the whole night when someone whacks you on the head a few times!

Questioner: Dada, why is it that the spiritual development of the good, straightforward, simple and benevolent people is not as fast as that of the bad people?

Dadashri: Bad people can never develop. The badness in bad people increases and as a result they take a lot of beating and that is when their 'invention' starts. When that happens a

bad person will overtake the straightforward person in spiritual development. The straightforward person will develop slowly. He does not meet any obstacles. 'Invention' occurs when one is lost and does not find a way out.

The rule of nature is that eighty percent of those who go to *moksha* go to hell first. If one has not been to hell he will not be allowed to go to *moksha*. One has to experience suffering. 'Invention' stops if one has a comfortable life and he gets food and drink and is respected wherever he goes.

Questioner: Many feel that they are on the path of *dharma* and so they do not need to know anything else. What is that?

Dadashri: Each is progressing through his own understanding of *dharma* (religion). But it is very difficult to understand *dharma*. What currently is taking place in this world is not real *dharma*, it is relative. They are all moving about in the relative *dharma*. The whole day long they are doing their own *dharma* (religion), are they not?

Rendering selfless service to others is verily the definition of *dharma* (duty, religion) for the one who is straightforward and simple. To give happiness to others, to help get rid of their worldly obstacles, is *dharma* but that is not considered real *dharma*.

Real religion (*dharma*) does not arise as long as there is a belief of 'I am doing it', 'I am the doer', and 'I am the sufferer'; as long as there is a feeling of 'I-ness'. It gives rise to the worldly or relative religions (*laukik dharma*). *Alaukik dharma* (religion of the Self, Real religion) arises when one endures suffering and 'invention' begins within. Otherwise how will 'invention' occur?

It is not easy to find the Self (the Soul), only the *Tirthankars* did. The Self is not what people believe it to be.

All concepts about the Self that one has are simply imaginations. However, it is acceptable according to his understanding. He is enjoying what nature has arranged for him as per the laws of karmas. The knowledge of the Self found in the scriptures is *sangnya gnan* (knowledge by association) and it is indirect. If you attain the right direction from a *Gnani*, you will attain the conviction (*pratiti*) of the Self and eventually attain absolute knowledge (*kevalgnan*).

The Right to Attain Moksha

Questioner: Does every human being have the right to attain *moksha*?

Dadashri: It is not a right of just humans; it is a right of every embodied Self (*jiva*). This is because every embodied Self is looking for happiness in one place or another and in doing so, has wandered for countless lifetimes. One is looking for eternal happiness, which is *moksha*. This temporary happiness cannot be happiness. It is all an illusion (*bhranti*), a wrong belief. It is nothing but projection (*aropit bhaav*) of happiness on to external things. If happiness-pleasure is inherent in *shrikhand* (dessert made from yogurt) would you keep on eating it? Will it not cause problems if you eat too much of it? Therefore, there is no happiness in it. Happiness is proportional to the projection of the self.

Therefore every embodied Self has a right to *moksha*.

Questioner: To go forward on this path, one has to sit at the feet of the *Gnani*; is that so?

Dadashri: The *Gnani* himself is liberated and therefore He can liberate you. He does not dwell in any worldly things and therefore he can free you in every way. You become like the one you worship.

Your ego will go away if you stay with the One who has no ego. Right now you may feel like staying with Dada but will

you not have to let the effects of past life karmas discharge? You will attain freedom as You deal with them. Your inner intent should always be that You want to remain at the feet of the *Gnani*. Then You will attain all the freedom. The ego will be freed.

Grab this Final Opportunity

Questioner: What should one do if he does not meet a *Gnani*? Should he kill himself?

Dadashri: No. No one has said to do that, and no one can die even if he wants to.

Questioner: So what should the world do?

Dadashri: Nothing. Keep doing what you have been doing.

Questioner: There has not been any preacher (*upadeshak*) who has showed us or told us, 'do this much if a *Gnani* is not around'.

Dadashri: Why are you looking for a preacher at this time? *Kaliyug* is here now. The current time is one when people get robbed and you are looking for a preacher in such a time? A time of complete darkness is around the corner. Can one expect to find a jewelry store open (at such a time)? You did not take any goods when the jewelry shop was open and now you are out to give those goods to others? Now the worldly life is going to go through tremendous pain and suffering. This '*Akram Science*' is the final light of the way out. Blessed are those who gain from it and the rest have to hope for the best.

Extension of Life Span

Questioner: If a *mahatma* (the one who has attained the awareness of the eternal) is '*sacchidanand swaroop*'; if he has become *brahmanishtha* (absorbed in the Self), is it possible for him to extend his life?

Dadashri: It is ego when someone claims that he can extend his lifespan. Based on his natural longevity one thinks he can increase his lifespan if he tries. His longevity is going to increase and that is why egoism of this kind has arisen within him. Nobody can increase anything. In this world no one has control even over his own bowel movement!

Questioner: Can a *Sat Purush* (one who is Self-realized) change destiny created by the creator (*vidhata*)?

Dadashri: Nobody can change anything. On the contrary destiny controls everyone. No one can change anything at all. All this is nothing but egoism. All this is simply happening.

Do not tell anyone that he is wrong because he will counter attack you and bind enmity towards you. Instead, tell him, 'yes, you are right, I do like what you are saying', and then move on. Otherwise there is no end to this. He will not let go of you if you argue with him about being right or wrong; he will continue to follow you wherever you go.

Questioner: It is not possible to attain God without the grace of a *Sat Purush*, so then how can the *Sat Purush* not change destiny (creation)?

Dadashri: If he is able to change destiny (creation), he spends his accomplished spiritual power and energy (*siddhi*) as the *Sat Purush*. His *siddhis* will get used up. A *Sat Purush* has an inexhaustible amount of *siddhis*.

Questioner: So then, will the person have to suffer his fate; his destiny?

Dadashri: He has no choice but to suffer it. Goshada (a disciple of Lord Mahavir) had destroyed two of the Lord's disciples by throwing fireballs at them. So the other disciples requested the Lord to keep an eye on Goshada, but the Lord said, 'I am a giver of *moksha*. I am not a giver of life. I am nobody's protector.'

Questioner: Some great saints have brought people back from death by putting life back into them; what kind of energy and power is that?

Dadashri: If a person can put life back in a dead person and bring them back to life, then he himself would never die, would he? As yet, no one has been born in this world who can put life back into the dead. The one who 'does' so is just a *nimit* (apparent doer, evidentiary instrument). This happens many times through my *nimit*. I admit to being a *nimit*. But do not take this the wrong way.

Questioner: Does that mean that in fact that person never died?

Dadashri: That is right. He did not die. Out of certain body states; when out of fear, or something else, something happens here in the *brahmarandhra* (an aperture at the crown of the head through which the soul departs upon death), which people can bring it back down again. For example, in a coma one recovers consciousness with help.

Questioner: A *mahatma* who has *nirvikalp samadhi* (highest realization in which undisturbed bliss of the Self is experienced); how does his Self leave the body?

Dadashri: His Self will illuminate the whole universe when it leaves the body.

Questioner: What is the sign of the Self, illuminating the whole universe when it leaves the body in a state of *nirvikalp samadhi*? How is one to know that?

Dadashri: Only a *Gnani Purush* or Lord Mahavir can know that.

Questioner: How does a *Gnani Purush* know that?

Dadashri: The *Gnani Purush* can recognize it the instant He sees it. It comes to him naturally. Everyone can recognize

natural attributes similar to his own.

At the Time of Death

Questioner: Please explain to us what happens at the time of death. Some one's eyes stay open and some urinate or defecate.

Dadashri: Nothing of this sort happens to a *Gnani Purush*. The *Gnani's* Self does not leave through any sense organs. It leaves differently. For the worldly people who have to wander from one life to another, the Self departs through the sense organs. For some it leaves through the eyes, for some through the mouth; it leaves via any one of the orifices. It is good if it leaves through an auspicious hole and bad if it leaves through an orifice people consider as inauspicious because that takes it into a lower life form. In the past, many saints used to have a coconut cracked on their heads. If they became sick, they would tell their disciples to crack a coconut on their head. That will lead to even lower life form, if the Self leaves from there in this manner. The head is the tenth location. If the Self were to leave naturally from there, then its light would be completely different. Its light would illuminate the entire universe.

Questioner: Can those who do not have Self-realization (*agnanis*) also see that light?

Dadashri: No, they cannot see it. Those who are *Gnanis* can see all that. *Agnanis* can only see, 'this is my wife, this is my mother-in-law, this is my uncle, these are *jalebi* and these are *laddos* (sweet dishes)'; that is all they can see.

Questioner: There is no physical suffering in a blissful death where one is in the awareness of the Self (*samadhi maran*), is there?

Dadashri: Blissful death can occur even in the presence of physical suffering. It can occur even in the presence of

paralysis. *Samadhi maran* means that in the last hour of your life you begin to 'see' Dada or you stay in the awareness of, 'I am *Shuddhatma*', and that is what the balance sheet (the account of life's karmas) will arrive at.

Questioner: So one does not experience any suffering in that state, does one?

Dadashri: There is no suffering in *samadhi maran*. There is nothing but *samadhi* (oneness with the Self) in the last hour. It has been evident so far that all those who have taken *Gnan* and have died, have done so blissfully.

Questioner: Does a person miss out if he has *raudradhyan* (adverse meditation that hurts the self and others) in that last hour?

Dadashri: When that happens, then everything is considered a loss. Not just in the state of *raudradhyan* but also if one is in the state of *artadhyan* (adverse meditation that hurts the self). It is *artadhyan* when, at the time of dying, he feels 'I will not be able to get my fifth daughter married now' and the price for this *artadhyan* will be a life in an animal form.

A Wandering Soul Without a Body After Death

Questioner: After death a *jiva* (Self with a causal and electrical body) that has not found a body (*sthool deha*) enters someone's body to satisfy its hunger; what is that?

Dadashri: It's like this; the *bhootas* (ghosts) do not bother people. *Bhootas* are really *Devas* (one type of celestial beings). If you have a good relation with them, then they will be beneficial to you and if the relation was bad, they will cause problems for you. A *jiva* that does not enter another body upon death has to wander around. Until it finds a body, it is called *pretyoni*. It cannot live without food and so it has to enter a physical body in order to eat.

Questioner: Some people do *jaap*, penance, rosary, etc.; can they still be possessed by a *pretyoni*?

Dadashri: There is no such rule. If you have some past account of karmas, if you have troubled someone and if that soul becomes a *pret*, then it will not leave you alone without avenging.

Questioner: Can reciting the *Hanuman Chalisa* or the *Gayatri Mantra* have any effect on it?

Dadashri: Yes, there is some benefit from that. It (the *pretyoni*) will stay away. Even if this *Navkar Mantra* is done properly with awareness, it will go away.

Questioner: Can you show us *Devlokas* (the celestial abode)?

Dadashri: What good does that do? Why don't you do something for your own Self? There is no joy or benefit in seeing that. You have been wandering for countless lives. You have been there and you have come here too. What is there to see? The *Devas* have endless sensual pleasures. They are tired of that too and they are waiting to become free from that body. How can they be free of that body when their life span is hundreds of thousand of years? Would you feel content and comfortable if you were fed the kind of elaborate meals they serve at weddings, for a whole month? Would you not run away from there? That is how the *Devas* feel; they do not like it there.

Absolutely Liberated Souls

Questioner: Can a *Siddha Purush*, who may be in the vicinity of a specific circle of influence over nearby planets, guide people there?

Dadashri: *Siddhas* do not guide anyone. Those who guide others are worldly people (*sansari*). In the worldly language they are considered *sansari-siddha*.

Questioner: They do not have to do anything!

Dadashri: *Siddhas* are beings who have absolute liberation. They cannot be here. No *Siddha* can be here in an embodied form. When they talk about *siddha* here, it is all in a worldly language.

Questioner: But is there not a world of *Siddhas*?

Dadashri: There is a *Siddha Kshetra*, a location where all *Siddha* Lords reside. They can never be here.

Questioner: Are *Siddhas* not in a body form?

Dadashri: They are not embodied. They are considered *Parmatmas* (the absolute Souls) and these *siddhas* are humans. They will come after you or put a curse on you if you insult them.

Questioner: The *Siddhas* that we talk about are in the form of a light, are they not?

Dadashri: Yes. They are in the form of light (*prakash*). There is only one word for them; it is '*keval*' (absolute). They are in the form of absolute vision, absolute knowledge, infinite bliss, absolute light (*keval darshan*, *kevalgnan*, *anant sukh*, *param jyoti swaroop*). They are Self-illuminating as well as universe-illuminating.

Darshan of Shuddhatma

Questioner: How can one see the pure Self (*Shuddhatma*)?

Dadashri: What does it mean to see the *Shuddhatma*? If once I show you a diamond in a box and then I close the lid; that does not mean that the diamond is gone. You will be aware of its presence in the box. That is because you have seen it and your intellect has accepted it. When I give you *Gnan* your mind, your intellect, your *chit*, and your ego have accepted that there

is a *Shuddhatma* (pure Soul) within. After that there is no doubt (*shanka*) at all.

Questioner: What happens if I do not follow the path that You have showed me?

Dadashri: It is possible that may happen, but you have to have a desire to follow it. If you do not wish to follow the path, then you may go astray. But if You definitely want to follow it, then there is no problem even if many *karmic* obstacles arise in your way. The *Gnani's* grace will always be working for You if you have a firm desire to follow His path. Even if thousands of *karms* come, they will be uprooted through the *Gnani's* grace, but there is no solution for the one who wants to go the wrong way.

Questioner: If the awareness (*laksha*) of *Shuddhatma* does not go away in a situation with a person, does that mean that it has been settled with equanimity?

Dadashri: If you have interest in other things, then you will lose the awareness of *Shuddhatma*. If you have an interest in something, it is bound to latch on to you, is it not? A person will throw a fit even if his *kadhee* (soup) gets spilled because he has an interest in it. One has to get rid of one's interest and not the thing itself. Things will not go away even if you try to do so. The whole world attempts to get rid of things. The thing will not go away; it is in your fate. You have to get rid of your interest in those things.

Questioner: The difference between the *Kramic* path and the *Akram* path is the grace of a *guru*, is it not?

Dadashri: Yes, it is the grace of God. That is all. There is no such thing as a *guru* here. Who is a *guru* here? What is the definition of a *guru*? It is the one who has *gurukilli* (knowledge which will not let the *guru* sink). Such a *guru* can guide you. A *guru* without a *gurukilli* is considered 'heavy'.

'Heavy' means he will sink and along with him, so will you. Here there is no need for a *guru*. Many people ask me if they have to let go of their *guru* (after Self-realization in *Gnan Vidhi*) and I tell them, 'No, you have to keep him.' You need the worldly *guru*, do you not? And here in the path of *Akram* the grace of God is directly upon You. The grace of the Lord of the fourteen worlds is upon You.

Questioner: What happens when *Gnan* manifests?

Dadashri: You will not stumble anywhere when *Gnan* manifests in you.

Questioner: What changes occur within?

Dadashri: You experience endless bliss within; you will not experience any suffering. You will not be affected by any worries or miseries.

Questioner: Can anyone who has realized the Self know if the other person has attained the same?

Dadashri: He can. Just as when you go to the market to buy vegetables and you can tell which vegetables are good, similarly You can recognize this too.

Questioner: Whom do you refer to when you say God? Is it Lord Mahavir?

Dadashri: No, not Lord Mahavir. God means the Self within, who is in the form of the absolute Self (*Parmatma*). It is the *Atma* (Self) that we call *Parmatma*; Lord Mahavir is that too. Mahavir was the name given to Him and I am not talking about someone with that specific name. When it comes to names, some people may like the name and others may get a headache. When we talk about *Parmatma*, it will not give anyone a headache.

Questioner: '*Pancham divo Shuddhatma sadhaar* –

the fifth kindled light of *arati* is the support of the pure Self' (questioner quoting a line from Dada's *arati*, devotional song). What kind of support (*sadhaar*) are they talking about?

Dadashri: Up until now the body complex (the *pudgal*, non-Self) was the support of the *chetan* (the living one; consciousness within); and now the *Shuddhatma* (the pure Self) is the support of the *chetan*. Therefore, the Self has become its own support. Now the non-Self is no longer the support. The whole world is supported by the non-Self.

If *ghee* (clarified butter) is placed in a container, an intellectual scholar (*pandit*) will ponder over whether the *ghee* is there because of the container or if the container is there because of the *ghee*. A *pandit* is likely to have such thoughts, but not someone who is not so intellectual. A *pandit's* brain is fertile, is it not? So in order to investigate, the *pandit* turns the container up side down; then he realizes, 'Oh my! The *ghee* was there because of the container!' Similarly, for the people of the world, the Self exists because of their body complex (*pudgal*). When one's existence comes to be supported by his own Self (upon Self-realization); when he attains the understanding, 'I do not exist because of the body'; then that is considered taking the support of the *Shuddhatma*. The one who is dependent upon the body, the Lord considers as having no support (*niraashrit*); the Lord considers him as an 'orphan' and the one who is dependent upon the Self, the Lord considers as having support (*aashrit*). Once You come into the support of the Self (*sadhaar*), there is nothing more left to do.

Now, when someone insults 'Chandubhai', You have to tell 'Chandubhai', 'Chandubhai, you are being insulted but I will help you.' You have to practice handling things in this way. Do you not have to practice lighting even a firecracker? Otherwise you can get burnt. You need practice in everything.

Now, when someone scolds you, he is scolding

'Chandubhai'. They do not even know You, do they?

Questioner: When people say 'my *atma*', are they talking about the *pratishthit atma* (relative self)?

Dadashri: No, the *pratishthit atma* comes into play after one attains Self-realization (*Gnan*). When I give you *Gnan*, a separation occurs between the *Shuddhatma* (the Self) and the *pratishthit atma* (the relative self, non-Self complex). You become the pure Self but what else remains? The *pratishthit atma* remains. You had created it by instilling the belief (doing *pratishtha*) of, 'This is I...this is I'. That *pratishthit atma* now remains in a form of a discharge. Even those who do not have Self-realization will say things like, 'My *Atma*...my *Atma* is a sinner'; hey speak in this way and that too is the *pratishthit atma*. However, they do not have the separation between the *Shuddha atma* and the *pratishthit atma*.

Questioner: After *Gnan* one realizes that one has attained an unprecedented occurrence (*apurva avasar*). So can you explain that occurrence in detail?

Dadashri: *Apurva avasar* means an occurrence that has never occurred before in any past lives; such is this event. In this event one attains the awareness of the Self. This is called *apurva avasar*.

Questioner: Where are all these *jivas* (living beings) born or created?

Dadashri: They were never born nor created. The Self is indestructible; it is eternal. That which is eternal cannot be created or born. That which is imperishable cannot be created or born. All that You 'see' around You is an illusion (*bhranti*). They are all circumstances and circumstances perish. Circumstance of youth, circumstance of old age; they all perish and the Self within remains the same.

Questioner: The *Jivatma* (embodied Self) comes back after death, does it not?

Dadashri: It does not come back for non-Indians but yours does. That much grace of God is upon you. It enters another body the moment one dies. It is not really true that it does not return for the non-Indians, but their belief is that when they die, that is the end for them. In reality, it does come back but they do not understand that. They do not accept reincarnation.

Questioner: What should we do if an occasion arises when someone is kidnapping our sister or wife? Should we remain *vitrag*? Should we just be the *Gnata-Drashta* (Knower-Seer)?

Dadashri: Where is it in your control? It is a discharging effect of karmas. Anything can occur at that time. You may end up shouting all kinds of abuse. If that were the case for 'us', 'we' would remain *vitrag*. You are not capable of remaining so. You will be shaken by that.

Questioner: Despite having the time and the desire (to progress spiritually), why are we overcome with laziness?

Dadashri: There are two kinds of people; those who are lazy in their work and those who are restless in their work. Even those who are restless do not attain anything. It is good to have normality.

You just have to scold 'Chandubhai': 'Why are you being lazy? You are wasting time unnecessarily.' You can scold 'Chandubhai' but you cannot send him to jail or make him fast. Eat, drink and enjoy but You can scold him.

Questioner: We have to do the work that comes to us, do we not?

Dadashri: It will automatically get done. You do not have

to pamper it. But if you insist, 'No, but I have to watch over everything, don't I?' then it will take you over. Your work will get done. You simply have to 'see' everything and it will get done in an orderly manner. There are so many scientific circumstantial evidences that You do not have to worry about anything. All You need is an inner intent that you want to remain pure in all worldly interactions (*adarsha vyavahar*). Your worldly interaction should not become ruined. If it becomes spoilt, then You should settle it with equanimity.

Questioner: What do You mean when You say, 'the *Gnan* has not been digested'; what are the characteristics of that?

Dadashri: Not digested means 'indigestion'.

Questioner: What should one do to prevent that? What are the signs of 'indigestion'? Is it possible for one to get 'indigestion' after taking your *Gnan*?

Dadashri: It happens to only some, not everyone. What do we mean by 'indigestion' of *Gnan*? It is when one becomes biased towards one side; when one falls short in his worldly interactions. For example, when one does not go to college and if he does, he does not pay attention and he keeps saying, 'I am a pure Self...I am a pure Self', that is 'indigestion'. When it is not considered 'indigestion'? It is when he is complete in his worldly interactions (*vyavahar*), he does not neglect worldly interaction (*vyavahar*). One has to meet all worldly obligations and all those obligations are mandatory (*farajiyat*). So it is pointless having such negative inner intent (*bhaav*) in that which is mandatory.

Questioner: If everyone is a pure Self, does that not create disturbances in the way the world works?

Dadashri: There would be no direction or management if everyone were *Shuddhatma*. One has to gradually become

siddha from the human state. One or two will become *siddha* (absolute enlightenment without a body). Then after some time another one or two will become *siddha*. Therefore, it is not so easy but it is possible to become *siddha*. Man can become a *Parmatma* (the absolute Self); he can do so by attaining the knowledge of the pure Self, and then proceed towards expressing the absolute Self (with *purusharth*). The Self itself becomes *Parmatma* (the absolute Supreme Self!)

Questioner: One saint had come to our home; he kept reciting, ‘*Ohum and Sohum*’, what is that?

Dadashri: *Om* (ॐ) and *Sohum* are two words. There is no such word as ‘*Ohum*’. *Om* (ॐ) is the highest *mantra* and by reciting it you reap great benefits, and *sohum* means ‘I am that, I am the One within.’ Both these *mantras* are beneficial.

What Is Life?

Questioner: What is life according to You?

Dadashri: According to me life is a jail, a jail! There are four kinds of jails; one is *najar keda* (imprisoned by simple watching). *Devlokas* (celestial beings) are under this form of imprisonment. The human beings are in a simple jail. All other living beings, besides humans, are in a prison that requires a lot of hard work; this is the animal life form. The fourth jail has the pain of a lifetime sentence; such is the jail of those in hell.

Do you like any of these jails?

Questioner: I do not like this jail but I have to put up with it.

Dadashri: Yes, what can you do? Where can you go once you are trapped in it? You are not alone; all the saints, *acharyas* (religious master teachers), etc., are all trapped in it too. Where can they go now? The police will arrest you even if you were to jump in the lake. ‘Why are you committing

suicide?’ he will ask. They will not even let you commit suicide! These authorities are so good that even if you try to commit suicide, you will be charged with another wrongdoing. They are telling you to finish your karmas here.

Questioner: What should one do in order to be happy in life?

Dadashri: What kind of happiness do you want? Do you want temporary happiness or eternal happiness?

Questioner: Eternal.

Dadashri: If you want eternal happiness, then come here and if you want temporary happiness, I will show you the way. Come here occasionally and do *darshan*. I will keep blessing you. Your temporary happiness will continue to increase and if you want eternal happiness then come to Me. That happiness will never leave you once you attain it. You do not want eternal happiness?

Questioner: I want eternal happiness. I will come to You.

The Path of Liberation

The path to liberation (*mokshamarg*) is no longer in existence in the current era of the time cycle. There is no trace of it whatsoever. It is as if it has vanished. Even the worldly path today is not correct.

Questioner: Is there a need for rituals in the path of liberation?

Dadashri: There are never rituals of these kinds in the path of *moksha*. You can attain *moksha* if you do *gnan-kriya* (the ‘activity’ of the Self; to ‘see’ and ‘know’). There is no *moksha* through *agnan-kriya* (activity of the non-Self). There is no *moksha* through it even if one were to do *samayik* the whole day long, because he is the doer of that; he believes ‘I am

doing *samayik*'. The belief, 'I am the doer', is and perpetuates bondage. In the current era of the time cycle it would be good even if one attains human life again. One does nothing but *artadhyani* and *raudradhyani* his entire life. Also there are only a few living beings that are bound for a life in hell. If there is little *artadhyani* (meditation that hurts the self) and *raudradhyani* (mediation that hurts the self and others) one can still attain a human life again; but people do not even have knowledge of *dharmadhyani* (absence of adverse internal meditation that hurts the self and the others); if they did, even then their work would be done.

Questioner: How can I be in *dharmadhyani* when the first thing I am reminded of, when I get up in the morning, is the customers and the business?

Dadashri: No one is at fault here. One has no choice but it happens.

Questioner: How can I become free from all this?

Dadashri: Have you not read in the book?

Questioner: I have not read all of it.

Dadashri: You cannot attain liberation by yourself. Only the one who is free from bondage can free others. He who is drowning cannot save others. In the same token, he who has attained *moksha* can give *moksha* to others.

There are about ten percent of people in this world who will come back as humans, the rest are the guests of lower life forms (*tiryanch gati*)!

Questioner: What if one has a strong determination (*nischay*) that he wants a human life form and the Jain religion in his next life?

Dadashri: Who would not have such a *nischay*? But would he not go to a lower life form if he has *artadhyani* and

raudradhyani? *Raudradhyani* means to cause any kind of hurt to others and *artadhyani* means that only he himself is in pain; he does not hurt others at all.

Nothing is attained no matter how many resolutions (*nischays*) he makes, no matter how much he wanders life after life. Has he not been wandering for endless lives? One has heard and listened to the 'liberated One' (*mukta Purush*) but one did not follow His *Agnas*. To surrender to the *Agnas* of the liberated One is itself *dharma* (religion). Only the liberated One can liberate you. They have the 'license' to do so. You have to understand this from a *Gnani Purush*.

We have two paths: a relative path and a real path. *Dharmadhyani* is taught by many, but no one knows how to do it. 'We' teach *dharmadhyani* here but it is *dharmadhyani* of a very elevated state. If anyone can grasp it, his work will be done.

Questioner: As one progresses in *dharmadhyani*, will he eventually progress towards *shukladhyani* (awareness after the Self is realized)?

Dadashri: No! One cannot go towards *shukladhyani* from *dharmadhyani*. *Shukladhyani* is not something one can attain on his own. It cannot manifest without the *darshan* of a *Gnani Purush* or a *Kevalgnani* (the One who is the light of absolute Knowledge). It is a *nirvikalp* state (a state without of any 'I-ness'). It is a state beyond the senses (*atindriya*). Therefore, it cannot be attained any other way. I give you both, *dharmadhyani* as well as *shukladhyani*.

Disrespect Towards the Gnani

Questioner: If any disrespect (*avinaya*) is occurring in the process of asking you questions, or in my speech and actions, even though it is not my intention (*bhaav*); is that tantamount to doing your *viradhana* (being insolent towards You)?

Dadashri: If you do start to become a *viradhak* (insolent), I will stop the discussion because I will know that the discussion is going on the wrong path.

Questioner: But what if I end up doing your *viradhana*?

Dadashri: You do not have the *parmanus* (subatomic particles of matter, the substrate of karmas effect) to do my *viradhana*. Such doubts would never occur to 'us'. There can never be *viradhana* of the one you do *aradhana* (worshipful respect) of, all daylong, can there? Dada's *aradhana* is tantamount to doing *aradhana* of the pure Self (*Shuddhatma*), which is verily *aradhana* of the absolute Self (*Parmatma*) and that is the cause for *moksha*.

The Sign of Self Bliss

Dadashri: Does such pleasure arise from the Self or the *pudgal* (the non-Self)?

Questioner: From the Self.

Dadashri: How can you tell whether it is from the Self or the *pudgal*?

Questioner: There is an experience that is beyond the senses (*atindriya*), is there not?

Dadashri: Not everyone is aware of that. The sign of bliss from the Self is the presence of *nirakudata* (a state free of any disturbance). Recognize that your *upayog* (focused awakened awareness of the Self) is somewhere else upon the slightest *akudata-vyakudata* (disturbances in the non-Self); You have lost Your path—Vision (You have 'become' 'Chandubhai'). If you come home agitated from the heat, you feel good when you sit under a fan. That is not called *shuddha upayog* (pure applied awareness of the Self). You have to remain as the Knower of that too. When you are enduring some kind of suffering, You should remain as the Knower of the

experience of suffering (*ashata-vedaniya*) and at the same time *nirakudata* should also remain. You should remain the Knower of both. It is a mistake to become one (*ekakar*) with the *shata-vedaniya* (the experience of pleasure).

Unfolding of Suffering Versus Awareness of Gnan

Questioner: Is there not sweetness in pleasurable experience (*shata-vedaniya*)?

Dadashri: There is sweetness in it but You should 'know' that. During that moment *Gnan* should be present that 'this is *shata-vedaniya* (experience of pleasure) and this is *nirakudata* (absence of disturbance)'. When *ashata-vedaniya* arises You should remain the Knower of that too. On the outside there is experience of suffering of pain (*ashata-vedaniya*) and from within there is *nirakudata*.

To become happy or to become unhappy means you become the *bhokta* (the one experiencing). Karmas are bound in both; in becoming the 'doer' (*karta*) and becoming the *bhokta* (the one experiencing) but no karmas are bound in being the Knower (*Gnata*). You simply have to be the Knower of 'right now 'Chandubhai' is having the experience of pain or pleasure'. What is the point in 'becoming' happy or unhappy?

There is no problem whether death comes today or after twenty-five years.

Questioner: I do not have a fear of dying but I do have a fear of suffering pain during death.

Dadashri: What suffering?

Questioner: Physical suffering (*vyadhi*).

Dadashri: What is there to fear in that? Is it not

vyavasthit? If it is in your *vyavasthit* to be blind, you will become blind. Then why have fear of it? Now that You have accepted *vyavasthit*, there is no need to have any fear. Nothing is going to affect You. Walk around in a fearless (*nirbhay*) state.

Questioner: Fear of suffering pain continues to be there.

Dadashri: When there is not going to be any suffering (*vedana*), why be fearful of it? Suffering comes to those who fear it. How can there be any suffering for those who are fearless? This is just your '*vanik* baggage' (peculiar characteristics of a *Vania* caste), is it not? It is very soft and timid.

Is there a difference between an apple and a guava? A guava is hard and if you find an apple to be softer, then tell 'Chandubhai' that, 'Dada has used the term '*vyavasthit*.' Where is the fear after You say, '*vyavasthit*'?

Questioner: I have had a headache for the past two days, which has been intolerable.

Dadashri: The moment you say, 'I cannot tolerate it', it possesses you. What You have to say is, 'Chandubhai, do you have a bad headache? I will massage it and it will go down.' But it will possess you if you say, 'I have a headache.' This is a big 'ghost'.

Questioner: I like the experience of pleasure (*shata-vedaniya*) and dislike the experience of pain (*ashata-vedaniya*).

Dadashri: It is 'Chandubhai' who likes it, does he not? You (the Self) should tell Chandubhai to change his dictionary. The painful will bring pleasure and the pleasant will bring pain. The pleasant and the painful are both illusions of the mind. Try to 'fit' these words of Mine and then try it. And then if they affect you even in the slightest, come and tell me.

Questioner: I am asking You this question to find a

solution for it.

Dadashri: You should ask me and then do as I tell you. This is the only solution! Never take on the suffering by saying, 'I am hurting'. If someone were to ask you, 'What is the matter with you?' you should say, 'My neighbor has a headache and I am aware of that'. You are convinced that 'this' is Your neighbor (Chandubhai), are You (the Self) not?

Questioner: Yes.

Dadashri: Then why all the suffering of the pain? If the neighbor is crying, do You have to cry along with him? Conflicts are inevitable with the neighbors. Besides, who does not have conflicts with his wife? Why should You cry when You are not even married? Only the married cry. You are not married, nor are You widowed! Why should You cry? On the contrary, You should try to pacify the neighbor by saying, 'Dear fellow, don't cry. Don't worry. I am with you, so don't cry and don't worry.' This is what You should say.

Torments from the Prakruti

The *Vanik prakruti* is such that it becomes afraid even before problems arise. You have to tell 'Chandubhai', 'Nothing is going to happen to you.' If you see a person that cannot walk you may have a thought, 'what if that happens to me too?' When such thoughts occur just say, 'Chandubhai, nothing is going to happen, I am sitting here.' You say this to remain separate from 'Chandubhai'. This is a science. The moment you say, 'it happened to me', you become possessed by the ghost of fear. This is why the world has become 'possessed' by the ghosts.

You are a *Parmatma* (the absolute Supreme Self), so why should You have all this? Have you experienced even a little bit of the energy and power (*shakti*) of the *Parmatma*? Have you become aware that You are a *Parmatma* and that the

Parmatma's shakti has arisen in You?

Questioner: Yes.

Dadashri: Then what is the problem? For the one for whom this little energy of the Self has arisen, there is the conviction that the total energy lies there waiting to express. When You remain unaffected by someone's insults You will know that, 'Wow! There is so much energy!' Only a small amount has expressed so far. There is still more to come out. You will gradually experience infinite energy.

This 'A. M. Patel' (Dada referring to his relative self) is human too, is he not? Is he not just like you? Man will have everything; what will he not have? But even before any pain arises 'we' lend 'our' support to him by saying, "We' are here so why do you worry?" 'We' even tell our neighbor's neighbor (neighbor of Ambalal, any *mahatma*, or anyone else) that 'we' are with him!' What can be lacking where there is God?

It is right if You speak with separation. You should have the courage of a *Kshatriya* (the warrior caste). Up until now you were supportless (*niradhaar*). Writers of scriptures have called that state '*niradhaar*'. Now You have the support. Now you should not give your support (to the wrong knowledge) by saying, 'It happened to me'. If you give support to the pain in this way and thus suffer, that suffering will not go away. Is your headache likely to remain or go away if you keep supporting it by saying, 'I have a headache'?

Questioner: It will remain.

Dadashri: It will remain if you support it. This is all a science. You will benefit if You know how to use it. If you are amiss even a little bit, you will be affected. No other harm will come to you, except you will have to experience the suffering.

Questioner: It will discharge with such *ashata* (painful) intent (*bhaav*), will it not?

Dadashri: It has only come in order to be discharged, but what happens is that it obstructs Your bliss by that much, does it not? The experience of the bliss of the Self is obstructed. There is no problem with the *ashata-vedaniya*; it will discharge for sure.

Converse with the Sufferer of Pain or Pleasure

Therefore, change your method so that your suffering is reduced and consequently the inner happiness will increase, because as the external entanglements increase, inner happiness will be reduced. You have to stand 'Chandubhai' in front of the mirror and pat his shoulder 'like this' and tell him, 'There is you and there is me. For sure there are two of us, are there not? There is no question about it, is there?'

Questioner: No, there are definitely two.

Dadashri: It is also confirmed that this neighbor does not know anything, right? And You are the Knower. The neighbor does not know about the headache. You are the Knower and therefore You say, 'I know the head is hurting. Be patient and it will go down soon.' Then pat his shoulder. You have to take care of the neighbor, do You not? Feed him well with good and tasty food. Tell him, 'Have a meal and go to sleep.' Why must you punish the stomach for someone else's crime?

Questioner: Who is that someone else here?

Dadashri: The entire fault lies with the mind. The poor stomach has to starve because of the restlessness of the mind. Here the mind is the culprit and the stomach is the victim. The fault is of the mind and yet people punish their stomachs. The mind gets out of control when it sees sweets and pastries, then it creates indigestion in the stomach. Then the next day, because of an upset stomach, he has to fast. Then he will fast in the name of religion or whatever else. He has to fast, does he not?

Penance Is the Fourth Pillar of Moksha

The Lord has shown us the wonderful penance of ‘*unodari tapa*’ (the penance of eating less). Divide your meal as follows: two parts food, one part water, one part air; this is how you should eat.

The Lord has not spoken of only the three component of *gnan-darshan-charitra* (knowledge-vision-conduct respectively). He has also mentioned the fourth component, which is that of *tapa* (penance). There are four pillars of *moksha*. These four pillars are in the *Kramic* path as well as in the *Akram* path. Which penance? It is the penance that takes place during the suffering of pain (*vedana*). Headache is a pain that has to be suffered. In reality though, it is not considered suffering. One just has to continue to ‘know’ the pain. Then there is another kind of suffering, for example when one is faced with a situation where his hand is being cut very slowly and sadistically. That is suffering. That is when penance is to be done. What does the Lord consider as penance? It is when You are in the ‘home department’; in awareness as the Self (*swa-parinati*). It is the penance of not allowing the state of the Self to mix with the state of the non-Self (*par-parinati*). To remain steadfast in, ‘these are circumstances of the non-Self; they are not ‘Mine’’, is penance.

Such penance was done by Gajsukumar when he was in meditation of the pure Self. His father-in-law built a clay fire pit on his head and filled it with hot burning coals (the father-in-law was avenging Gajsukumar’s abandonment of his daughter in order to follow his spiritual call). He realized then, ‘O ho ho! This father-in-law is helping me by tying a turban of *moksha*.’ In such penance, with the meditation of the pure Self, he went higher and higher, attained *kevalgnan* (absolute knowledge) and went to *moksha*.

The Pain Pleasure Experiencing Karmas

You should tell this body, ‘Hey body, hey mind, hey

speech! Sooner or later people are going to burn you or bury you. So instead of that, what if I burn you all today, is there anything wrong in that?’

Why suffer something that is not yours? The *Gnani Purush* has told you what you are not; this you have understood through the intellect, so why suffer after that? So become a *Kshatriya* (a warrior with unflinching determination).

You would not like to destroy your one and only home. But if you have a lot of debts and you had to sell it and if after the papers had been signed the home gets destroyed, would it not be foolish of you to cry, ‘my home...my home...!’?

Questioner: There is no problem when we use the words but when suffering of pain (*vedaniya*) comes, it shows its might.

Dadashri: What suffering have you had? It is suffering if you have paralysis. How can you call this suffering? Stomachache, headache or throbbing of any kind, how can you call that suffering? One of our *mahatmas* had paralysis. He told me, ‘Dada, people have come to see this ‘Mangaldas’. And I too am seeing him.’

Questioner: Until one attains *spashta vedan* (the clear direct experience of the Self) there will always be some kind of *vedan* (experience), like pain or pleasure (*shata* or *ashata*), will there not?

Dadashri: The nature of *vedana* (experience) is such that if one knows it to be alien (of the non-Self), then he will continue to know it as the alien, and will not experience it (*vedey*). But if he says, ‘I experienced the suffering’, then he will experience the suffering. And if he says, ‘I cannot bear it’, then the experience of the suffering will be ten fold. One must never say, ‘I cannot bear this pain’.

If one leg is broken, then tell the other leg it too can

break. Be ready to go bankrupt. Now that You have this path to *moksha* in your hand you will have to show courage. If ticks get in to the clothes, should you throw out your clothes altogether? You simply have to pick off the ticks.

If someone uses hurtful words towards you, are you able to tolerate it?

Questioner: He is far away so it does not hurt as much.

Dadashri: Ordinarily what is the nature of human beings? They tolerate the physical suffering but they cannot tolerate harsh words. They have a belief that everything sticks to them. In fact, it is not as close as you think. There is only a touch (*sparsha*). There is simply a touch between the Self and the non-Self (the physical body complex, *pudgal*); they have never been or become one. The attribute (*guna*) of the Self is such that the moment one says anything, one immediately feels the effect of what he says. Therefore, you have to use the qualities of a *Kshatriya*. You have to remain in contact with Me for some time.

What is the nature of the Self (*Atma*)? It instantly becomes that which it envisions (*chintavey*). If it envisions unhappiness, it becomes unhappy and if it envisions being happy, then it becomes happy. Therefore, one has to be very aware that he does not do any *chintavan* such as, ‘my head is hurting.’

Questioner: Such envisioning (*chintavan*) does not happen but the atmosphere gets ruined.

Dadashri: The atmosphere may change but You cannot say, ‘my head is hurting’. You have to say, ‘Chandubhai has a headache.’

People are unnecessarily afraid. One man could not take a bitter medicine. So as he was watching, I leisurely ate some bitter medicine as if I was having tea and snacks. That man

became startled as he saw me and commented, ‘you are eating it like a snack!’ I replied, ‘You know! You have to drink the medicine just like a cup of tea. Unnecessary fear has taken hold of you.’ From then onwards he started to drink his bitter medicine like he did tea. It is all possible if someone is there to show you the way. You need someone to show you. If I show you a way to stick your finger in a fire, you will begin to do so too. You just need someone to show you how. Nothing touches or hinders the Self, so be the Self. *Nirlep* (non-smearable), *asang* (free from association), not even the association of fire affects it, so then how can it be affected by any physical suffering? Therefore, hang on to this nature of the Self.

And just keep ‘seeing’ that it does not result in a state of the non-Self (*par-parinati*). What is *par-parinati*? *Par-parinati* is to believe the effects of the non-Self to be of the Self. A headache is the effect of the non-Self (*par-parinaam*) and to make a statement, ‘It hurts me’, is called *par-parinati*. Those who do not have the effect of the Self (*swa-parinaam*), what else will they see except the effect of the non-Self? After Self-realization, ‘*swa*’ (the Self) comes in your hands. The existence of anger, pride, deceit and greed (*krodh-maan-maya-lobh*) ceases. Anger, pride, deceit and greed are called *kashays* (that which hurts the Self).

If you want *moksha*, it is like taking on the highest of challenges. Valour is valour. Not even an atom bomb can affect You; that is valour and fearlessness. And if you are a *Shuddhatma* (the pure Self), if You remain in the state of the Self that I have given You, then nothing will touch you. Neither fire nor water will touch You.

You have now become *nihshank* (doubt-free). Now remain in my *Agnas* (special directives) and live out your life. Let this body go if and when it wants to. Let them cut off your ear if they want to. You have to give up your body complex (*pudgal*). It is not Yours. That which is not Yours to begin with

is not going to remain with You. It will go when it is time for *vyavasthit* to take it away. Therefore, just say, 'Take it away whenever you want to.' Do not have any fear. No one can take away anything from You and no one even has the time to waste doing so. Even if You say, 'Here, take it away', no one will. With this, You will remain fearless (*nirbhay*). Just say, 'Let whatever is going to happen, happen.'

Questioner: External 'files' do not trouble me as much but I become one with (*tanmayakar*) the inner pain-pleasure experience (*shata-ashata vedaniya*).

Dadashri: You have to set aside the pain-pleasure experience (*shata-ashata vedaniya*). In pleasure experiencing situations (*shata-vedaniya*), laziness can set in; then unawareness (*ajagruti*) will prevail. You should not worry too much about pain-pleasure experience situations. In pain experiencing situation (*ashata-vedaniya*), for example if your hand is experiencing a burning sensation, then You should say, 'dear hand, if it is in *vyavasthit* then you have to burn, otherwise remain healthy.' So even if you were feeling the burning sensation, it will stop; because if You talk about letting it burn; what is likely to happen? You should never pamper it; this is just the *pudgal* (the non-Self complex), which is under the control of *vyavasthit*. Whatever pain experiencing situation (*ashata-vedaniya*) comes; let it come. Courage will be needed, will it not? Is it not better to suffer with a smile than to suffer in misery? That is why it has been said, 'the *Gnani* suffers (experiences) with stoicism, non-reactive patience, and the *agnani* suffers with crying.'

If you lose half your leg, You should tell the self, 'you still have a leg and a half.' Then if you lose the other half, say, 'instead of two, at least you have one leg.' This way if you lose all the body parts, you at least have the Self, do you not? Eventually all the parts are going to break down, are they not? Even if someone were to throw gasoline over it and set it alight, even then I am here as the Self. Sooner or later the body is

going to be burnt, is it not? You only have to study this a little. How is an ascetic able to walk bare foot? How are the farmers able to walk bare foot? You too would get used to it after you get burnt once or twice. How can you call suffering that which can be cured by taking just one pill? Suffering of pain is that which cannot be reduced, even after you take hundreds of pills.

Now nothing is yours. You have surrendered your all to the *Gnani Purush*. You have surrendered your mind-body-speech and all illusion, *bhaavkarma* (charge karma), *dravyakarma* (subtle discharge karma), *nokarma* (gross discharge karma); all have been surrendered, nothing is left with You.

The Suffering of the Gnani Purush and the Lord

Questioner: A *Gnani* suffers with *dhairya* (stoicism, non-reactive patience) and an *agnani* suffers with crying, but a *Gnani* still suffers, does he not?

Dadashri: Suffering will not go away, but the *Gnani* suffers that pain with *dhairya* (stoicism, non-reactive patience). *Dhairya* is according to each individual's capacity. However, Lord Mahavir was absolutely a Knower. He would 'know' of even a bite from a bed bug but He would not suffer it. The degree of suffering is in proportion with the portion of ignorance. You have become the pure Self (*Shuddhatma*) through conviction (*shraddha, pratiti*). When You become the Self through *Gnan* (experience), then all that will remain, will simply be the 'knowing'. Until then there is suffering (*vedan*). And during the suffering, I tell You to remain detached, remain in the 'home department', as the Self. Do not leave Your home department, no matter how much the external circumstances call for You to do so. Let them call You twelve hundred times. Why should You leave Your 'office'?

Even the *Tirthankars* have pain-pleasure experiences (*shata-ashata vedaniya*) but they remain as Knower through

kevalgnan (absolute knowing).

The mind will go with You (when You leave this world), the entire baggage will come with You if You do not let it discharge. Instead, why not let it empty out. One rule is that it will empty out. By rule, when all four component; *dravya* (effect, that which is experienced through the mind, speech and body), *kshetra* (location or place), *kaad* (time) and *bhaav* (inner intent), come together; it will discharge.

The Self is absolutely blissful. The body gives pain and pleasure experiences, the mind gives pain and pleasure experiences, and the speech gives pain and pleasure experiences. Pain (*ashata*) experience arises even when someone says something to you.

Questioner: When there is experience of physical pain, the *chit* wanders around only there.

Dadashri: Yes, the *chit* will keep wandering around there. It will not go out even if You were to tell it to go outside and wander. It will remain within.

Questioner: Does that not cause *karmic* bondage all over again?

Dadashri: No. You simply have to go through the suffering; there is no way out of it. Karmas are bound if you become the 'doer'. When You cease to be the 'doer', You become free from karmas.

Purification of the Chit Is the Beginning of Liberation

When the policeman comes looking for you with handcuffs and it has no effect on you; that is called science (*vignan*).

Questioner: So then, what should the *chit* be engaged in?

Dadashri: The *chit* has to be kept in the Self. Keep it in

that which is eternal. *Mantras* are not eternal. Nothing in this world is eternal except the Self (the *Atma*). Everything else is a temporary adjustment. All these relatives are temporary adjustments!

Only the Self is permanent. Once the *chit* settles in the eternal, it will not wander and that is when it becomes free. When you are reciting *mantras* (*mantra-jaap*), how long can the *chit* remain in it? It will remain there as long as a policeman does not come along. As soon as a policeman comes along, the reciting stops and the *chit* moves away from there. Therefore, that is a temporary adjustment. It gives you temporary relief and peace but it will not do so permanently. There is a need for *jaap-yoga* (chanting), but only until the knowledge of the eternal is attained. The *chit* that blends into the eternal becomes pure (*shuddha*) *chit*, and One becomes *videhi* (beyond the body). This is what happens when You become a *Shuddhatma*. And when You become *videhi*, You are liberated. You need to become *videhi*. This current state is considered a state of embodiment (*dehi*). It is an illusion (*bhranti*). It begins with the belief 'I am Chandubhai'. The *Gnani Purush* gets rid of this 'sleep' (ignorance of the Self). The whole world is sleeping with their eyes open (spiritually asleep, ignorant of the Self). Sleeping means having the awareness, 'I am doing it', or, 'I am the doer.' There is not a single man who has been born in the world who has independent control and energy over his own bowel movement and he has no knowledge of where indeed he has the energy and independent control. His energy is in the domain of the Self. The energy of the Self is *kshetragnya* (in the field of the 'knowing'). Once this *kshetragnya* energy arises, the work is done! This energy is absolute and complete. All else is an illusion.

The tools (*sadhan*) of penance and chanting are wonderful tools too, but they are merely tools until one attains Self-realization. They are not the ultimate goal. The ultimate goal

(*sadhya*) is to know Your own domain of ‘knowership’ (*kshetragnya*). That is the nature (*swabhav*) of the Self. That *swabhav* is the goal.

You will not meet God as long as you are involved in partiality. Some people are partial towards the Vaishnav religion, some towards the Shiva sect, some are partial towards the Moslem religion, some are partial towards Jainism, etc., and so as long as they are in partiality, they will never meet God. This is the rule. It is God’s rule not to meet those involved in partiality. God himself is impartial. One will understand this when he attains an impartial intent; view. What is the difference between those who are involved in sectarianism and those in the worldly life?

Obstinacy

Questioner: What is obstinacy (*aadayee*)?

Dadashri: In the unconscious unaware state prior to Self-realization, when one realizes he has made a mistake, he will say such behavior was indeed necessary if someone were to question his actions. He will be very obstinate and adamant (*aado*). People will even tell him that he is being obstinate.

Questioner: Yes.

Dadashri: That is obstinacy. It is different if one is not aware of his mistake and covers it up. But it is a great obstinacy to cover up a mistake one is very aware of. Another type of obstinacy is if you had a disagreement at night with your wife and the next morning when she brings you a cup of tea, you will say, ‘I do not want your tea or anything.’ You become obstinate. The disagreement at night was last night. Yesterday was Saturday and today is Sunday. But one will drag the incident of Saturday into Sunday. Saturday’s incident stays in Saturday. Sunday is a whole new day.

Questioner: What is the solution for breaking the

lingering effect (*taanto*) and the obstinacy (*aadayee*) that brings Saturday’s incident into Sunday?

Dadashri: There is no need to get rid of the obstinacy. You have to follow Dada’s *Agna*. There is nothing to be said when you know *vyavasthit*. What does *vyavasthit* mean? You do not have any dispute or quarrel with anyone; that is *vyavasthit*. *Vyavasthit* is *vyavasthit*! You have to understand *vyavasthit* completely; and no one is at fault at all in this world. Any mistake there is, is as a result of your own mistake (from the past life). Otherwise, why would someone rob only you amidst all the people around you? You will not encounter anything without a mistake on your part.

There are two kinds of rewards. One is a million dollar lottery and the other is where only your pocket gets picked; that too is a reward. Everything is *vyavasthit*.

All Souls Are Separate

When you do not have any biases or prejudices, you are considered to have attained *Brahmaswaroop* (Self-realized). First comes the huge gate of *Brahmaswaroop*, where all different opinions become one. *Brahmaswaroop* is one whose speech is neutral and non-opinionated; it is not biased or prejudicial speech, or speech that would create its own followers. It is the speech that only is related to the Self and causes no divisions. Such a person is considered to have become *Brahmaswaroop*. After becoming *Brahmaswaroop*, the Self is the Supreme Self (*Atma* is *Parmatma*). So where is the need to talk about the pure Self (*Shuddhatma*)?

Questioner: Is there only one *Brahmaswaroop*, or are there many?

Dadashri: There is one and there are also many. From a certain perspective there is only one and from another, there are many. That is talking about *Brahmaswaroop*. Are you

comparing *Brahmaswaroop* with *Shuddhatma* (the pure Self)? Actually, each and everyone is a Self. Therefore the Souls that are liberated (gone to *Siddha Kshetra*; the ultimate location for all liberated Souls) experience the bliss of liberation, and those that are bound experience happiness of bondage. If there were only one Self, then the one in *moksha* and the one here would enjoy the happiness of *moksha*. Therefore, every living being is a Self; they are all individually separate. And even in the *Siddha Kshetra* they are all individual entities. What is the point of going to *moksha* if only one went there? Should you give all your wealth to the one? You will constantly experience the bliss of the Self when You are in *siddhagati*. If you were meant to become one with all the other souls over there, then what is wrong with staying here instead? At least the wife will cook wonderful things to eat! The worst that can happen is that she will scold you. What other problem do you have here?

The Mystery Behind All that Is Discharging

What the *Gnani Purush* is saying is that both eating and drinking are *galan* (output, discharge, effect). But the world understands them to be *puran* (intake, charging, or cause), because what they see through their senses is what they consider to be the truth. But that truth is completely different from the real truth. You have some control or energy over charging (*puran*), but not complete control. One can have control and energy if he attains knowledge of the Self, but not otherwise; or if he attains *matignan* (mind based or perceptual knowledge), he has at least that much control and energy because *matignan* is a base for control. *Matignan* (mind based or perceptual knowledge), *shrutgnan* (literal knowledge) and *avadhignan* (visual or clairvoyance knowledge) are all foundations of energy and control (*bhaav satta*).

The world calls it *puran* (filling) when they earn money and *galan* (discharge or effect, emptying) when it is spent. In reality, earning and spending are both *galan* (discharge or

effect, emptying) and dependent on *vyavasthit*. Now, how can the world understand this? If one understands the control of *vyavasthit*, he will become completely free. He can then remain in the Self. You will not be bothered by anything if you only understand this, will you? You (one who has attained *Gnan*) will not forget this and others (those who have not taken *Gnan*) will forget, no matter how many times you explain it to them, because they still have *kashays* (anger, pride, deceit and greed). Nothing will remain under the control of the one who has *kashays*. I give You *Gnan*; do I ask you to read a book? This is a verbal *Gnan* that is given to You. You do not have to read any books or scriptures and yet You will have the same knowledge. You will not remember the scriptural knowledge or what you have read in books but you will remember verbal knowledge, because those spoken words have the energy of the *Gnani Purush* behind them. Reading from books becomes inanimate.

Therefore, the whole world is in the form of *galan* (discharging state; effect) and that too is under the realm and control of *vyavasthit*. The mind, intellect, *chit* and ego are all under the realm, influence and control of *vyavasthit*. There is no need for You to protect them if they are under its control, is there? You do not have to do anything, do You? You just have to 'see' what *vyavasthit* does. This discovery of *vyavasthit* of mine is very exact. It is precise to the point. That is why I call this *galan* (discharging state; effect). I give you precise clarifications of everything as it is so that You can remain in Your *Gnan*. That is why I had to disclose this *Akram Vignan*.

What people call effect or unfolding of karma (*udayakarma*) is all a discharge (*galan*). There is no charging (*puran*) in it. These five sense organs (*indriya*) themselves are all dependent on the unfolding of karmas (*udayakarmas*), so then would the karmas of these senses also not be dependent on *udayakarma*? The energy of the five senses that increases and

decreases in intensity (*kshayopsham* energy) is dependent upon the unfolding or discharging of karma. So then what is new in what the senses see or know? Can you understand what I am saying? One may understand this when he is here with me, but in my absence a veil of ignorance will cloud over him. All your veils are removed in my presence and after taking my *Gnan* (Self-realization) those veils are removed permanently.

What causes *karmic* bondage?

The main cause behind *karmic* bondage is the belief, 'I am Chandubhai', I am an Acharya Maharaj (a religious master teacher)', and the second cause is, 'this is mine'. Causes are in the charge form. Wherever there is 'I and my' there are causes. There are no causes anywhere else. Charge is considered *puran* and its discharge is *galan*. Everything is in the form of *galan* (discharge).

One just has to understand this. This is a science. You can 'see' everything in this science as it sprouts. What can You not 'see' in science? Therefore, understand all this. You do not have to do anything. There is nothing left to do in this science. Wherever something needs to be done; there is no right knowledge (*samkit*) there. Any place where you 'have to do' something; there you will not attain right knowledge (*samkit*).

Not Becoming One with the Thoughts

Questioner: How can we stop thoughts that trouble us and cause us worries?

Dadashri: Whose function (*dharma*) is it to think?

It is not the nature of the Self (*Atma*) to think, it is the nature of the mind. You may decide that you do not want to listen to those who insult you or curse you, but it is the nature of the ears to hear and so they will not refrain from hearing. Similarly, it is the nature of the mind to even have thoughts that you do not like. That is the mind's nature. Thoughts are *gneyas*

(objects to be known) and You are the *Gnata* (the Knower). Therefore, You have to keep 'knowing' all thoughts that come to you; You have to continue to inspect them. You should not have any opinions about whether they are good or bad. Regardless of the kind of thoughts you have; no matter how bad they are; there is no problem with them. With whatever inner intent they were bound in your past life, is how they will discharge; You simply have to 'see' them discharge and 'know' the kind of binding that had happened, the discharge of which is taking place now. This *Gnan* of 'ours' causes no bondage, so there will not be any binding of new karmas. Karmas are bound when you become one (*tanmayakar*) with thoughts.

Questioner: What will the result of these thoughts be?

Dadashri: We entrusted the result to *vyavasthit* (scientific circumstantial evidences). We do not have any concern with that. We just need to remain seated in the car at ease. The mind will say, 'What if the car crashes ahead?' You just need to keep 'seeing', that is all. After entrusting its effect to *vyavasthit*, we should just remain seated at ease.

Questioner: It is not that easy and straightforward, is it?

Dadashri: It is easy and straightforward. You can remain that way from the moment you decide to do so, because it is all under the control of *vyavasthit*. On the contrary, you will be a fool if you try to interfere in something that is under someone else's control. The only thing that is in your control is the 'seeing' and 'knowing'. *Vyavasthit* will take care of anything that needs to be done. *Vyavasthit* is such that nothing will be ruined. A man may die at the age of seventy-two, but long before that he will keep complaining, 'I am dying, I am dying', and he gets scared by such a fear. This world is not such that one should fear it. The mind will even tell 'us', 'What if we have an accident ahead?' 'We' tell the mind that 'we' have made a note of what it is saying. Then it will show 'us' something else;

another pamphlet. The mind is not such that it has to hang on to the previous thought. You should not become one (*tanmayakar*) with the mind. This world is around because of one becoming 'one' with the mind. All the intents of the mind are discharge intents (effects). When you become one with it, it gives rise to new charging intents (causes). You should not take on the feelings of elevation or depression. Nothing is going to happen; nothing is going to be ruined. Not even for a moment do I dwell in the worldly life, even then nothing gets ruined.

Questioner: So is there no need to harbour fear?

Dadashri: You should not have any fear at all. You are *Shuddhatma* (pure Soul); nobody can see You, nobody can hurt You, nobody can kill You, nobody can challenge You! This world remains because of your own 'ghosts' (effective mind, speech and body) and irrational fear. Nobody interferes with You. And if 'Chandubhai' is down a little bit, then You need to help him. You had no one to confide your problems to. Now I am with you all the way. Why are you so worried? I am the Lord. You are 'Chandubhai', therefore do not be afraid. If 'Chandubhai' is elevated then tell him, 'This pompousness of yours is because of my realm.' Run your 'foreign department' (non-Self) by remaining in the 'home department' (Self). This *Gnan* is such that nothing can smear it (*nirlep*), i.e. it cannot be besmeared upon; nothing will touch You.

It is important for you to understand in detail all the facts about the mind; to understand all the keys to the mind. For example, if a policeman keeps coming and going from here, does that mean he is going to raid us? You should say, 'No, it is not like that. They are fixing the road ahead.' So what should you understand? Have they come for your benefit or have they come to harm you?

The mind is neither masculine nor feminine; it is neutral. Therefore, there is no need to worry. You have to maintain the

awareness that Dada has told us that we (Self) are the Knower-Seer. Let it be agitated as much as it wants to. At that time You just have to maintain Your stillness.

'Go to Dada'

And when a lot of pain and suffering comes, You have to say, 'Go to Dada!'

Questioner: But can we pass our misery on to You?

Dadashri: Yes, yes. You have to give it to Dada and say, 'Go to Dada. What is there for you here? I have given everything to Dada, so why have you come here?'

Questioner: Should we give our happiness too?

Dadashri: No, keep your happiness to yourself. I do not have a need for happiness, so keep it to yourself. Send your misery to me if you cannot handle it. If you insult the pain and suffering a few times by saying, 'Why have you come here?' it will not stay because you have given it away to Dada. The nature of the *pudgal* is such that if you insult it, it will not linger around.

'Dada Bhagwan' (the absolute Self within) is *achintya chintamani* (One that cannot be envisioned of and yet makes you what you envision). One becomes what one envisions. If you envision (*chintavan*) Him (Dada Bhagwan) during difficulties, all those difficulties will go away. Whatever you envision; that will be the fruit you will reap. Then what is there to fear?

The Account of Like and The Account of Dislike Are Separate

Questioner: Many times I do not like someone's behavior even if it is good.

Dadashri: After the *karmic* account of liking is over,

dislike will set in. Everything feels good as long as you like it and not so if you do not. You should not have abhorrence or aversion towards that which you do not like.

Questioner: There is no attachment or abhorrence, but it is very difficult to like (*bhaav*) something once dislike (*abhaav*) occurs towards it, no matter what.

Dadashri: Even if you keep painting him as a good person, that paint will not stick. Your *karmic* account of 'like' is paid off. Would you have any feeling towards this home if it were sold?

Questioner: No.

Dadashri: And how about before selling it? If something were to happen to it you would be affected in the mind. Once your *karmic* account is paid off, you are done with it.

Intellect Perpetuates Worldly Life

Influence of one's entrenched opinion and prejudices do not go away easily. I am cautioning you towards such influences before they come your way.

This science is *alaukik* (beyond the world). Everything about it is *alaukik*; there is nothing *laukik* (worldly) in it. *Laukik* means obstinacy about one's own belief (*matagrahi*). Whether one is a Digambari or Shwetambari, Sthanakvasi or Deravasi, Terapanthi (all different sects in the Jain religion), Vaishnav religion, Shaivism or Islam, they are all worldly religions, there is nothing wrong with any one of them. You get worldly comforts like cars, a home, etc., for merit karmas done through these religions, and here with this 'religion' that is *alaukik*; You get liberation (*moksha*).

Questioner: There is no one more unfortunate than the one who gets fooled by his intellect, having come under Your shelter.

Dadashri: No, one will still get fooled. Even the very smart ones get fooled. Therefore be aware of this ahead of time. Whenever the intellect (*buddhi*) gives you advice, tell her, 'Madam, go back to your mother's home. I do not need you anymore. I do not even want to listen to your advice.' There is no problem in listening to the advice of the mind but the intellect is the only thing whose advice is not to be listened to.

The intellect will not let you come out of the worldly life. That which does not let You go to *moksha* is called *buddhi* (intellect). The intellect shows you profit and loss – worldly benefit and harm. It will goad you, 'maybe this will happen', or, 'that will happen'. It is entrenched in insistence of inflexible opinions (*matagraha*). Inflexible about what? It is inflexible about opinions. Instead of being heavily insistent (*abhigraha*) about the Self, one becomes strongly insistent about his opinions. Now, tell me, when and where will this end up? He will not get anywhere even after thousands of life times. The inner turmoil will never go away, whereas in the presence of the *Gnani Purush* the inner turmoil will stop forever.

As the intellect increases, so does the inner turmoil. The intellect drives you deeper into the worldly life. It is beneficial for the worldly life but it will raise objections towards *moksha*. The mind only does the thinking. Where no decisions are made; that is the mind. Undecided thoughts are what we call 'the mind' and decided thoughts are called '*buddhi*' (intellect). While sitting here, if you are lost somewhere else, know that your *chit* is wandering elsewhere. Your intellect will become right and docile when you sit with a *Gnani Purush*; that is *samyak* (enlightened) *buddhi*. What is the enlightened intellect like? It has no opinions, no sectarianism, no differences, and no problems. The intellect with opinions of segregation is considered wrong intellect (*mithya buddhi*). It will say, 'this is mine and this is yours', hence it will create separation.

'Outer' Intellect: 'Inner' Intellect

The 'outer' intellect is mechanical and the 'inner' intellect helps you to become independent—that intellect is mechanical too.

Questioner: What do you mean by independent?

Dadashri: Independent means that there is nobody above you in this world. There should be no superior over you, not even God. How can you afford to have a superior? There is dependency as long as there is a superior. How can you afford dependency? You never know when your superior will scold you. Therefore, you should not have anyone over you. It is due to lack of understanding that you have one. I have come here to give you that understanding. I do not have any superior. I am telling you that you too do not have a superior. Understand this fact.

Questioner: What can one attain through the mechanical intellect?

Dadashri: One can attain all external worldly things through it.

Questioner: If it is a mechanical intellect, then should everyone not receive the same amount of external things?

Dadashri: Everyone has a different amount of mechanical intellect; it is never the same in everyone. The intellect depends upon one's 'development'. Different people in different continents have different levels of development of the intellect. So each person has an intellect according to his or her own development.

Questioner: Where does 'mechanical' come into this?

Dadashri: What you believe yourself to be is all mechanical. You yourself are mechanical. Until you realize the Self, you are mechanical; it is dependency. Your body too is

mechanical and some day when one of the parts wears out; that will be the end. Mechanical means dependency. Actually, You, the Self, are separate from this mechanical thing; the relative self, the non-Self complex.

Don't you have to put food in your stomach every day? If it were not mechanical, then your work would be done if you ate just once; you would not have to eat again. But here there is an intake (*puran*) and an output (*galan*). Everything is mechanical. You are separate from this. You are the Knower of this mechanical process. This mechanical thing is an 'experiment' and you are the 'scientist'. You are the Knower of what is going on in this 'experiment'; what changes are going on in 'Chandubhai'! But instead of that you claim, 'I am Chandubhai'; how can you afford such a tremendous mistake?

Questioner: How can the intellect be mechanical? Do animals have intellect, more or less?

Dadashri: The animals have limited *antahkaran* (the inner functioning component comprised of the mind, intellect, *chit* and ego) and in humans it is unlimited. Because of their limited *antahkaran* there is no further development. A cow will come running to you if you show her a feeding pot. She has at least that much understanding. Does she have any other understanding besides that? She will not come near you if you went outside with a stick in your hand. She knows when sleep is needed. She has sexual desire. She knows to eat when she is hungry. She is also aware of what to eat and what not to; something the humans lack! All animals sniff their food before they eat. Humans are the only serious violators of nature.

Questioner: How far will the mechanical intellect help or hurt a human being?

Dadashri: To the point of destruction! The mechanical intellect will destroy everything when it becomes above normal – excessive. This world is headed towards total destruction. The

mechanical intellect verily is causing it to be above normal. The use of the external intellect (worldly use of intellect) should be limited to the point of necessity. This should be the basis for using the intellect. For example, it becomes harmful when one uses it excessively, in instances where one keeps questioning everything like ‘why is it like this?’ and ‘what is that all about?’ when it is not pertinent to one’s needs.

Questioner: Is it not necessary for man to protect himself?

Dadashri: They all do that, do they not! No one dies deliberately.

Questioner: Does man not need the atom bomb to protect himself?

Dadashri: These are unnecessary problems, which have been created. There are foreign countries with such developments. They even have telephone facilities every sixty-eight miles on highways. Then people question what they should do if they get a flat tire a few miles away from the next phone! So they want phones there too so that they do not have to walk.

Questioner: So, do they want more facilities than the ones they already have?

Dadashri: They have turned facilities into difficulties. It became a difficulty when things went beyond the norm.

Questioner: When a man uses his intellect (*buddhi*) to protect himself it is considered normal, is it not? Is building an atom bomb not for protection?

Dadashri: That is not called protection. What happens if the other person makes a bomb too? How much fear will that create? This is all done to intimidate others. There is no need for resorting to protection in this manner. Nature is protecting in its own way. There is no need for causing unnecessary problems.

Such weapons should never be created. If someone were to put poison in Mumbai’s ponds and kill a lot of people; that is not considered use of *buddhi*.

Questioner: Is that considered *durbuddhi* (bad intellect)?

Dadashri: It is infinitely worse than bad intellect. It is total destruction or ruin.

Questioner: I want to know the limit of the mechanical intellect. I want to know the starting point of the ‘inner’ intellect and its limit.

Dadashri: What will you do with this knowledge?

Questioner: I want to know how much intellect I have.

Dadashri: All this is nothing but your ‘outer’ intellect. If you had ‘inner’ intellect, it would quickly take you towards this side (the side of spirituality, the side of the Self); you would adjust with Me right away. You yourself would ask me, ‘Do something in order to secure a safe side for me. Do something for my own independence. I do not like this dependency.’

Dependency

This is nothing but dependency! Constant dependency (*parvashta*)! The animals have dependency and so do humans. How can we afford to be this way? You have a problem even when you have a headache, you have a problem when your legs hurt, your eyes hurt, your teeth hurt. How can you live with such tremendous suffering?

Do you understand a little bit about dependency?

Questioner: Yes.

Dadashri: Have you ever experienced it?

Questioner: Yes.

Dadashri: Do you like it?

Questioner: No.

Dadashri: If you do not like it, why don't you ask Me about how you can get rid of it?

Questioner: A person can find a solution for it himself.

Dadashri: One can only find a solution up to a certain point.

Dependency increases as one gets older and at the time of death there is no end to dependency, the need to take help from others. In the old age your teeth will bother you, the body will bother you, the children will bother you, and your brothers will bother you. Your children will tell you, 'Just sit there and do not talk too much.' How many such dependencies?

Questioner: Does dependency and worries not go hand in hand?

Dadashri: Worrying is an above normal egoism and dependency is helplessness. Worrying occurs when the ego becomes above normal but not otherwise. Who cannot fall asleep in his home? It is the one who has greater egoism.

Questioner: In this matter I am not able to cope and so I worry, so is the next step dependency?

Dadashri: That dependency is something that we have created ourselves. There is one dependency, which arises on its own and that is one associated with old age. Worry and dependency have nothing to do with each other.

When something goes wrong, then worries will occur. Worries occur depending on the outcome of circumstances whereas dependency is sheer helplessness (*lachari*). The world does not like dependency; dependency is weakness (*nirbadata*). Dependency will go away when weakness goes away. As long as weakness is present, dependency will not go away because if we hurt others, they will hurt us back. When

you stop hurting or harming anyone, when you stop having negative thoughts about others, that is when your dependency will break.

Questioner: Man has worries about all the necessities in life, so then dependency is bound to come, is it not?

Dadashri: That dependency is different. There he has entered in his own trap. Even if he does not want to get caught in that trap; the traps will naturally arise. A mouse does not have any dependency but if it sees food inside a trap it will, out of greed, enter the trap. However, that dependency will go away one day.

What is the 'effect' of worrying? It will lead to an animal life (being born in the animal kingdom).

Questioner: What is the solution so that we do not worry?

Dadashri: To turn around by reducing or completely removing egoism. If a *Gnani Purush* is around, the egoism will go away when he gives you the knowledge of the Self.

Questioner: What is helplessness (*lachari*)?

Dadashri: You will understand it if you were to ask a helpless man. Or if you have a lot of debts, you have difficulty in buying things and your wife complains about why you don't buy things for her; you feel tremendous dependency when you do not have any money.

Lord Mahavir's science is to take one from a state of dependency (*parvashta*) into an independent state (*swavash*) and then dependency will not affect him.

Questioner: The Self does not have dependency, does it?

Dadashri: No, the Self does not have any dependency.

Questioner: So does the body experience helplessness - dependency?

Dadashri: No, even the body does not experience helplessness (*lachari*). It is the ego that experiences helplessness.

Who Are 'You'?

Questioner: Whatever is meant to happen will happen; no matter what one does.

Dadashri: You cannot say, 'whatever is meant to happen will happen.' *Gnan* is only useful if you do not become affected when someone insults you. You have worries, you get all worked up; weakness arises within you.

Questioner: Who has worries? Is it me or my *Atma* (Self)?

Dadashri: You.

Questioner: So it is the body that has worries?

Dadashri: It happens to you, to the one you yourself believe to be. It happens to the one that believes 'this body is mine'.

Questioner: Worry is not an issue if I claim, 'I have nothing to do with anything', is it?

Dadashri: If you are not affected by the worldly life, then there is no problem. There is no need for you to understand this *Gnan* then. But does the worldly life affect you in any way? All this is relative. It affects you personally, does it not?

Questioner: Yes.

Dadashri: There is a weakness (*nirbadata*) as long as you are being affected. Tremendous weakness! Man should not have any effect at all.

One gets affected even when he has a home, a car and other tools of comfort, so then what happens if one of the tools break down? Man lives his life through endless worries. Therefore, come to know and understand what is around you and what it is all about. If you understand it ahead of time it will not have an effect on you, but if you don't have the understanding, then you have to take everything upon you. People are not able to sleep when they carry their problems on their heads. They will fall asleep when their body gets tired. How can you call this a life?

Who are you? On what basis do you exist? You have no knowledge of it. Should you not know on what basis 'this' exists? Should you not understand the relationship between support and the one being supported and on what basis you exist? If someone were to announce that the police are coming here, people will become anxious even before they arrive. Why should there be so much weakness? There is a lot more to the world. You have seen it for many lives but you cannot remember it, can you? So it is worth knowing this world.

All you need to understand is 'What is worth doing and what is not worth doing; what is worth knowing and what is not worth knowing'.

Doership Perpetuates Worldly Life

When one begins to see his own mistake, it is the beginning of right (*samkit*) vision.

Questioner: Does such a person become humble?

Dadashri: Humility may or may not come, but it is considered *samkit drashti* when one starts to see his own mistake. Otherwise, he will not be able to see a single mistake of his. The belief, 'I am the doer', remains.

In our *Gnan* the belief, 'I am the doer', is a *kusang* (association with that which takes you away from your real

Self). On the contrary it causes intoxication of the ego (*keyf*). Where there is doership there is no right vision (*samkit drashti*) at all. Where there is no *samkit drashti* it is wrong to speak of *moksha*; it is meaningless.

Niddidhyasan

Questioner: Dada, is there a difference between your *smaran* (to come in memory) and your *niddidhyasan* (visualization)?

Dadashri: *Niddidhyasan* occurs with visualization of the face, whereas *smaran* occurs without visualization. *Niddidhyasan* in which the face is seen attains a lot. It is not a problem if you cannot see Dada's face exactly; there is no problem if you cannot see his eyes but You should be able to 'see' his form. You can become like the one whose *niddidhyasan* you do. 'Dada' is the 'doer' of the Self. When 'Dada' is 'seen' exactly, You can become that. You too will become the 'doer' of the Self. It is good even to have Dada's *smaran* and if you have Dada's *niddidhyasan*, that too is good.

Questioner: The *niddidhyasan* does not remain constant –continuous.

Dadashri: The mind can be restless in Dada's *smaran* but not in His *niddidhyasan*. The *chit* has to be present in *niddidhyasan*. It will only work as long as the *chit* is present. There is no problem with restlessness of the mind, but the presence of the *chit* is necessary and the mind has to sit down; take a back seat, where the *chit* is present. Nevertheless, if Dada's *smaran* is going on the whole day long; it is enough. But it is better if there is Dada's *niddidhyasan* along with it.

'Dada' appears exact in the dreams. You become like the one whom you worship; like the one whose *niddidhyasan* you do. *Niddidhyasan* can be successful if the *chit* remains in it.

Spiritual Environment

Questioner: Is spiritual progress possible only when one is born in a wealthy or royal family?

Dadashri: Yes. He would get respect wherever he goes if he were born in a royal family or in a noble family. If he goes to his in-law's place, he would be welcomed with respect. The one who experiences insults from a young age will make a decision to try to gain respect from others in any way that he can. So his goal changes and he becomes engrossed in trying to procure respect. He can afford to have the inner 'baggage' of *maan* (pride). He cannot afford any other desires.

A birth in India is based on infinite previous lives. In spirituality, on the other hand, foreigners do not understand rebirth (life after life passage of the Self).

Proliferation of the Worldly Life Through Vikalp

If you stand in a room full of mirrors you will see a hundred and fifty images of yourself. That is exactly what this world is like. You see according to your *vikalp* (belief of the relative self being the real Self); the belief that 'I am Chandubhai'. This world is nothing but echoes of your 'I-ness'; echoes of your wrong belief of 'I-ness'.

Questioner: If it is *vikalp* that creates echoes, then what is the result of *sankalp* ('my-ness')?

Dadashri: *Sankalp* has nothing to do with it. Only *vikalp* ('I-ness', 'I am Chandubhai') creates echoes. 'My' or 'mine' is *sankalp*. First comes 'I am Chandubhai' (*vikalp*), then comes 'my-ness' (*sankalp*). That 'this is my body...' is *sankalp*. Everything arises from *vikalp*. Therefore, it is *vikalp*, and not *sankalp*, that is the obstacle. *Nirvikalp* is what cures all this. *Sankalp* arises because of *vikalp*. There is no *vikalp* or *sankalp* when You become *nirvikalp*.

As long as there is a belief that, 'I am Chandubhai', there is *vikalp*; then it does not matter whether one is a spiritual teacher (*acharya*) or otherwise. When there is awareness of 'I am a pure Self' (*Shuddhatma*), then You are *nirvikalp*. Now, once You are *nirvikalp*, why does that state of *nirvikalp* not prevail? It is because of a pending *karmic* account from the past life; these are claims of all the *kalams* (the inviolable laws of life, as shown by Dadashri in the Nine *Kalams*) you have previously violated.

Sankalp and *vikalp* leave when you become a *Shuddhatma*. Now whatever arises in your mind, is all *gneya* (that which is to be known). Now as long as one remains a *vikalpi* ('I am Chandubhai'), he is not able to 'see' these *gneyas*. He (*vikalpi*) will indeed say, 'I have a thought'. However, the self is *kalp swaroop* (becomes what is imagined). One becomes what one envisions. Why is the Self considered *nirvikalp*? The answer is that in ignorance (*agnan*), he had done *vikalp* and that is why after *Gnan* (knowledge of the Self); He is *nirvikalpi*. He is *nirvikalp* because he has returned to the Self.

The Self is the only thing that cannot be envisioned (*chintavan*). It only happens when the *Gnani Purush* gets rid of one's intoxication of the ego.

If you have done great *vikalp* of auspicious things, that too will bear results. If you have done the *bhaav* of killing someone then the result will be just that and if you have done the *bhaav* to give alms; so will be the result.

Questioner: You have said that the world is *vyavasthit*, then why does one have the *vikalp* (intent, *bhaav*) of changing it?

Dadashri: These *vikalps* are the *vikalps* you did before and they are now arising in the form of effect. The seeds, which were sown, are bound to grow, are they not? If you do not weed out the plants but allow them to grow, they

will shed more seeds. You should weed them out after You become *nirvikalp*. Settling all matters with equanimity is the 'act' of 'weeding'.

The world is completely *vyavasthit*. Why did the Lord not disclose this fact? He did not disclose this because wicked people would misuse it and people would get on the wrong path. With the knowledge of *vyavasthit* You will not have *sankalp-vikalp*. You can understand *vyavasthit* when your doership (*kartapanu*) goes away; otherwise not. When You become the non-doer, You will understand who the doer is. One is not the doer, yet he believes that he is the doer, so how can this be understood?

Questioner: One does not let go of his doership.

Dadashri: Yes. That is why he will not let anything else be the doer. Otherwise the world is *vyavasthit*. But because of doership, imagination (*kalpana*) will inevitably arise. The problem is solved the moment one becomes the non-doer. Until then, the *kashays* of anger-pride-deceit-greed will not go away. Even if one turns from doing bad deeds to good ones; one is still a doer and therefore *sankalp-vikalp* is bound to occur. And when he cannot understand *vyavasthit*, he will have thoughts like, 'What will happen to me?'

Liberation Through Akram Vignan

Questioner: I have the inner intent (*bhavna*) of going to *moksha*, but what should I do if there is something lacking in that path?

Dadashri: Lacking in what?

Questioner: There are karmas, are there not? Do I not continue to create and bind karmas?

Dadashri: Should you not know how karmas are bound?

Questioner: Through auspicious (*shubha*) and inauspicious

(*ashubha*) inner intent.

Dadashri: There is no binding of karmas for the one who does not have auspicious and inauspicious inner intent. There is no binding of karmas for the one with a pure (*shuddha*) inner intent; the intent of the Self. You bind demerit karmas (*paap*) with inauspicious; bad and hurtful inner intent and merit karmas (*punya*) with auspicious; good and helpful inner intent. The fruit of *paap* is bitter and the fruit of *punya* is sweet. Do you not have a bitter experience when someone insults you?

Questioner: Yes.

Dadashri: And what about when someone gives you flowers? It is sweet. The fruit of good intent is sweet, that of bad intent is bitter, and the fruit of a pure intent, purity – remaining as the Self, is liberation (*moksha*).

Questioner: When does an embodied self (*jiva*) attain liberation?

Dadashri: One attains liberation when one becomes pure (*shuddha*) – free from all *kashays*. Nothing touches purity (*shuddhata*), but it does touch good (*shubha*) intent. This is not the path of the *shubha* at all. This is the path of purity (*shuddhata*); it is a *nirlep* path – a path where nothing can smear, touch or affect the purity of the Self.

This is a science. Science means that it liberates one in every way. Nothing will touch one if he becomes *Shuddha* (pure Self), and if there is ‘good’ (*shubha*), then ‘bad’ (*ashubha*) will affect it. Therefore those who are on the path of auspicious, benevolent and good intent will have to follow that path of good. Whatever they do is fine for them. But this is a path of purity (*shuddhata*, *shuddha upayog*); everyone remains in the awareness as the pure Self and so there are no problems.

This is a completely different path. This is a science (*vignan*). *Vignan* means with just ‘knowing’ one can be liberated. One does not have to do anything. Whatever is outside is *gnan* (knowledge). That knowledge is not *kriyakari* (working on its own) whereas *vignan* is. Once You attain this Science of *Akram*, it will continue to work on its own from within (*kriyakari*). It does *shuddha kriya*, it continues to purify what is within, leading to the absolute Self. It will not be affected by any *ashuddhata* (impurities) of the non-Self. This is a different science; it is *Akram Vignan*!

Questioner: Is this what the Lord refers to as *nishkaam* karmas (karmas performed without expectations of reward)?

Dadashri: *Nishkaam* karmas are different. *Nishkaam* karmas are a kind of a way of doing something. You need doership in that. One can do *nishkaam* karmas when one is a doer. Here there is no doership. This is a state of the Self. Wherever there is doership, there is no purity (*shuddhata*) – the purity of the Self. It is the state of doing good deeds.

Questioner: What should one do to attain purity (*shuddhata*)?

Dadashri: If you try to ‘do’ anything, you will bind karmas. Here you simply have to ask for what you want. Any actions of ‘doing’ will bind karmas; ‘doing’ good will bind good karmas and ‘doing’ bad will bind bad karmas, and in purity (*shuddhata*) there is no such thing. This Knowledge (*Gnan*) works on its own; one does not have to ‘do’ anything.

The Self is just like the Self of Lord Mahavir, but one has not realized this, has he? This realization can come through *Akram Vignan*. There is a tremendous increase in one’s awareness (*jagruti*). Worries stop; one becomes free (*mukta*)! Complete awareness arises. This is the science of absolute knowledge (*kevalgnan*); it is not something ordinary. Therefore Your work of liberation can be accomplished.

Questioner: How can one attain as much knowledge as you have, as a *Gnani*?

Dadashri: All you have to do is to sit with Him (the *Gnani*) and attain His grace, nothing else. Everything only happens through the grace of the *Gnani*. You can attain *kevalgnan* (absolute knowledge) through the grace of the *Gnani*. You will bind karmas if you try to do anything because you have not realized 'who you are'. You will realize who the doer is when You realize 'who You are'.

All Worldly Interactions Are Relative

You can attain liberation even by simply understanding 'What worldly life (*vyavahar*) is'. This worldly life is relative; all these 'relatives' are temporary adjustments and the 'real' (the Self) is the permanent adjustment.

To project 'I am' in temporary things; is the wrong belief. 'I am Chandubhai, I am her husband,' etc., are all wrong beliefs. Are you absolutely convinced that you are 'Chandubhai'? Shall I give you proof of that? If someone were to insult you, would you be affected?

Questioner: Not a bit.

Dadashri: Would you be affected if someone picked your pocket?

Questioner: For a little while.

Dadashri: Then you are 'Chandubhai'. If you are 'Chandubhai' only by *vyavahar* (for worldly interaction purpose only) then nothing will affect You.

Questioner: If that is so, then what is the difference between us (the Self-realized, *mahatmas*) and other people? One must get rid of, renounce, that which is wrong for sure. So if we develop that then a change will gradually come.

Dadashri: If you want liberation then you will have to get rid of the dualities of good and bad. If one wants to side with good, then in that state there is abhorrence towards bad things and attachment towards good things, whereas in the path of purity, the *shuddha*, there is no abhorrence or attachment towards good or bad. In reality there is no such thing as good or bad. It is just the contaminated vision (*maleen drashti*) that sees good and bad and this contaminated vision is the deluded view (*mithyatva*); it is a poisoned view. 'We' get rid of that poison.

Humility and Absolute Humility

The entire path of the *Vitarags* is one of humility (*vinaya*). This talk of *vinaya dharma* (the religion of humility) begins from India. The gesture of putting two hands together (gesture of *namaste*) begins here and it starts from this gesture all the way to the action of prostrating on the floor. There are countless *vinaya dharmas* (religions of humility) but when *param vinaya* (absolute humility) arises, *moksha* occurs.

Questioner: Please explain *param vinaya*.

Dadashri: *Param vinaya* is where there is no debate, no interference, no laws and no rules. *Param vinaya* cannot be preserved where there are rules and where one has to remain bound by those rules. For 'us', 'we' are the 'seers' of whatever *vyavasthit* does. What else can 'we' afford to do?

Even in the relative religion there is a path to *moksha* where there is humility (*vinaya*) and if that humility remains continuous, then there is *moksha* for them for sure.

Questioner: Dada, what is the difference between humility (*vinaya*) and absolute humility (*param vinaya*)?

Dadashri: A tremendous difference. *Param vinaya* will not arise in anyone at all. It only arises after attaining the

knowledge of the Self and with that, one will not feel separation from anyone. The vision becomes that of oneness, without division (*abheda*) the intellect becomes that of oneness. As long as there is *vinaya* (humility) there is always the feeling of 'my Lord and I are separate'. However, that *vinaya* will take one to *param* (absolute) *vinaya* (humility). This *vinaya* is one of the 'stations' on the path to *moksha*.

The *Gnani Purush* does not make a note of your lack of humility (*avinaya*). You should understand where to show humility and where not to. 'We' recognize that you will make mistakes but 'we' cannot make a note of any lack of humility on your part; how can 'we' do so in this *dushamkaal* (the current era where there is lack of unity of mind-body-speech)? One had to make a note of non-humility in the fourth *Ara* (section) of the time cycle. Today, 'we' have to let go. On the contrary, 'we' have to bless the one who is arrogant and insolent!

Illusory Impression

What is *mithya abhaas* (illusory impression)? I had attended a function along with many other important ministers and I was given a seat with them on the stage. Before, when I did not have *Gnan*, I used to wish that I could sit on such seats. In those days, I used to put a great value on such things and today, if they made me sit in such environment of pomp and circumstance, I would find it very bothersome. That is called *mithyabhaas*.

Questioner: But you do not feel that bothersome or unpleasant, do you?

Dadashri: No, it does not feel bothersome in that way; I do not have any interest in it. Therefore, I feel free. Now I have no interest in anything.

Questioner: Our interest is also gradually decreasing,

Dada. Then how do we live?

Dadashri: That was *moha* (illusory attachment). *Moha* makes one suffer. Now You do not suffer anymore and the worldly life goes on. You now have to settle with equanimity without becoming 'interested'.

Questioner: Is that good?

Dadashri: That is called a '*Gnani*'. To do anything without interest is called a *Gnani*.

Questioner: If we do anything without interest, does that not affect the body?

Dadashri: Whatever interest there was, it subjected the body to a beating of *moha*. The body was affected by that. The body improves when you do something without interest. It blossoms like a rose. The other way your face looked as if you drank some castor oil!

Naturalness

Questioner: If the body becomes *sahaj* (natural and spontaneous), is that *dehadhyas* (false belief of 'I am this body')?

Dadashri: What do you understand by *sahaj*? Have you understood the term *sahaj* in the language of the *Sahaj* (the *Gnani*), or in your own language (interpretation)? If someone picks your pocket and You are not affected by it, realize that your *dehadhyas* ('I am this body') is gone. If someone harasses you, and you react to it, it means that you still have *dehadhyas*. To question, 'Why did he do that to me?' is *dehadhyas*.

In the *Gnani*'s language, when the body complex (*deha*) becomes natural and spontaneous (*sahaj*), it means the *dehadhyas* is gone.

Questioner: When can we say that the body has become

sahaj (natural and spontaneous)?

Dadashri: *Sahaj* means that even if someone were to do something to your body, You would not have attachment or abhorrence (*raag* or *dwesh*). Just look at ‘us’ and understand what *sahaj* is. *Sahaj* means to be in one’s own state, to be natural, to not be in the state of the non-Self. It is to have no sense of ‘I am’ in the relative.

Questioner: When does one become *sahaj* (natural and spontaneous)?

Dadashri: When this *Gnan* advances with producing results and karmas become few, one progressively becomes *sahaj*. At the moment you are becoming natural a little at a time and then you will become completely *sahaj* (natural and spontaneous). As you become free of the *dehadhyas*, meaning free from the belief, ‘I am this body’, you move towards naturalness (*sahajata*). However natural You become, that is how much You become one with the Self. Are you convinced that you have attained this path?

Questioner: Yes.

Dadashri: Whoever is convinced about this will attain liberation. Everything will come to an end; thoughts will end, knowledge will end. Everything has an end, but ignorance has no end.

The one who says that the *drashti* (vision) has fallen upon the One ‘seeing’ (*drashta*); is very far from the *Drashta* (the Self). It will take them a very long time to attain that state. We have attained the *Drashta* state (the Self). What the world is searching for, we have in our hands. Now our job is to see how to make use of the pure applied awareness (*shuddha upayog*) as the Self. That is called real spiritual endeavour (*purusharth*).

When you leave home and You apply *shuddha upayog*

(remain in the awareness as the Self); then You will be able to ‘see’ real and relative as you go. You will have *shuddha upayog* (pure awareness as the Self) at that time. Whenever you are talking with anyone, You can maintain *shuddha upayog* from within as you carry on the conversation. You simply have to ‘see’ whatever ‘Chandubhai’ is doing. It is possible to maintain *upayog* in this manner. It is not a difficult thing to do.

Shuddha (pure) *upayog* (applied use of awareness) is when you do not become engrossed or absorbed (*tanmayakar*) with the mind, speech and conduct. It takes time for such awareness (*jagruti*) to come. Awareness increases as discharge *kashays* or the *nikaali kashays*—those which do not create new *kashay*—begin to decrease slowly. From now on, no new *kashays* are being charged, but the discharge *kashays* (anger, pride, deceit and greed) within will continue to discharge.

If I come to your home and see that you have been upset with your wife, I would not take note that you are doing something wrong. Your agitation is discharging. Now that I have given you *Gnan*, You will not fall short. But discharge is bound to occur, is it not? All I see is whether your *upayog* (your awareness as the Self) was there or not.

Questioner: I still do not understand this talk about ‘look for the Seer that is ‘seeing’.’ Please explain it to me.

Dadashri: We have found the *Drashta* (the Self). We are telling a person who does not have Self-realization that ‘Where your *drashti* (vision) falls is really a *drashya* (scene), meaning that which you are seeing is really the object to be seen. But really you need to investigate who is the one doing the seeing.’ That is what I am saying.

Everything on the outside is the corporeal vision. But to ‘see’ within; to ‘see’ what the mind is saying, what the mind is thinking, to ‘see’ what the intellect within is doing, what the

intellect is showing, where the *chit* is roaming, whether the ego within is being depressed or elevated; to continuously 'see' all this is verily our *Drashta* (the Self). The *vishay* (subject matter) of the vision (*drashti*) is the object (*drashya*) and You are the Seer (*Drashta*).

Questioner: Whatever unfolds during any external or internal situation, if I know that 'this is not my *swabhav* (nature)' then I will gain the experience (*anubhav*), will I not?

Dadashri: Yes, of course you will! The one who understands that, 'this is not my nature', he becomes established in the nature of the Self. This *Gnan* is such that your awareness (*jagruti*) does not leave, no matter how much agitated 'Chandubhai' (the relative self) becomes. Besides, agitation is bound to occur because it is sitting within as a stock (an effect of past life causes), is it not?

Discharge is like 'vomiting'. You cannot get upset with anyone who vomits on you, because it happens against the wishes of that poor person. What can he do? The *kashays* discharge just like vomiting. Then everything empties within and becomes clean.

What is focused awareness of the Self (*upayog*) like? If you were counting thousand rupee notes, would your focused awareness drift towards something else? That is called *upayog*. That is how My *upayog* is, all the time. Yours too will be the same if you stay with Me.

Questioner: Does that happen because one has varying interest in different states or other things?

Dadashri: There is no need to cultivate interest. You simply have to apply the *upayog*. You have to say, 'Chandubhai, you are sitting in the realm and presence of Dada. So whatever is happening here, going on here, apply your *upayog* and proceed.' Then You have to continue 'seeing', if he misses the

upayog, You have to immediately say, 'Chandubhai, you lost your *upayog*, it should not be this way.'

If someone gives me a change for a five or a ten-rupee note, I do not count the change. He may give me 25 or 50 paisa less but how much of my time would be wasted in counting? You do not have to become uninterested- disinclined (*nispruha*) towards money but do not ruin your *upayog* behind it. The *upayog* is the most important thing.

For how long do you have to keep applying this *upayog*? To the point where you keep remembering 'Dada' day and night. You miss His presence and suffer (*viraho*). When light with the agony of His absence (*viraha*), 'electricity' will spark and enlighten everything within! This is the Light of the Self.

Intense Agony of Separation from the Gnani

The suffering of separation is *viraha*. What does the separated one (*virahi*) mean? Nothing can quell the restlessness. Then understand, that the freedom from worldly entanglements has occurred. The *chit* of a new bride will be with her husband when he is at work, even though she is cooking a wonderful meal at home.

The reality is that the *Parmatma* (the absolute Self) is *abheda swaroop* – there is no separation from any living being. If you long to be with the one who is *abheda swaroop*, then your worldly life will run very smoothly and beautifully. The worldly life is something that can run naturally but people continue to interfere with its natural process. Just as everything within the body works naturally after you eat a meal, the external world runs even more naturally. The rule of nature is that it will secrete digestive juices in just the right amount so that they will last you for the rest of your life, but if the foolish humans have anything to do with it; they will put in so much today that they will run short the next year!

Questioner: The intense feeling of missing (*viraha*) the *Gnani Purush*; this agony within caused by inability to have direct *darshan* and contact with the *Gnani Purush*, what kind of suffering *vedana* is that?

Dadashri: Oh ho ho, that experience! It gives rise to ‘electricity’ with which the Self becomes illuminating (*tejavaan*). It is the most privileged phenomenon one can experience. Such an experience occurs very rarely. It occurs after acquaintance of many lifetimes. It comes to those who are ready to go to *moksha*. You do not have to be in a hurry for it. You have wasted so many lifetimes, so now what more are you going to lose in one or two more lifetimes? You have wandered so many lifetimes and you have not become weary and tired from it, so are you likely to become tired in two more lifetimes?

The State of Sat Chit Anand

The Self is verily *Sat Chit Anand* (*sacchidanand*; the awareness of the eternal is bliss.). This *chit* has become *asat* (that which is changing and is not permanent). Thus pleasure (*sukh*) is imaginary and pain (*dukh*) is also imaginary. However, even though they are imagined, their effect is experienced as real. *Sat Chit Anand* is Your state.

Questioner: Is the state of ‘*Sat Chit Anand*’ present in everyone?

Dadashri: Yes, it is in every living being and it is verily the *Parmatma* (the absolute Self).

The state of ‘*Sat Chit Anand*’ has two *bhaav* states. One is *swabhav* and the other is *vibhav*. *Swabhav* means that which is of the Self, and here *vibhav* means ‘additional’, not of the Self, and not opposite or contrary. The wrong belief, ‘I am Chandubhai’ (*vibhav*) is a result of pressure from circumstances.

Questioner: Does the state of ‘*Sat Chit Anand*’ have form or shape, or is it formless?

Dadashri: It is formless (*aroopi*); that it is formless is a point worth understanding. There is no need to understand right away. For the time being you have to understand how to attain it.

It has been called formless, shapeless (*nirakaar*), so for now just understand that it is formless, you will be able to understand the rest later. It has been called *nirakaar* for a certain purpose. Certain talks of purpose-goal are such that they are understood only after the goal is realized. The Self is free of karmas (*niranjan*). It has not been affected by karmas. Even today the Self within you is a pure Self. It can be ‘seen’ clearly. But you simply have the belief that you have done many bad deeds (*paap*) and good deeds (*punya*). All the wrong beliefs have set in. The *Gnani Purush* breaks the wrong belief and replaces it with the right one. When the right belief sets in, then You become aware that ‘I am God’.

Prashasta Moha

Maya (deceit, the illusion that deceives the Self) means ignorance of the Self. There is no such thing as *maya*; it is a relative state. It is temporary and You are permanent. How long will it stay? It will remain as long as you have *moha* (illusory attachment) towards temporary things. When you attain the knowledge, ‘I am pure Self’, when *moha* for the Self arises; *maya* will come to an end.

Questioner: After some time one should not have *moha* for the Self, is that not correct?

Dadashri: *Moha* for the Self is good; that is not considered *moha*. It is called *moha* in our worldly language. *Moha* means *murchha* (attraction); that is not really considered affection for the Self; it is considered illusory attachment for the

body. To dwell in the Self means that the dwelling in the non-Self is gone. One's worldly life moves aside.

Questioner: Lord Mahavir sent away Gautam Swami from him because Gautam Swami had *moha* for the Lord. What kind of *moha* was that?

Dadashri: That was *prashasta moha*. Attachment towards those headed for *moksha* is called *prashasta moha*. Such *moha* is not harmful. It will give you the Self. *Moksha* may be delayed a little, but what objection do we have here?

Moha for the *Vitarags* (absolutely free from attachment and abhorrence), *moha* for all that brings You to a state of *vitragata* is *prashasta moha*. Then why can one not have *moha* for an idol of the Lord; it is a thing that will bring you *vitragata* and therefore it is called *prashasta moha*.

Questioner: Is *moha* towards You considered *prashasta moha*?

Dadashri: Yes, *moha* for the *Gnani Purush* is very exalted. One's *moha* for that which is worldly decreases after many lifetimes of penance and sacrifices; and that is when he meets a *Gnani Purush*.

The Mind in Akram Vignan

Questioner: The mind understands 'there is a trap on this side' and that it cannot afford to be involved in it, and yet on the other hand it keeps having thoughts about worldly things, what is that?

Dadashri: The mind (*mun*) is contradictory. It does its work according to our understanding. If you think that Ahmadabad is in the North, then you steer your 'ship' of the mind in that direction. Then if you think differently and steer it the wrong direction, are you likely to reach Ahmadabad? So, the mind is like a ship. It will take you wherever you steer it.

Therefore, You should steer your mind with a good understanding, through *Gnan*. Then the mind will run 'first class'. Ordinarily the mind will not catch on to this point but once it does, it will not let go of it.

Questioner: So Dada, what should one do to make it listen and follow?

Dadashri: I will do that for you. The day I give you *Gnan* I awaken the Self within you, and because of that, your mind turns in this direction.

The Origin of Suspicion and the Charging Mind

Whatever doubts and suspicion arises in your worldly life interaction; it is the function of the mind. They are attributes of the mind. When the intellect and the mind get together, they will create and get caught up in all kinds of whirlwinds. Just as wind progresses into a whirlwind, that is how a 'cyclone' within is set in motion.

Questioner: What is the part of the intellect (*buddhi*) in that?

Dadashri: Yes, the intellect is involved for sure. When the mind says, 'Yes', the intellect will say, 'No, it is like this.' This gives rise to doubts. Therefore, there is a 'parliament' within. No one has ever become doubt-free where the Self is concerned; if one were to become doubt-free about the Self, one would attain awareness of the Self.

Questioner: Is it necessary to become completely doubt-free (*nihshank*) in order to attain *moksha* (liberation)?

Dadashri: One will have to become doubt-free about the Self. But what is the Self? The Self is not such that people can comprehend it through their intellect. It is not what people believe it to be. People have intellect and the Self is not something that can be measured through the intellect. It is

immeasurable. The Self that is immeasurable, not weighable, can only be understood through *Gnan*. Only through the *Gnani*'s *Gnan* can one have awareness of the Self, otherwise it can never come into awareness.

Questioner: What is the conscious mind? Is it the mind?

Dadashri: They are not talking about the mind. They are talking about the *chit*. The mind arises in the presence of the Self and that is what people refer to as *bhaav*.

Questioner: How is it related to the Self?

Dadashri: The relationship is simply that of touch, of proximity. It continues to be charged through being in the proximity to the Self. As long as there is the belief of, 'I am Chandubhai', 'I am his father', it continues to be touched and charged.

Questioner: Can we call it the *sthool mun* (the gross mind)?

Dadashri: No, the gross part is that which does the thinking. It is physical.

Questioner: What is the difference between gross (*sthool*) and subtle (*sookshma*)?

Dadashri: Everyone can understand the gross mind. The one that does the thinking is the gross mind but no one can know the subtle mind. Only the *Gnani Purush* understands it. People keep talking about '*bhaav mun*' but they cannot grasp exactly what it is.

Questioner: When can one grasp it?

Dadashri: It only occurs when one attains *Gnan*. One is able to grasp the *bhaav mun* (subtle mind that charges karmas) a certain time prior to becoming a '*Gnani*'. The one who is dissolving his ego will be able to grasp it. Once you become the

'*Shuddhatma*', the charging for a new mind (through the subtle mind, also called the *bhaav mun*) ceases and the gross mind continues to discharge. That is its function.

Questioner: Does it have an effect?

Dadashri: It is the nature of the mind to be effective, is it not? You have to understand that 'the one who is affected is not I', so the effect will not touch You.

If someone were to tell you that the car your son had been driving three days ago was involved in an accident and that it is completely destroyed, you will be affected when you see it. But then if they tell you that he sold the car yesterday; it will immediately change the effect on you. Everything is effective. But if You have *Gnan*, it will have no effect on You. That is why I have said that the mind is effective, speech is effective and the body too, is effective.

Dravya mun (effective mind) is gross mind and *bhaav mun* (causal mind, inner intent) is subtle mind. One can become free if his *bhaav mun* changes; it does not matter if his *dravya mun* does not. Consequences or effects are dependent on *bhaav mun*. One may have thoughts of violence as an effect but his inner intent may be different. Therefore, the consequences are based on the inner intent. Penalty for faults or wrong actions due to *dravya* (effect) will have to be faced right here (in this life) and the consequences of *bhaav* (charging through inner intent) will have to be faced in the next life.

All religions practiced in the world currently are based on a theory, which advocates changing the effect (*dravya*) rather than the inner intent (*bhaav*). So what happens is people's *bhaav* change based on their *dravya*. Even if they do something wrong (as an effect), they reinforce their actions by saying that it is exactly what they should do. So My discovery is that the gross mind (*dravya mun*, the discharging mind) that people are trying to change never can be changed. Hence we put aside the

gross mind; we put aside all gross actions; we put aside every action of the body. Everything changes after I give you the knowledge of the Self; otherwise you continue to function through the dictates of the discharging mind (*dravya mun*).

No one can know the charging mind (*bhaav mun*). They can understand that there is *bhaav mun* but they do not know how it functions.

Questioner: Is that what we call ‘unconscious’?

Dadashri: Yes, that happens under the cover of the ego, it does everything in the dark. If the darkness of the ego were not there, everything would be visible. This is a very subtle thing.

The Path of Intellect and the Path Without Intellect

If you want to develop in the worldly life, follow the path of the intellect (*buddhi*) and if you want to take the path of liberation, follow the path free of intellect (*abuddha*). ‘We’ are *abuddha*; ‘We’ do not have any intellect at all. Intellect makes one sensitive. There are two types of intellect: one is right intellect (*samyak buddhi*) and the other is misguided intellect (*viparit buddhi*). Here when *satsang* takes place, your misguided intellect will take a turn and become right and that right intellect takes You to *moksha*.

Questioner: Does full enlightenment (*kevalgnan*) occur after one becomes intellect-free (*abuddha*)?

Dadashri: *Kevalgnan* will never happen without one becoming intellect-free. Wherever there is intellect, there is always the presence of the worldly interaction ego; even if one has Self-realization. Wherever there is no intellect, there is no worldly ego.

Questioner: So is it better to have intellect or not to have intellect?

Dadashri: There is no need for intellect if you want to go to *moksha*. The intellect makes you wander around in the worldly life. It looks for profit and loss wherever it can. Even when you are travelling by train, it will show ‘there is benefit in sitting here and loss in sitting there’. The hunger of the intellect is such that it can never be satisfied. You need something that has an end. The whole world moves around in intellect driven knowledge.

Questioner: Should we go beyond the intellect?

Dadashri: There is no choice but to go beyond the intellect. There is no liberation until then.

The Agna of the Gnani Purush and Swachhand

Questioner: Why is it said that the *Vitarag* is encompassed within the *Agnas* of the *Gnani Purush*?

Dadashri: There is no other way besides the *Agnas*, is there? The one who does not follow the *Gnani's Agna* is not worthy of liberation. He will be able to follow the *Agnas* when he becomes worthy; otherwise, *swachhand* (to act on the guidance of one's own ego and intellect) will arise. That is why Shrimad Rajchandra has said:

‘*Roke jiva swachhand toh, paame avashya moksha,
Paamyam anant chhe, bhakhyu Jina nirdosh.
Pratyaksh sadguru yogathi swachhand te rokaya,
Any upaya karya thaki praye bamano thaaya.*’

‘If a being is able to stop his ego oriented actions, he will attain *moksha* without fail,

“Countless have attained *moksha* in this way”, states the knower of the Absolute.

With direct meeting with a *Sadguru-Gnani*, ego oriented action is halted,

Resorting to any other way, only serves to double it.’

If one tries to do it himself, he will increase his *swachhand* two fold. The only solution is to follow the *Agna* of the *Gnani Purush*. There is no other solution.

The Gnani Is Childlike

When a child cries, his crying is not associated with the intellect, the way it is for a twenty-five year old man. The *Gnani Purush* does not cry with the intellect either. A child and a *Gnani Purush* are similar. They are both without intellect. For the child it is like a 'rising sun' and for the *Gnani Purush* it is like a 'setting sun'. A child has ego but he is not aware of it, whereas 'we' have no ego.

Wherever one uses intellect, is verily where one binds demerit karmas (*paap*).

Questioner: Dada, we will not bind any demerit karmas if we recite Your name twenty four hours a day, will we?

Dadashri: Reciting Dada's name is tantamount to reciting the name of Your own *Shuddhatma*. Singing of these *pados* (spiritual songs about Dada's *Gnan*) is like singing devotional songs of your own *Shuddhatma*. Here everything is of the Self. Even this *arati* (the ritual of waving lamps in front of an idol or deity while singing a hymn) that you do is the *arati* of the Self. Nothing is mine. Whatever one learns to do here, one will benefit by that.

Open Mind

When the mind does not remain open, entanglements arise, and the presence of entanglements prevents the smile and laughter of the liberation (*mukta hasya*).

Questioner: What do you mean by an open mind?

Dadashri: Just as a fly hovers around some brown sugar, if the mind hovers around one certain thing; then it is not

considered an open mind. An open mind is the one that is in tune with what is present in front of it. One laughs when it is time to laugh, talks when it is time to talk, sings when it is time to sing; it is open to everything.

Yoga Practices and Self-Realization

Questioner: Can one attain *darshan* (vision) of the absolute Self through the practice of *yoga*?

Dadashri: What can practicing *yoga* not attain? But *yoga* of what?

Questioner: The natural *rajyoga* (concentration of the mind) that people talk about.

Dadashri: Yes, but what do they consider *rajyoga*?

Questioner: Where a focused meditation (*ekagrata*) of the mind occurs.

Dadashri: How does the *Atma* (the Self) benefit from that? Do you want *moksha* or do you want to strengthen your mind?

Questioner: I am just talking about the vision (*darshan*) of the *Paramatma* (the Supreme Self).

Dadashri: Then why trouble the poor mind unnecessarily? There is nothing wrong with concentrating the mind, but there is no need to trouble the mind if you want realization (*darshan*) of the Supreme Self.

Questioner: Can one attain the state of nothingness (*shunyata*) through one-pointed concentration?

Dadashri: Yes, one can, but that is a relative nothingness. It is a temporary adjustment.

Questioner: What do the mind and the intellect (*buddhi*) do at that time?

Dadashri: They become still for a while and revert to the way they were before. There is nothing of ‘Ours’ (the Self) in it. We will not attain our goal and if that *yoga* (the act of uniting) becomes ‘above normal’ it is very dangerous. Many persons, who practice such *yoga*, come to me. Their whole body trembles even before they touch my toe for *darshan*, because of an overflow of their ego. Wherever you do anything, the ego of doership will increase and the Self—the absolute Self will move far away from it.

Witnessing

Questioner: *Sakshibhaav* (witnessing) means the end has come, does it not?

Dadashri: *Sakshibhaav* should remain in everything. *Sakshibhaav* will not remain the moment someone says, ‘Chandubhai is worthless.’ It will not remain even if someone picks your pocket because *sakshibhaav* is through the ego. What does *sakshibhaav* mean? Actually, *sakshibhaav* is one of the steps towards becoming *vitaraag*; it is a true step. There is great difference between *sakshibhaav* (to remain as a witness through the ego) and *drashtabhaav* (to remain as the Seer in the Self state).

There is no Self where there is absence of attributes of the Self. This gold is gold as long as its attributes are present. Its own attributes do not become one with attributes of any other metal. All that you see in the worldly life is attributes of the non-Self. The Self is not there. The Self remains as the Knower-Seer (*Gnata-Drashta*); it does not become a part of anything else. The Self is never adulterated; it is free from adulteration.

All the methods and paths in the *Kramic* path are for creating awareness. In the *Kramic* path, awareness will keep increasing. Whatever one becomes *vitaraag* (unattached) towards, he will maintain awareness towards that but he has no

awareness of whatever he has attachment-abhorrence (*raag-dwesh*) towards. There is attachment-abhorrence in speeches and discourses. There is attachment-abhorrence in people’s general talks and discussions. There is attachment-abhorrence in a good deed. There is no awareness there. Awareness stops because of attachment-abhorrence. Those who become attached to penance cannot see anything else.

Swachhand

One attains *moksha* if he lets go of his *swachhand* proceeding according to one’s own intellect and ego. Even a *guru* must not have *swachhand*. If a *guru* has *swachhand*; then so will his disciples.

Questioner: How can a *guru* not be *swachhandi*?

Dadashri: The *guru* is *swachhandi* for sure. The *guru*’s *guru* is *swachhandi* and so there is nothing but the nuisance of *swachhand*. Those who lead the worldly life (*grahasthi*) are *swachhandi* and so are those who renounce the worldly life (*tyaagis*). People who are *swachhandi* have intoxication. If they were to simply understand the definition of *swachhand*, it would be more than enough.

The one who follows my *Agna* is out of *swachhand*. Then no matter how much *swachhand* you have in the worldly life, it is not considered *swachhand*.

Swachhand in relation to the Self is considered *swachhand*. Some may have a habit of drinking tea at two o’clock; I do not have any problems with that. I do not even have a problem with someone having a habit of snacking at midnight. That is just a worldly life and it has nothing to do with the Self. That is a worldly life. It is personal to each individual.

Whom can you call a *sadguru* (the ultimate *guru*)? We have all these *gurus*, but whom do you call a *sadguru*?

Prabhushri (one of the four disciples of the *Gnani Purush* Krupadudev Shrimad Rajchandra), who did not have a trace of *swachhand*, is considered a *sadguru*. Everything he did was in surrender to Krupadudev, whether Krupadudev was present or not. He was a true *purush* (Self-realized and sincerely following the *Agnas* of the *Gnani*).

Obstacles are created by *swachhand*. The one who does not know anything about religion will create fewer obstacles and *swachhand* in religion will create more obstacles.

Vision, Experience and Conduct

Questioner: Is *Gnan* to be understood or should it come in one's conduct?

Dadashri: It is never meant to be put into conduct; it should come on its own in conduct. What is the reward of understanding? It is that it will manifest in one's conduct for sure. If one has the understanding but it does not manifest in his conduct, then it is considered vision (*darshan*) and when it comes into his conduct, it is considered *gnan*.

Questioner: One understands what understanding (*samaj*), vision (*darshan*), knowledge (*gnan*), and conduct (*charitra*, *vartan*) is but it does not come into one's conduct.

Dadashri: Yes, it will not happen without *Gnan*. Understanding (*samaj*) means 'undecided' talks.

I do not want to force upon you what I am saying. It has to be understood by you. My understanding is my own. Nothing is attained by forcing it on anyone. Once you understand it, then you will make progress through that understanding. There is nothing to be done in *Gnan*; it just has to be understood. Do you think that there must be a difference between *Gnan* and understanding? Understand it from me and that understanding will gradually materialize in the form of *Gnan*. You may have the *Gnan* but as long as it does not come into conduct, it is only an

understanding.

What is the mother of *gnan* (knowledge)? Understanding (*samaj*) is the mother of *gnan*. No child can be born without a mother, can it? Does it drop from the sky? So you do need a mother, do you not? From where can you attain the understanding? You have to understand all that from a *Gnani Purush*. Understand it from the scriptures. The scriptures will not give you complete understanding but they will give you some understanding.

The *Gnan* I give you is *keval darshan* (absolute vision) and so it includes all the understanding. Now conduct (*vartan*) will arise from that understanding, but what happens if there is no understanding at all? It will never come into your conduct. Complete understanding is called *keval darshan* (absolute vision) and when it comes into your conduct, it is called *kevalgnan* (absolute knowledge). *Kevalgnan* is the end and *keval darshan* is the beginning.

Understanding (*samaj*) is that which will not let you stumble or fall. One stumbles and falls all day long and yet he believes he understands and knows everything. Hey you! What do you call understanding? What is the difference between *Gnan* and understanding? Up until the time the understanding comes into one's conduct, that *gnan* (knowledge) is called understanding. That understanding will gradually and automatically result in *Gnan*. When it comes into conduct, know that it is *Gnan* but until then you simply have to keep understanding it.

The knowledge (*gnan*) one tries to understand from the scriptures is not *kriyakari gnan*, meaning it will not work automatically and give results, whereas this understanding is *kriyakari*. You will not have to do anything. It is all done by the *Gnan* (Knowledge) from within. *Kriyakari gnan* is living knowledge (*chetanvantu*); it is a science; it verily is the *Gnan*

of the *Parmatma* (the Supreme Self). Scriptural knowledge is *shushka-gnan*; it is infertile knowledge; it will not produce any results. One makes the same amount of effort and yet it will not yield any fruits! The entire human birth goes to waste. So you will have to understand everything, will you not? Here You do not have to do anything except simply understand. There is no liberation (*moksha*) where you have to 'do' something. The path of liberation only lies where there is understanding (*samaj*, *darshan*).

The day when the understanding (*samaj*) results in the *Gnan* experience (*anubhav*) as the Self, on that day You will no longer have it (acquisitiveness, renunciation). You do not have to do anything. This is the path of *moksha* and in this path You do not have any right to renounce (*tyaag*) or acquire (*grahan*). Those who have the right to *tyaag-grahan* are those who are on the path of doing good deeds and renouncing bad ones (*shubha-ashubha*). That is the path of illusion (*bhranti*). This path is a clear path of liberation (*moksha*).

When the understanding (*samaj*) results in your conduct (*vartan*), that very understanding results in *Gnan* (*anubhav*). Whatever understanding Dada has given You will continue to give you experience (*anubhav*). In this manner the occurring of the experiential *Gnan* (*anubhavgnan*) will result in the *Gnan*. On that day ignorance (*agnan*) will no longer remain.

The path of *moksha* is easy (*sahelo*), straightforward (*sarad*) and attainable (*sugam*). It is the path of equanimity (*sambhavi*). It is such that no effort is needed in its progression. Therefore, get your work done because this opportunity is not likely to come again for infinite lifetimes.

Gnan is not something that can be given to others. *Gnan* arises out of the understanding (*samaj*) that I give you. When will you understand that *Gnan* has manifested? When will you

have the knowledge of 'this is wrong'? It is when the wrongdoing (through the mind, speech and body) naturally will fall off. This falling off and the *gnan* happen at the same time. Until then the opinion 'it should not be this way' is established in your understanding anyway. 'This should not be so' is our *keval darshan* (absolute understanding, absolute vision). Then it will result in *kevalgnan* (absolute knowledge).

Questioner: After attaining the understanding (*darshan*), how long does it take for it to result in *Gnan* (experience, *anubhav*)?

Dadashri: As the understanding matures and establishes, the *Gnan* develops that much within. You do not have to worry as to when that will happen. The understanding will automatically result in *Gnan*; 'it' (ignorance) will leave on its own. Therefore, all You have to do is here keep understanding. The *Gnan* verily is doing the work. In that You do not have to do anything. *Gnan* continues to work even while you are asleep, when you are awake and even in your dreams.

For example, if you want to go to Delhi, the first thing you need to understand is how to get there, then you will reach Delhi, without fail. Understanding is like a seed and *Gnan* is like a tree. All you need to do is provide the water; meaning the intent (*bhaav*).

Questioner: When it comes into *vartan* (practice), is that considered as *charitra* (conduct)?

Dadashri: It is conduct but it is right conduct (*samyak charitra*). Absolute conduct (*keval charitra*) can only be attained—done by a *Kevalgnani* (absolutely enlightened) and a *Gnani Purush*.

Questioner: What is the difference between right conduct (*samyak charitra*) and absolute conduct (*keval charitra*)?

Dadashri: Right conduct (*samyak charitra*) is visible to others whereas absolute conduct (*keval charitra*) is not. It cannot be experienced through the senses; it is only experienced through *Gnan*.

Questioner: What is the difference between faith (*shraddha*), and vision (*darshan*) or understanding?

Dadashri: *Darshan* is a higher state than faith (*shraddha*). Faith can even turn into non-faith (*ashraddha*). If you have faith in someone, that faith may turn; you can even lose faith in that same person, but the *darshan* will not turn or change. You need someone (a *Gnani*) to change the *darshan*. Does anyone's deluded vision (*mithya darshan*) change? If a person has faith in his *guru* for six months, that faith may vanish. Actually that is not even faith; it is trust (*vishvas*).

Questioner: What is the difference between faith (*shraddha*) and trust (*vishvas*)?

Dadashri: Faith (*shraddha*) is a state lower than vision (*darshan*), but it is a steady state; it will not shake. But people have taken its meaning to a very low level. A *guru maharaj* may ask you to have faith in him for six months, but how can you if you do not have faith in him to begin with? 'Sir, I am trying to make the "stamp" stick, but it will not stick! Tell me something that will help establish my faith in you.' Faith is not something you keep or establish. Faith has to come on its own.

Sooj (intuition, insight) that occurs within is *darshan*. Some people have more *sooj* and some do not have any at all. *Sooj* is a natural gift. It is not mediated through the ego. Each person has *sooj* according to his or her own capacity. Even a small child has *sooj*.

Shops of Religion

Questioner: Religion and religious pursuits of many kinds exist and all of them claim that their religion is right, so whom

should we believe to be right?

Dadashri: The religion of the *Vitarag* (absolutely free from attachment and abhorrence). It is worth understanding the *Vitarag* Lords and listening to what they have to say. The 'right talk' (that which liberates) is not to be found in all these 'shops' of religion. Each shop has its own thing to say. Each is correct from its viewpoint; no one is incorrect.

Questioner: The thinking behind all talks is that if the 'I' (as the ego) departs then one can attain something.

Dadashri: Go to a 'shop' that does not have an 'owner' and sit there. Where the 'I-the ego' has departed, where you do not see any anger-pride-deceit-greed; sit there and listen to them (*Gnanis*). Then you will attain *moksha*. Otherwise *moksha* is not going to happen.

In a *vyakhyan* (religious discourse) the speaker is separate and so is the listener. That is called a *vyakhyan*, not *aakhyan* (meaning it is called lecture not discussion), and in the path of *moksha* there is no discussion, so how can there be lectures? It is beyond discourse and discussion.

Questioner: What is the meaning of *aakhyan* and *vyakhyan*?

Dadashri: Talking to a handful of people is *aakhyan* and talking to a crowd is called *vyakhyan*.

Beware when Circumstances Are Favorable

Questioner: I have not experienced love that is free from attachment (*raag*); it seems that it is something that is beyond the average imagination.

Dadashri: The *karmic* account with all the others is of *dwesh* (abhorrence), and that has to be settled with equanimity. They are called *pratikud* (unfavorable, unpleasant) *kashays*; *dwesh kashays*, and those of *raag* (attachment) are considered

anukud (favorable, pleasant) *kashays*; *raag kashays*. You can let go of the pleasant and favorable (*anukud*) ones whenever you want, but great awareness (*jagruti*) is required under such a circumstance. The unfavorable circumstance (*pratikud*) is bitter and therefore awareness arises instantly. Favorable circumstances are sweet.

When I did not have *Gnan*, I used to remain very cautious, alert during favorable (*anukud*) circumstances. In unfavorable (*pratikud*) circumstances you will be made aware without fail; it is the favorable circumstances that make us wander life after life. If a person sees a snake enter his home, you will not have to remind him about the snake; he will remain aware and alert. Therefore, it is very critical to remain awake and alert in this world. It is favorable circumstances that cause you to doze off and make mistakes.

Charge of Karmas and Discharge of Karmas

When discharge (of karmas) happens, some events are very sweet and some are very bitter. In both the circumstances, the bitter and the sweet, You have to separate, and simply ‘see’ them just like a neighbor. Sweetness and bitterness is the constant nature of the *pudgal* (the non-Self complex).

Questioner: Let the discharge take place in the body; nothing is worth preserving or looking after in it.

Dadashri: There can never be anything worth looking after, can there? And what you try to take care of cannot be preserved either! What You need to preserve is Your Self.

Whatever the intent (*bhaav*) was, at the time of binding the karmas, is the intent (*bhaav*) with which those karmas will discharge. That is its nature (*swabhav*). That bondage (binding of karmas) took place in ‘our’ presence, (‘I am the doer, I am Chandubhai’) but the discharge can take place in our absence too. Discharge can occur even if there is *samvar* (no new

karmas are charged). However, charging of karmas cannot occur in ‘our’ (the self) absence. So with whatever intent the binding of karmas occurred, it occurred in ‘our’ presence.

Now when it discharges with that same intent, just ‘see’ it and ‘know’ that this is how it was bound.

Questioner: Can they discharge with the same inner intent that created the bondage in the first place?

Dadashri: Not with that same intent (*bhaav*). Intent will never lead to release from *karmic* bondage. A karma that was bound with a cruel intent, will appear cruel when it discharges. But, today those results are not Yours. They are just discharging. You simply have to ‘see’ what is discharging. From that You can tell what kind of karma was bound, what the intent was with which it was bound, and what the root cause of the current discharge (*nirjara*) was.

Movement of the Celestials

Questioner: Do the celestial beings move around in the seven locations (*kshetras*) that have been described?

Dadashri: *Devas* (celestial beings) can go wherever there is presence of humans. Actually *Devas* go more to where the *Tirthankars* are. They come less to our world. They would not come here as long as our world is dirty and smelly. *Devas* will go where there is a *Gnani Purush*. They will go wherever these *vidhis* (rituals of worship), and worshipping is being taught, even if *Gnan* is not present.

Moving Beyond the Right and the Wrong

What are these religions (*dharma*s) for? Is the definition of religion to push away *adharma*? Is it to hang on to *dharma* and get rid of *adharma*? Is it appropriate to push away someone?

Questioner: *Adharma* (that which hurts others) should

be turned into *dharma* (that which hurts no one).

Dadashri: These *dharma* and *adharma* are both *kalpit* (products of the illusion), are they not? Are we supposed to come out of the illusion or remain in it? This illusion will make you wander endlessly life after life. *Dharma* means to help others and give happiness to every living being. But who is the one that gives happiness? It is the egoism. The fruit of *dharma* is worldly happiness and the fruit of *adharma* is worldly pain and suffering. But even after practicing these *dharmas*, one has to go into the animal life form. How does one take a birth into the animal life form? When one has thoughts of taking things that do not rightfully belong to him; it is a sign of beastliness, which takes him to a birth in the animal kingdom. Enjoy that which is rightfully yours; your wife, your children, your home, etc. That is considered a humane quality, and to give to others that which is rightfully yours, is considered a quality of the celestials.

Moksha Through Scriptures or the Gnani Purush?

How long do you have to listen to *gnan* (knowledge) that is not beneficial to you? You do it until you meet a *Gnani Purush*. You have to do so until you find the real thing, do you not? But when you meet a *Gnani Purush*, then ask Him for anything! You will receive whatever you ask for in the path of the Self, because the *Gnani Purush* is the bestower of *moksha*. He has come to give you the gift of *moksha*. He is liberated; he has become liberated and is able to liberate others. He has the energy and power to liberate countless people. You will receive everything through Him. Now that you have met Me, I am telling you that this (the *Gnani Purush*) is the tool (*sadhan*) to free yourself from all worldly troubles.

Questioner: Are religious books not written to free us from worldly entanglements?

Dadashri: Yes, but nowhere in the religious books do they show you a way to become free from worldly entanglements. They are there for you to do good deeds and be helpful to others; with them bad deeds and hurtful action will not overcome you. So they teach you something good. With them you get worldly happiness, you get food and sustenance; you will not encounter any obstacles. They keep teaching you to be good and to be helpful to others. Very rarely is there a *Gnani Purush* around. What I am saying, you will not find anywhere, not even in books, because it (knowledge of the Self) is indescribable. Only the *Gnani Purush* has all that. Whatever he explains, you will grasp through the intellect and if your Self accepts it; then only believe it.

You will have to shape up in front of the *Gnani*. There obstinacy (*aadayee*) will not do at all and if your worries go away, if the divisiveness due to differences of opinions (*matbhed*) go away, then realize that it is something worth listening to. But ordinarily not a single *matbhed* has gone, one's meditation (*dhyan*) has not improved at all, he continues to have *artadhyan* (that which hurts the self) and *raudradhyan* (that which hurts the self and others), which means that one has not attained even a word of *dharma* (religion) and yet he believes he has been practicing *dharma* for forty years. For forty years he has been going to the temples and he remains in *upashrayas* (place of worship). But it is all meaningless. He is wasting his time.

One is full of mistakes and yet he cannot see a single mistake of his own. After Self-realization your partiality towards 'Chandubhai' does not remain; You will begin to 'see' his mistakes. Now tell Me; would you see any mistakes of yours when you are 'Chandubhai'? As 'Chandubhai', you are the judge, you are the lawyer and you are also the accused! When will you ever find a solution to this? How long are you going to wander around like this? A peculiar and difficult era of this time

cycle is approaching, so now that you have met the *Gnani*, get Your work done, through proceeding with the highest intent (*bhavna*).

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

Moha Begets More Moha

As ignorance (*agnan*) increases, as illusory attachment (*moha*) increases, one will acquire more means (the instruments and tools, living or non-living) for causing more *moha*. In all this he entrenches his belief that he is something; that he has such *punya* (merit karma), an effect of which has brought all these material luxuries of mansions, and other things. On the contrary, he becomes trapped even further. The one who has slipped and is sinking in the mud, he becomes even more stuck as he struggles to get out. Where is this state and where is the path of liberation of the *Vitarag* Lords?

Even right worldly conduct (*samyak aachar*) is not to be found anywhere. It has all become traditional social conduct. The mere seeing of right worldly conduct (*samyak aachar*) is very pleasing.

Questioner: What is the difference between right worldly conduct (*samyak aachar*) and worldly conduct (*lokaachar*)?

Dadashri: Worldly conduct (*lokaachar*) means to do what other people in the world do. *Samyak aachar* is thoughtful conduct; it is not completely based on thoughts but whatever proportion of thoughts he puts in it, his conduct will become *samyak* (right) to that proportion. Such conduct, when it

becomes complete (*samyak aachar*), matches the Lord's scriptures.

There is not a single living being that is not looking for eternal happiness. One believes that permanent happiness lies in money but then inner turmoil and restlessness begins in that too. Inner burning (*badatara*) and permanent happiness cannot co-exist. Both are contradictory. It is not the fault of money; it is the fault of the self. He concentrates on money and does not even look elsewhere. That is why we have sold out on our values; they have been traded in the pawn shops. How can you consider this living? We are called *arya praja* (the spiritually exalted people of India). This does not suit us. There are three things in such people: noble conduct, noble thoughts and noble speech. None of these exist today. People have become uncivilized and yet they live under the impression that they have right conduct and that they will attain liberation. You fools! You will not attain anything for thousands of lifetimes with what you are doing. The path to *moksha* is not like that.

Good Deeds Do Not Cancel Bad Deeds

Questioner: Do we not need to hang on to merit karmas (*punya*) until we reach the path of liberation?

Dadashri: Yes, that is why people are preoccupied with looking for good and auspicious things, are they not? You will attain everything through such *punya*. Merit karmas (*punya*) are bound on the path to liberation but you do not need such merit karma. What is the kind of merit karmas (*punya*) of the one on the path of *moksha* like? His whole life will pass by without him even knowing whether the sun comes up or not, his life would be easy. That is the kind of merit karmas one will have. So then, what are we going to do with merit karmas that are such that despite having worldly comforts they lead to pain and misery?

Questioner: Is such a *punya* not needed until one finds

the path to *moksha*?

Dadashri: Yes, that is true but where do we get to see such *punya* in people? There is no stability anywhere. Because, what do people desire? They say they will bind merit karmas so that no demerit *karmic* effects, in the form of pain and suffering, come their way. However, what does the Lord say? If you bind merit karmas worth one hundred rupees, that is how much will be credited to your *karmic* account. But if someone comes along and you tell him contemptuously, 'Hey! Move out of my way!' it creates demerit karmas worth two rupees, but it will not be cancelled out by the merit karmas of hundred rupees. You will have to experience the effect of both demerit karmas (*paap*) and merit karmas (*punya*). God is not so naïve. If credit-debit were possible, then there would never be any misery in the homes of the *Vaniks* (mostly Jain faith). But here you have to experience both, happiness as well as misery. See how precise the Lord is! One can never do subtraction in karmas.

Kashay Is the Critical Root Cause of Life After Life

After Self-realization, nothing remains to be done and that is why I have told you not to do anything. Whatever is being done is done by a completely different energy but people needlessly take credit and blame for it. In doing so; they increase their number of future lives.

Wherever there is *kashay*, there is nothing but baggage of *parigraha* (takes one away from the Self) regardless of whether it is someone living a worldly life (*grahasthi*), someone who has renounced the worldly life (*tyaagi*), or someone who lives in the Himalayas. Where there is absence of *kashays* there is absence of *parigraha*, even if one is living in a palace. Where do I have any *parigraha*? It may seem that Dada is a *parigrahi* (living a worldly life with all the worldly

comforts). *Parigraha* means a load on the head; I never experience a load of any kind. I do not even feel a load of my body. Yet Dada lives a normal life; he eats, drinks, he goes to weddings and funerals!

The only thing the *Vitarags* take into consideration is whether a person is free of *kashays* or not. They do not look at whether he is a *tyaagi* (one who renounces the worldly life) or a *grahasthi* (one who lives a family life). Is there a *kashay*-free state or have their *kashay* become weak in intensity? The two to five percent of ascetics who have a mild or a good disposition by nature have weak *kashays*.

Questioner: Is that considered a weakness of understanding?

Dadashri: Not in their understanding; there is natural goodness in them. Nevertheless the Lord still did not call them *kashay*-free. 'I am' (ego) is *kashay*.

It is possible for *kashays* to weaken and decrease in intensity by reading books of Krupadudev Shrimad Rajchandra. But people have not realized this. What do we mean by *mund kashays*? It is when *kashays* arise, one is aware of them but he will not let anyone else know about them. It is a state such that one is able to turn *kashays* around. *Kashay* is the nature of worldly life and a *kashay*-free state is *moksha*. The main thing is *kashay*. If one's *kashays* are gone, then his work is done; otherwise even if he is a *sadhu* (monk) or a *sanyasi* (renunciate), he has not attained anything. As compared to these, those with controllable (*mund*) *kashays* living a married worldly life are better.

The Plight of the Ignorant Old Man

This man here can be considered a man with low intensity *kashay*. But without *Gnan*, where would his *chit* go? The whole day long it remains in his work, his home, his children, his guests,

eating and drinking. The *chit* spreads out and gets dissipated in all these things. He acquires merit karmas (*punya*) with that but how long is he going to keep reaping the fruits? How long are you going to keep sowing and reaping the crop, life after life?

Then this man will also give unwarranted advice. Even when the young son does not ask him, he will say, 'Wait, wait, you will make a mistake', and then gives him advice. The Lord says you should give advice to your children when they are in great difficulty. Yes, if they keep asking you, then you have to answer them. The one moving towards or being the Self, will not be overly wise and give unsolicited advice. When you are counting money and your son talks to you about the business, you will feel it would be better if he talked less. That is how it should constantly be for You with reference to the Self. Nevertheless, because your worldly life is still there, you cannot avoid becoming involved with it. But do not get involved with it deliberately and of your own volition.

Questioner: If my son lacks experience and I see that he is going to make a mistake then I will feel like saying something, will I not?

Dadashri: If your father were still here, he too would say the same thing about you; that you lack in experience. And even his father would say the same thing. That is the nature of the people of India. This is what the Lord considers as being over-wise. Even a sixty-year-old man will be considered a child by his own father. How is he a child when he is a grandfather now?

Amongst our Gujaratis, with such knowledge, when a father is on his deathbed he will worry about what will become of his children after his death. These are all bad habits. *Vyavasthit* is the doer. You can only hang on to him (your child) as long as you can see him, is that not so? But what happens when he is away from you? So give advice or solutions only

when he asks you. You do not have to worry whether he has any experience or not. In business, sometimes your mind will also tell you, 'Today there are many customers. My children will get deceived by the customers so let me go to the shop.' Why would you want to worry like this? You raised these children, nurtured them, and educated them, got them married, so why should you worry about them? We should do what is good for our Self. Now the law is, '*Sab sabki sambhalo*' (Each one is to mind his own business). These relationships are like those between a vendor and his customers. You had become deeply involved with them due to ignorance (*agnan*) and now you have to understand through *Gnan*.

There Is No Kashay in Akram Vignan

He who has conquered his *kashay bhaav* (the intent of anger, pride, deceit and greed) is called an *Arihant*. *Kashay bhaav* do not remain with 'I am *Shuddhatma*'. Where there is *shuddha upayog* (applied awareness as the Self), there is no *kashay bhaav*. There is no *kashay* where there is *Shuddhatma*, and there is no *Shuddhatma* where there is *kashay*. *Kashays* do not occur at all in the path of *Akram Vignan*. In the *Kramic* path, karmas are definitely bound wherever there is *ashata-vedaniya* (pain giving experience), whereas in the *Akram* path, one does not bind any karmas at all, but suffering of the pain is inevitable for the duration of that time.

Questioner: This is the greatness of *Akram Gnan*, is it not?

Dadashri: Tremendous greatness! This is tremendous progress! Otherwise, not even a fraction of the *kashay* will decrease.

Importance of Satsang

From the time a living being (*jiva*) comes to be born in

a worldly life form, until the time it attains final liberation (*moksha*), everything is *vyavasthit*. *Vyavasthit* will take one to *moksha* if one does not interfere in things. But one will not refrain from meddling, will one?

Questioner: So then according to what You are saying, even *satsang* is an unnecessary interference, is it not?

Dadashri: Yes, that too is considered interference. There is no need to do it. But because one has gone wrong through having acquired a dense wrong vision (*gruhit mithyatva*), it has to be set right. Does sugar not dissolve slowly in tea? In the same token, the Self is slowly going towards *moksha*.

What does even *satsang* ultimately tell You? Do not ‘do’ anything; just keep ‘seeing’.

Niyati

Questioner: If everything is *vyavasthit*, then where is the need to do anything? It sounds contradictory.

Dadashri: This is all *vyavasthit*.

Questioner: So does that mean that if a person believes in destiny (*niyati*), everything is decided?

Dadashri: No, if he believes in destiny, then he becomes insistent. He would claim victory. Then destiny would be considered God. Destiny is not the cause alone; there are many collective causes (*samucchaya kaaran*) in it. That is why I say that it is scientific circumstantial evidence. If it were just destiny alone, then we would not have to worry at all. Destiny means if you throw something in the sea, it would definitely reach the shore.

Questioner: Does *niyati* mean *prarabdha* (effect, cause of which was in the past life)?

Dadashri: *Prarabdha*, *naseeb* (luck) is not *niyati*.

Niyati is a different thing altogether. *Niyati* means the flow of progress of all embodied souls of this world. This is flowing according to some rules of *niyati*; however there are many other causes too, e.g. time, space, etc.

Sat Chit Anand

Questioner: How can one attain purity of the *chit*?

Dadashri: You are purifying the *chit*, are you not? People interpret the meaning of *chit* in their own language. They believe the *chit* to be something entirely different. The *chit* is that *bhaav* (intent) that arises from the union of knowledge (*gnan*) and vision (*darshan*). To purify the *chit* means to purify knowledge and vision (*gnan* and *darshan*). What can you call the *Shuddhatma* (the pure Self)? You can call it ‘*shuddha chidroop*’. The One whose knowledge and vision have become pure (*shuddha*), that is the Self and that verily is the *shuddha chidroop*.

Questioner: Is that what we call ‘*Sacchidanand*’ (*sat-chit-anand*)?

Dadashri: *Sat Chit Anand* is a state of experience and this *Shuddhatma* is a state of conviction and awareness. *Shuddhatma* and *shuddha chidroop* are the same things. Your *chit* becomes completely pure when I give You knowledge of the Self. Now, only the intellect will bother you. You have to be careful there and turn the intellect around with respect. There is no ego where there the Self is. To say ‘I’ in the wrong place, ‘I am Chandubhai’, is ego and to say, ‘I’ in the main place (the Self) is not considered ego. It is a *nirvikalp* place – a void of *vikalp*, ‘I am’ (ego).

When differences of ‘Me-and-you’ arise within a human being; that is when one binds karmas. Do animals ever say, ‘I am Chandubhai’? They do not have any problems, do they? Therefore, it is this *aropit bhaav* (the wrong belief, ‘I am

Chandubhai') that binds karmas.

Nirant and Nirakudata

Where the ego is at zero (*shunyata*), there *nirakudata* (the bliss of the Self) is attained. Not even for a second does the state of *nirakudata* arise until the ego comes to zero. One may attain *nirant* (a state free from botheration and uneasiness; relative peace). There is a great difference between *nirant* and *nirakudata*.

Questioner: Please explain the difference.

Dadashri: *Nirakudata* arises after the ego goes away and *nirant* occurs when bothersome circumstances are absent. People look for *nirant*. *Nirakudata* is one eighth of the attribute of the *Siddha* Lords (the absolute Self).

Questioner: In the complex of the mind-intellect-*chit*; the *chit* has the most *shakti* (energy and power), does it not?

Dadashri: The *chit* is *mishrachetan* (mixture of the Self and the non-Self) and the others are matter (*pudgal*) by nature. The *chit* is a mixture of knowledge and vision (*gnan* and *darshan*). When it becomes pure one becomes *Shuddhatma*. As long as one likes the worldly life, when the *chit* is wandering in the worldly life, then the *Shuddhatma* is not there. The *chit* becomes steady when it becomes pure through the splendor of this *Gnan*.

The Support of the Ego and the Egoless State

You can demolish a palace that you had built yourself, but this 'palace' (the body complex) has been built by the *prakruti* (the non-Self complex). Therefore You need to do everything after careful and systematic understanding.

The *Gnani Purush* knows how this 'palace' was built; where the core foundation that supports the entire structure is; what will cause the first floor to collapse and what will cause the

second floor to cave in. The *Gnani* knows all that.

The world exists and is sustained, because of support of the belief that 'I am Chandubhai'. Now that You are a *Shuddhatma*; because of, 'I am *Shuddhatma*', the support for, 'I am Chandubhai', is no longer there; hence everything will collapse or leave. This thing in my hand is held up because of the support of the hand; if I move the hand away, it will fall. Otherwise, it will not leave even if you tried.

Questioner: How can one become free from the tendencies (*vruttis*) that are attached to the support?

Dadashri: Does the awareness (*laksha*) of 'I am *Shuddhatma*' remain with you?

Questioner: Yes.

Dadashri: Then there is no support (*adhaar*). No tendencies remain. Whatever tendencies there are, they are of the one without support ('Chandubhai'), not the one with support (the Self). From the moment the support, by the one giving support, leaves; all those tendencies (*vruttis*) are with the one who has become supportless (*niradhaar*). You should have this in Your awareness, that those tendencies are not Yours. There is no such thing as tendency in You. After becoming the Self, Your tendencies are that of the Self (*nijvrutti*), and they remain in the Self.

The Non-Doer and the Mind

When the self becomes the Self (*Shuddhatma*), You become the non-doer (*akarta*). Then the tubers of the mind will continue to be destroyed. As the tubers of the mind sprout, it will give rise to another mind, if one becomes the doer (*karta*). The tubers of the mind will continue to sprout even when You are the non-doer. Even when the mind is restless, it continues to discharge but You should remain in your *upayog* (applied awareness as the Self), and 'see' what

is happening and what is not. There is no problem whether you have bad thoughts or good thoughts, because the one who wants to get rid of his shop, will get rid of his stock whether it is good or bad.

‘*Kartapad chhe aagrahi, akartapad chhe niraagrahi.*’

‘The state of doership is one of insistence; the state of non-doership is insistence-free.’

-Navneet

Now, there is no insistence for good or bad. There is no insistence for giving alms. When your karmas for giving alms unfold, and you do so, then they will discharge.

‘*Avichaar pad te shashwat Gnan.*’

‘Eternal *Gnan* is the state where one is not the thinker.’

As long as you are engrossed in thoughts, it is a state of thinking (*vichaar pad*), and if You remain separate from those thoughts, it is the state of being separate from thoughts (*avichaar pad*).

Final Darshan

Questioner: How can we go to Mahavideh Kshetra? Is it through merit karmas (*punya*)?

Dadashri: You are binding merit karmas in this life when you follow my *Agnas*, and that will take you to Mahavideh Kshetra. By following the *Agnas*, *dharmadhyani* (absence of adverse internal meditation, *artadhyani* or *raudradhyani*) occurs and that will give rewards.

Questioner: When auspicious meditation (*shubhadhyani*) occurs, is it considered *dharmadhyani*?

Dadashri: Yes, but whether it is good (*shubha*) or bad (*ashubha*) meditation, it will occur only if there is a doer (*karta*). After this *Gnan*, whatever thoughts you have or whatever you do; if you give alms, etc., it is all a discharge.

Questioner: What about when we sing *pados* (spiritual songs of *Gnan*) here in *satsang*?

Dadashri: All that comes under following of my *Agnas*. The state of *dharmadhyani*, arising out of following the *Agnas* of the *Gnani*, will bring the highest state in a human form in the next life. By following the *Agnas* your next life will be beautiful; you will meet *Tirthankars*, then what more do you want? You have already attained the Self. Now You only have to go through the final step of doing *darshan* of the *Tirthankar* Lord and if You do that just once, it is more than enough. That which is obstructing Your full enlightenment (*kevalgnan*), will be removed. The *Gnani Purush* will take You all the way to where He himself has reached. He cannot take You beyond that point. To go beyond that point, He will take you to the One who has reached that point (*Tirthankar*); there is no other way!

The Self Is Never the Sufferer

A nephew of a man who comes here to *satsang* was burnt by acid. A burn from a fire is better than a burn from acid. The doctors became very concerned with his injuries and said he would not live more than three hours. I had given *Gnan* to the young man, and he told the doctors with a smile, ‘Cut me whenever you have to, I am separate and Raju is separate.’ The doctors were stunned listening to him talk in this way. He survived. He would have died had he not attained this *Gnan*. Half of the time a person dies from psychological effects of, ‘What has become of me? How did this happen? This will never heal’, etc., whereas Raju said, ‘I am separate and Raju is separate.’ When I went to visit him in the hospital, he was in very good spirits; he told Me, ‘Raju is sleeping next to Me.’

All the doctors were astonished. They had never seen anything like this before. One might question, ‘What is all this?’ and the answer is, ‘Dada is behind all this.’ It is the splendor

of this *Gnan*. Raju is a *Kshatriya* and so he accepted right away when Dada said, 'You are separate', whereas people of your *Vanik* class would not refrain from being affected, would they?

Questioner: Yes Dada, it would affect them. What kind of karmas would have caused him to be burnt?

Dadashri: That kind of work is really for us *Kshatriyas*. One has to suffer the same intensity of suffering, that he has caused others. It can be caused to any living being, whether human or animal. This did not come about as a result of trying to earn money and a daily living. It is a repayment of causing suffering for others. This kind of repayment is the result of giving even the slightest misery to others. *Kshatriyas* can cause as well as suffer such pain, whereas you can never cause such pain to others; neither can you suffer it.

Questioner: It must be from his past life, surely?

Dadashri: This is an effect of causes from the past life.

When a baby is born, he comes out headfirst. In the womb, the child is up-side-down and cannot turn around and yet, is it the mother that pushes him out, is it the doctor that pulls him out, or does he come out on his own? These are all effects; they are results. Whatever the causes were from the past life, their results are produced naturally.

The Enemies Within and the Arihant

*'Nipje narthi toh koi na rahe dukhi,
shatru marine, sau mitra rakhe.'*

'If it were possible for humans, no one would remain miserable, by killing the enemies, only the friends will remain.'

If it were possible, humans would destroy all the enemies and only have friends. Even then the world would not be without enemies. Enemies will arise from friends. Instead of

that, if they leave the enemies alone, then when the friends become enemies, the enemies will become friends and become useful. This world is such that it is not worth killing anyone. Nothing is permanent. You should never think of anyone as an enemy for life.

Questioner: What are the 'enemies' we talk about when we say, '*Namo Arihantanam*'?

Dadashri: *Arihantanam* stands for the inner enemies of anger, pride, deceit, and greed. The one who has destroyed these enemies; to such an *Arihant* I do bow.

There are *naimitik* causes (instrumental causes) in natural occurring. Recognize that the inner enemies are in your opposition; they are your enemies. You are not to destroy them; you are not to have abhorrence towards them. So now, You have to investigate whether you have invited these enemies or if you have come at the invitation of these enemies. Investigate this much. Then investigate how You can get rid of them and become free from them.

The Goal, the Intent, and the One Who Leads to the Goal

Questioner: If one has developed a habit of doing *sadhana* (that which is done towards a goal through mind, speech and body) of killing the inner enemies, is he able to kill them that way?

Dadashri: There are two kinds of *sadhanas*.

1. *Sadhana* that is only done for the *sadhyabhaav*.
2. *Sadhana* that is done for *sadhana*.

Sadhana done with the intent of the Self (*sadhyabhaave*) is considered the ultimate *sadhana*, which can, to a certain extent, be attained by humans on their own. These tools (*sadhans*; scriptures and spiritual *gurus*) have a limit. For that

which is beyond the limit of these tools (*sadhans*), you need the *nimit* of a *Gnani Purush*. When you meet the *Gnani Purush*, you have to tell him, 'Grace me with the same state that You have attained.' You just have to ask for His grace and in that too, the *Gnani Purush* is not the doer. He is just a *nimit* (instrumental in the process). It will be done only because he is a *nimit*, otherwise it will not happen.

Questioner: The *gurus* who are in the path of spiritual quest (*sadhanas*) do not believe in such a thing as a *nimit*.

Dadashri: That is true. They believe that they have to do so much themselves and that their disciples, for sure, have to do so much. They bind karmas and so do their disciples. However, as they bind karmas they make progress, whereas this is a *Gnani Purush*; He does not become bound and He liberates others. The inner intent -of being a doer (*kartabhaav*) binds karmas and the inner intent of being a *nimit* (*nimitbhaav*) liberates.

The Absolute Self and the Pudgal

Questioner: The *Shuddhatma* (the pure Self) is simply the Knower-Seer (*Gnata-Drashta*), so then who is the one bothering with 'doing' the grace or non-grace? Through whom does it get done?

Dadashri: No one does anything. All this is just the *pudgal* (the non-Self complex; the mind, speech, and body are referred to as the *pudgal*, which is a compound word of the words *puran*: to charge or inflow and *galan*: to discharge or flow outward).

Questioner: Does all the inspiration (*prerana*) come from the *pudgal*?

Dadashri: It is all the *pudgal* (the non-Self). The ego is also included in the *pudgal*. Anger-pride-deceit-greed; they all come into the *pudgal*. The entire *pudgal* goes through *puran*-

galan (influx-output).

Even the ego is subject to the *puran-galan* phenomenon. When a person attends a wedding, as a guest his ego is fed (*puran*) when he is greeted with a lot of attention; however, when he does not get any attention, the ego will discharge (*galan*). When anger suddenly erupts, it will be at 500° and then it will gradually drop down to 400°, to 300°, to 200°, to 100°, and finally to 0°.

Even greed is subject to *puran-galan*. Everything continues to be *puran-galan*.

Questioner: What is the difference between the Self (the *Atma*) and the non-Self complex (the *pudgal*)?

Dadashri: The Self is a single element (*vastu*). Element means that it does not increase or decrease; it has its own exclusive natural (*swabhavik*) state. This is not the case with the *pudgal*. The *pudgal* is not a natural thing.

What do we call a *pudgal*? Putting food into this body, the non-Self complex, is *puran*, and emptying the bowels or bladder is *galan*. Inhaling is *puran* and exhaling is *galan*. The word '*pudgal*' is derived from the word '*purgal*', short form of *pur-an-gal-an*.

There is *pudgal* and there is *Atma* (the Self) in this body. The one who can know how to separate the two has found the Self. But human beings do not have that capability; the Self is beyond the senses, it is beyond the mind and intellect. The Lord resides within the *Gnani Purush*, so what can a person not attain, through the grace of the *Gnani Purush*?

The Grace of the Gnani

Questioner: Will the grace (*krupa*) of 'Dada Bhagwan' flow equally on to everyone sitting here?

Dadashri: No, not equally. It depends on how much *bhaav* (intensity of devotion, feelings) one has for ‘Dada Bhagwan’.

Questioner: Suppose my vessel is bigger, it will hold more water than someone with a small cup. So does it depend on the size of the vessel or the *bhaav*?

Dadashri: There is no need for a vessel here. If one does not know how to do anything I will tell him, ‘Stay here, hang around here, and if you do not know anything, just keep polishing those shoes.’

You have to become worthy of the grace of the *Gnani*; there is no need to do anything else. What creates an obstacle in attaining the *Gnani*’s grace? It is one’s own obstinacy (*aadayee*).

Questioner: Should one not get rid of the obstinacies?

Dadashri: No, the obstinacy will not let you reap the benefits that quickly. Wherever I see obstinacy, I maintain compassion. Gradually, through compassion, that obstinacy will leave. I have to work harder there.

Reading Scriptures

Questioner: Can demerit karmas (sins) be destroyed through reading scriptures?

Dadashri: No. You bind merit karmas (*punyas*) through that but you do not destroy your demerit karmas. It is called *punya-anubandhi-punya* (discharge of merit karmas, effect that leads to cause of new merit karmas). Studying the right scriptures (*sadshastra*) leads to the study of one’s own Self (*swadhyaya*). This will help you in concentrating of the *chit* and the mind.

Questioner: Along with the *satsang* of the *Gnani Purush*, should we also not read and contemplate on the

(*sadshastra*) scriptures that show the way to the Self?

Dadashri: That is fine but when you get ‘full marks’ through the *Gnani*’s *satsang*, there is no need to read anything, is there? On the contrary, when you receive full marks, reading will increase botheration. After attaining such wonderful awareness (*jagruti*), your time is wasted.

Questioner: What if one reads just as a *nimit*?

Dadashri: It is as a *nimit* (evidentiary) for sure but it is circumstance dependent and therefore not under Your control.

Questioner: Is it not a weakness of the mind to say that I have no control over circumstances (*sanjog*)?

Dadashri: No, there is not a single person in this world who has any control over circumstances.

The Cause Can Be Changed, Not the Effect

‘*Dravya na palte, bhaav farey toh chhooti shakey chhe bhuvno fajeto.*’

‘Effects cannot change, if causes change, one can be free from the fiasco of the next life.’

-Navneet

Dravya means that karma is ready to give its result. I will give you an example of how an effect cannot change. If a man has a habit of stealing, does it not happen that he cannot break that habit even if he says he wants to? It will only happen when the time is right. Now what Kavi is saying in this couplet is that, if one has the *bhaav* everyday, that ‘stealing is not right’, then one day he will run out of the *bhaav* of stealing. Otherwise, if he continues to have the *bhaav* of stealing, he will sow ‘seeds’ of stealing. Therefore stealing will lead to more stealing.

This statement has a very profound meaning.

Now what do those who have attained knowledge of the Self have to do? They just have to 'see'; when You continue to 'see', then a new seed is not sown. On the contrary, if you ('Chandubhai') happen to hurt someone by stealing from him, what do You do? You tell 'Chandubhai', 'Chandubhai, you have done *atikraman* (act of transgression), so do *pratikraman* (to repent and ask for forgiveness).'

When people (those who do not have Self-realization) steal, it sows seeds of stealing again. If a man takes bribes and it bothers him to do so and he feels he ought not to take bribes, but if someone asks him, 'Why do you take bribes?' and he responds with, 'You be quiet. You do not have any sense. How am I going to get my two daughters married?' then he has encouraged this wrong action, and thus strengthened it for the next life.

So when one steals, accepts bribes or cheats, in the inner intent he should maintain that he is doing wrong. He should keep saying in the mind, 'I am doing wrong. I must never do this.' This is what he must keep telling himself. No one has control over effects; water has already turned into ice, so how can it flow now? It will now fall as ice cubes.

Questioner: When I am doing something wrong, should I have the *bhaav* of 'I should not be doing this' or should I simply remain as the Knower-Seer?

Dadashri: You have to remain as the Knower-Seer, and you have also been told to do *pratikraman*, have you not?

Questioner: But the *bhaav* should not arise, should it not?

Dadashri: The *bhaav* is going to occur but you have to make 'Chandubhai' aware and tell him, 'Do *pratikraman*. Why did you do *atikraman*?' *Kraman* (normal, neutral activities) take place all day long, *atikraman* (transgression) does not.

Atikraman occurs maybe once or twice in an hour; you have to do *pratikraman* for it.

You should know all your weaknesses. Now You (the Self) are not weak. You have become the Self. However, in the state of ignorance, were you not the main cause behind all the *atikraman*? So, now as a neighbor You have to say, 'Chandubhai, do *pratikraman*'.

Do lots of *pratikraman*. Whoever is in your circle (of acquaintance), fifty or hundred people or so, whomever you have harassed, abused; take an hour to do *pratikraman* when you are not doing anything. In your free time, identify every individual (you have hurt) and do his or her *pratikraman*. Will you not have to erase all the hurt you have caused others? Thereafter the *Gnan* will manifest.

Questioner: But Dada, I have only harassed those who have harassed me.

Dadashri: Whoever has abused you will have to pay for his actions; you are not responsible for that. The one who has abused you has no awareness of his liabilities and responsibility. He is not aware of the consequences. He is enjoying himself eating wonderful food but in his next life he will have to eat animal fodder.

The Exact Path of Moksha

You have the solution once the ego is gone. As long as the ego is present, the world exists. There is either the ego or the Self. You cannot reap the benefits of the Self as long as there is ego and when the Self is present, you cannot have the benefit of the ego.

Questioner: Can there be benefit of the ego too?

Dadashri: The benefits of the ego are where people get to marry their children off; wander around as fathers and

mothers, be a husband or a wife! Are these not benefits of the ego? The whole world is enjoying the benefits of the ego. I am enjoying the benefit of the Self, as the Self. This arises through the Self, and that other arises through the ego.

Questioner: Liberation can be attained when illusion (*bhranti*) goes away, right?

Dadashri: Yes, You 'know' everything 'as it is' when the illusion (*bhranti*) goes away. When the illusion goes, the ignorance (*agnan*) about the Self goes; when the ignorance about the Self goes, the illusory attachment (*maya*) goes; and when *maya* goes, the ego (*ahamkar*) goes; when the ego comes down to zero, the solution comes.

Making Yourself Egoless Is Not Possible

Where there is no kind of business at all, that is the Self.

Questioner: Who makes all the efforts?

Dadashri: The ego does.

Questioner: Who becomes excited?

Dadashri: The external part of the ego becomes excited; it is really a discharging component and egoism—'I did it' does the charging.

Questioner: When will the absolute egoless state be created?

Dadashri: What purpose do you have in creating that state?

Questioner: I have come to know that there is no benefit in the ego.

Dadashri: So will you get a superior result from being egoless?

Questioner: Then the inner bliss of one's Self will manifest.

Dadashri: It is like this; it is not necessary to do the activity of becoming egoless. All you need to do is know the answer to the question 'Who am I?' Your real Self has no egoism in it. You are not 'Chandubhai' and yet you believe, 'I am Chandubhai', and that is called egoism.

The Support of Ignorance

When irritation arises within, one tries to stop it; however, irritation is an effect and the effort to stop it is a cause. Some people get irritated but they do not try to stop it and on the contrary they say, 'Yes, it was worth getting angry.' That too is a cause. Do you understand that?

Questioner: What is the cause behind irritation?

Dadashri: Ignorance (*agnan*). One continues doing *raag-dwesh* (attachment-abhorrence) due to ignorance. He will keep saying 'this is good and this is bad'. It is actually a *karmic* effect. In that which is discharging as an effect, one gives it a support by accepting it, saying, 'I am cold, it happened to me, I do not like the taste of it.' That is the support. If the soup is too salty, it is a problem for the tongue. Why do you have to say anything? This is how support is given to it and how new causes are created. One does *raag-dwesh* his whole life; *raag* towards what he likes and *dwesh* towards that which he does not.

Questioner: Who does the *raag-dwesh*? Is it ignorance?

Dadashri: Egoism. Egoism exists due to ignorance and egoism continues to do all this. When the support of ignorance falls, then egoism will fall.

Root Cause of the Worldly Life

Do you understand this about causes, or not? When you meet a friend and you feel happy to see him, it is attachment (*raag*). What if someone you do not like comes along?

Questioner: I cannot just push him away but somehow I tolerate him, by suppressing the mind.

Dadashri: That is abhorrence (*dwesh*). That is how you continue to have *raag-dwesh*.

What does the Vedanta say about why human beings cannot become *Parmatma* (the absolute Self)? It is because of the presence of *mud* (impurity), *vikshepa* (distraction or restlessness of the mind; projecting the illusion) and *agnan* (ignorance of one's real Self). The Jain theory states it is because of the presence of *raag* (attachment), *dwesh* (abhorrence) and *agnan* (ignorance of one's real Self). *Agnan* (ignorance) is definitely common to both teachings. So the support is destroyed if ignorance goes away.

Effects continue automatically, but one creates causes within; one supports (new) causes by saying, 'I said it...I did this...', etc., Actually, in effect no one has to do anything. Effects occur naturally but one supports them by saying, 'I am the doer'. That is an illusion (*bhranti*) and that verily is the cause.

Questioner: What is the cause of that cause?

Dadashri: Ignorance. The root cause is ignorance. The *Gnani Purush* removes this ignorance.

Link of Wealth

Who is rich? It is the one whose mind is as noble as a king's. He will spend money whether he has the money or not.

Grains become lifeless (*nirjiv*) in three to five years and after that they will not sprout. Money changes every eleven years. If a man with an asset of twenty five million has no income for eleven years, he will not even have a dime to spend. Just as medicines have expiration dates, money has an expiration date of eleven years.

Questioner: But people have money their whole life?

Dadashri: If this is 1977 then you will not have the money you had in 1966.

Questioner: Where did this eleven-year rule come from?

Dadashri: Just as medicine has expiration dates of two years or six months, and grains have an expiration period of three to five years; money too has an expiration date of eleven years.

Money is transient wealth. Two hundred years, or so, ago if a *Vania* (business man) had one hundred thousand rupees, he would buy twenty five thousand rupees worth of property, twenty five thousand rupees worth of gold and jewelry, invest twenty five thousand in bonds—interest bearing instruments and invest the remaining twenty five thousand in his business. If he needed money for his business he would borrow five thousand or so from somewhere. This was their system. So then how would he become bankrupt fast? He had secured all four sides for himself. The *Vanias* today do not do this.

If someone who has not taken *Gnan* comes to me for advice and tells me, 'I cannot make any headway no matter how hard I try', I would tell him, 'At the moment your *paap* (sin, demerit karma) is in operation, so even if you were to borrow money from someone, you will be robbed on your way home. For the time being just stay at home and read whatever scriptures you normally do and continue praying to God.'

Questioner: If everything depends on merit and demerit karmas, then what is the point of filling in a tender—bidding for a contract?

Dadashri: That tender is being filled in accordance with the unfolding of merit and demerit karmas. Thus I tell you to fill

in the tender but I know on what bases that tender is being filled. Nothing happens outside of these two laws.

I tell many people to bring me a completed tender but no one has done so. How can they complete one? It is all dependant upon merit-demerit karmas. Therefore, no matter how hard you try; you will lose even what you have if your demerit karmas unfold. So go home and relax and do a little work. And if it is time for your merit karmas to unfold, then what need is there for you to go out roaming? You will get what you are looking for sitting at home, without much effort. That is why I tell you not to complicate things by trying too hard in circumstances of both *paap* (unfolding of demerit karmas) as well as *punya* (unfolding of merit karmas). In both situations, you will get all that you are going to get by working normally. Therefore there is no need for anyone to complicate things by needlessly trying too hard. You just have to understand this.

One contractor came to me, when we were building a jetty in Jaighadh in 1968, and told me, 'I have a *guru* whom I visit regularly. Every year my business makes profit and it grows even though I do not wish for it. Is this because of the grace of my *guru*?' I told him, 'Don't believe that it is because of your *guru*'s grace because if you lose money you will blame the *guru* and curse him.'

A *guru* is only a *nimit* (one of the evidences in the result; apparent doer) in all this; his blessing too is a *nimit* (one of the evidences unfolding). If the *guru* wants money for himself, he does not get even four pennies! The man then asked me what he should do, so I told him, 'pray to Dada—the Lord within.' Till then, the link of his *punya* (merit karmas) had been operating. An example of a link is if you pick up a card in total darkness, say you will pick up a card number four, then the next card you pick up will be a five, the next one would be a six, and so forth. They would come in a proper

order and people will compliment you. Similarly people around you will praise you for your success in your business. This link may carry on till one hundred and seven. But then it is going to change, so be careful and alert. Then when you pick up a card you will pull a fifty seven, then a three and then a hundred and eleven. People will call you a fool. Therefore, do not forsake the name of this 'Dada—the Self' or else you will suffer a lot.

Some time later I returned to Mumbai from Jaighadh and the contractor forgot after a few days what I had told him. He suffered a heavy loss and both he and his wife tried to commit suicide by drinking pesticides. But he had so much *punya* that his brother, who happened to be a doctor, was able to save them in time. The man came to see me immediately. I told him, 'From now on, take Dada's name and don't ever repeat what you did.' After that he continued to take Dada's name, and all his *paap* (sin; demerit karmas) were washed—cleansed and everything settled down.

When you say, 'Dada', *paap* will not come near you. It will hover around you but it will not touch you. If you become lax—dose off from your awareness then it will affect you. It will not affect you in your sleep. If you fall asleep taking Dada's name and you wake up saying it, then you spent the time in between, being the Self.

'Mechanical' Chetan

People of the world have no idea as to what is called *Chetan* (life energy, the Self) in all this. They consider the body to be the *Chetan*. They claim that the *Chetan* carries out all the activities. But the *Chetan* does not do anything. 'Knowing' and 'seeing' are its only functions. The rest is of the non-Self.

Who is doing the talking? It is the *nischetan chetan* (lifeless living element; inert consciousness); it is the 'mechanical'

chetan. It is not exactly the pure *Chetan* (the Self). Many people try to make it still. Hey you! Why are you doing that? Discover your Self. The Self is already still. Why are you making a habit of trying to still this that is restless by nature? This *nischetan chetan* is inherently unsteady. The very meaning of mechanical means it is in motion. People are trying to stabilize that which is naturally unstable and restless; how wrong a path they are following! That is why they have been wandering for countless lives.

There are two things in this world: one is still (*achar*) and the other is moving (*sachar*). This body is *sachar-achar* (mixture of the moving and the still). The world too is *sachar-achar*; it has unmoving as well as moving divisions. The moving part is the mechanical part; it is the non-Self part, and the non-moving part is the Self. So one can find a solution if he understands this, otherwise he will not be able to solve the problem in a million lifetimes. He may do penance (*tapa*) and renounce (*tyaag*) for millions of years but he will not attain anything.

The natural state of the Self is that it does not need anything; it is already in a state of renunciation; it has no attachment to anything, hence it does not need to renounce anything. Therefore the battle of renunciation is unnecessary for the Self. ‘*Tyaage usko aage*’—Whatever you renounce now you will have to acquire in the future.

Interim Government and Full Government

Questioner: Please explain the difference between *chit* and *antaratma*.

Dadashri: A *chit* that becomes pure (*shuddha*) is itself *antaratma*. The reason it is called *antaratma* is because you have to worship your own *Parmatma* (the absolute Self) within, and become that (the *Shuddhatma*). First the pure Self will come into conviction (*pratiti*); it will come in your awareness

(*laksha*). Thereafter, in order to remain in the experience (*anubhav*) of the Self, you have to maintain single focused awareness of and as the pure Self. But you will not be able to do this throughout the day as long as external ‘files’ exist, and that is why it is called *antaratma*. The state of *antaratma* is like an interim Government and when your ‘files’ end, it becomes a ‘full Government’; the state of the absolute Self (*Parmatma*).

If you come here (to the *satsang* of the *Akram Gnani*) you will find a solution but if you chose to roam a longer path, you will have to go through volumes and volumes of scriptures. There is no end to it.

The *Parmatma* (the absolute Self) is permanent. The *moodhatma* (the self that is not awakened to the Self) is not permanent and the *antaratma* also goes with you in to the next life. The state of *moodhatma* will not be the same in the next life; it will be different.

Inner Tendencies Flow Towards the Self

Questioner: After the *chit* becomes pure and when it manifests the knowledge of *antaratma*, it keeps all external veils free. Therefore the mind does not get completely expended towards external thoughts, but is more focused towards inner thoughts.

Dadashri: That means that the tendencies (*vruttis*) that used to wander outside now return inwards; they come to their abode of the Self.

Questioner: Does that have an impact on the caring tendencies and feelings in the mind?

Dadashri: No change is possible. The mind is inanimate (*jada*). That which wanders outwardly is not a permanent entity. It is constantly changing every moment. You are the permanent One in all this; everything else continues to change. You may

think that it is going to rain but the next minute the rain clouds will dissipate and move away. These are all illusory effects. It does not mean much. You simply have to investigate what the illusion is, and who the one trapped by it is. That is all You have to check.

The *chit* remembers 'Dada', wherever you look You 'see' 'Dada'; that is a very good *chit*. Many people experience this, some to a greater extent than others. Dada Bhagwan is your own *Shuddhatma* (your own pure Self). Therefore, whether you keep your *chit* in Dada Bhagwan or your *Shuddhatma*, it is the same. Both keep the *chit* pure (*shuddha*).

The *chit* engaged in the worldly life is impure (*ashuddha*) *chit*. Impure *chit* is *mishrachetan*. When it becomes pure, it becomes pure *chetan* (*shuddha chit*). *Shuddha chit* is *shuddha chetan*. The awareness, 'I am *Shuddhatma*', is Your state. That is called the state of the *antaratma* (the interim government).

Chit and Pragnya

Questioner: Does *pragnya shakti* go out to wander like the *chit* does?

Dadashri: Only the *chit* wanders but it will not do so when it becomes pure. Impure *chit* will keep wandering. It will also go out to a party where the atmosphere is filled with the effect of alcohol. There is a lot of energy in the *chit* and that is why people get tired of it.

The mind does not trouble people as much, but the *chit* does. The mind does two things; in it sprouts good thoughts and bad thoughts, just like fireworks. Thoughts are *gneya* (that which is to be known) and You are the *Gnata* (the Knower). The illusion makes you say, 'I am thinking, a thought came to me.'

Dadashri and His Disciple

Dadashri: Will you do this kind of crooked business again? Do you want to become an animal?

Questioner: No.

Dadashri: You can fall down with these two legs – instead if you had four legs, at least you will not fall, will you? And as a bonus prize you will get a tail so that you can go around jumping! So do you want something like that or do you want to be born as a human being again?

Questioner: I want to be a human being again.

Dadashri: Then you will have to have humane traits. If you treat others the way you would want to be treated, then you will become a human being. Would you like it if someone were to call you worthless?

Questioner: No, I would not.

Dadashri: Therefore, you should think about how the other person would feel if you were to call him worthless. So greet him warmly and tell him how good a person he is. He will be happy.

You feel hurt when someone lies to you, so then how hurt would he be if you were to lie to him?

You cannot take anything that is not rightfully yours. Do people not take things that do not belong to them?

Questioner: Many do.

Dadashri: They run away with someone else's wife too. One should keep a wife of his own. But here, men go around looking for someone else's wife. No one would object or say anything, including your family, if you were to have a wife of your own. So which hole would be better to fall in?

Questioner: The one that is rightfully mine.

Dadashri: The hole that is not yours is very deep indeed and one from which you will never be able to crawl out. Therefore, you should be aware in everything you do; you need to be cautious. You are still young and that is why I am showing you all the danger signals and the pitfalls. I would not say anything to an old man.

Questioner: Yes, yes, I will not take away anyone else's wife.

Dadashri: Yes, that is right. You should not even think about doing so. If you feel an attraction towards a woman, you should say, 'Dear Dada Bhagwan, forgive me.'

You cannot also take money that is not rightfully yours. Don't people in Mumbai adulterate their goods?

Questioner: Businessmen do.

Dadashri: If you know any of them, caution them by telling them that they may continue such practices if they want to have four legs and a tail in the next life. I guarantee you that you will not starve if you did not resort to such devious practices. You will have to understand this, will you not? Which country are you from?

Questioner: Bharat (India).

Dadashri: We are people of Bharat (India). What are our qualities? We are *Aryan* (noble and respectful) people!

When a person does not behave like an *Aryan*, we call him *anadi* (foolish, thoughtless, and uncivilized). To be an *Aryan* means to have conduct, thoughts, and speech that are noble and respectful (*arya*).

Do you like what I am saying? Are you getting bored?

Questioner: I am sitting here because I like it.

Dadashri: Do you ever tell a lie?

Questioner: I do.

Dadashri: What harm is done by lying?

Questioner: It does cause harm.

Dadashri: People will lose faith in you; they will not trust you.

Questioner: We tell lies thinking the other person will not catch on.

Dadashri: Yes, but they will lose their trust in you and you lose your qualities as a human being.

Have you ever stolen anything?

Questioner: No, I have not.

Dadashri: Haven't you? Do you not like stealing?

Questioner: I do, but I am scared.

That Which Lights Has to Be Put Out

Dadashri: Why do you put food in the stomach?

Questioner: To satisfy the hunger.

Dadashri: When you are hungry, do you have a burning sensation or a pacified one?

Questioner: One is bound to feel hunger pangs, surely?

Dadashri: Does it not die down?

Questioner: No, only after eating does it die down.

Dadashri: Then hunger can be considered a 'fire', can it not? What do you eat when there is 'fire' in the stomach? Petrol is the fuel for the car and clarified butter and oil is fuel for the stomach. Does just hunger arise ('becomes alight') within your

stomach, or does thirst also arise ('becomes alight')?

Questioner: Thirst also arises.

Dadashri: Therefore, thirst too arises ('becomes alight'), does it not? Is it put out when you add water to it?

Questioner: Yes.

Dadashri: Fatigue also arises ('becomes alight')?

Questioner: Yes, fatigue also arises ('becomes alight').

Dadashri: When fatigue arises ('becomes alight'), 'it' takes a rest of an hour; does sleep arise ('becomes alight')?

Questioner: Yes, it arises ('becomes alight').

Dadashri: So all this arises ('becomes alight').

Therefore the Lord has said that this human life is meant for putting out all that 'becomes alight'. Whereas one may ask, 'Lord, I have put out all that was on fire, what else do I have to do?' the Lord says, 'Keep taking my name and make preparations to be liberated.' Having been people with nobility, in mind, speech and acts (*arya praja*), you are all worthy of liberation.

I told one man, 'people in your neighborhood are very honest and honorable, so there must not be any stealing in that street'. He told me, 'If we got rid of the police substation from there, then we would see what would happen. Then people there would not leave behind even the water jugs that are sitting in the toilets!' So it is just like you said, it is fear that prevents people from stealing and wrongdoing. There would be no problem if there was no fear at all, would there be?

Questioner: Then there would be no problem.

Dadashri: Would you steal something that you like?

Questioner: I would get the things I like.

Dadashri: Would you take bricks of gold if they were lying around?

Questioner: If that were the case, everyone's mind would be tempted.

Dadashri: People's minds are not that steady. Their minds are steady out of fear. Kaviraj one day tells me that the government has to employ police to keep these unworthy people in line and the burden of the cost for doing this falls on the good people who have to pay taxes. There must be many for whom there is no need to keep police security.

Obstacles Caused by Conflicts

A magistrate, who after a quarrel with his wife, is not on speaking terms with her for two months, and yet when he goes to court he slaps a seven year sentence on someone. Hey you! Why do you walk around sulking with a sour face in the home? Why don't you settle your dispute there first?

I have never had even the slightest *matbhed* (difference of opinion) with anyone. Why is that?

Questioner: If one does not say or act in a way that creates differences, then there will be no *matbhed* (difference of opinion).

Dadashri: What is *matbhed*? Conflict and clash. If you are walking along and a light pole comes in your path, then you should have an understanding for it. What would happen if you ask the light pole, 'who do you think you are, coming in my way?' If a bull comes in your way, will you tell it to move aside?

Questioner: That will not work.

Dadashri: There you should move aside. What if a snake comes in your path?

Questioner: This world has become a world of animals.

Dadashri: When you say animals, there are human beings who have become like the animals too.

Questioner: How can I recognize them?

Dadashri: You can recognize them. If he raises his horns (ego), will you not understand that he is a bull? Therefore, you should move aside. I—Dadashri would recognize one even before he comes. I can smell them. Many are like rocks and many are like light poles.

Questioner: Some of us can tell by looking at their faces, can we not?

Dadashri: Yes, that is true, but how accurate a ‘thermometer’ (within) should the one who knows this in this manner keep in order to do so?

Questioner: It has to be free of prejudice.

Dadashri: A man without prejudice is blessed for sure. If you fought with me yesterday and meet me again today, I will put aside yesterday’s incident. If I keep prejudices based on my previous experiences, it would be a mistake on my part. Even if you do the same thing with me again today, there is no problem. The world suffers because of *purvagraha* (insistence due to prior impressions and opinions; prejudices), and it is because of them that new mistakes are made. You do not believe people to be what they are, and what they are not, you believe they are!

When you call someone a ‘donkey’ or an ‘ass’, you are calling God an ‘ass’ too. Therefore, think before you call anyone any names. Conflicts must not exist. You must settle and resolve them. It is a waste of time and energy to sit around without settling the conflict.

Any Title Is the Ego

A scholar (*pandit*) once asks me, ‘What is

sthitapragnya?’ Now, I am not a scholar, I am a *Gnani*. His ego had been inflated without any substance or reason. I explained to him that he will attain the state of *sthitapragnya* when his ego goes away, so he should get rid of this ego. The word ‘*pandit*’ is merely an adjective, a title; many people have that. There are many *pandits* around. One should become adjective-free, title-free, for just one day. I am without any title (*visheshan*, adjectiveless) and that is why people call me a *Gnani*. Otherwise, I am not even a *Gnani*. I am the title-free (*nirvishesh purush*, one free from all worldly titles, the base of which is ego).

Can Karmas Be Destroyed by Critical Thinking?

Questioner: It is said that the entire *mohaniya* karmas (the karmas that delude) can be destroyed by enquiry—critical thinking.

Dadashri: Yes, but that thinking has to be in front of a *Gnani Purush*; not on your own.

There are two kinds of thoughts: one is thoughts out of one’s own *swachhand* (guided by the intellect and the ego) and the other is thoughts that are in the interaction with the *Gnani Purush*. Tell the *Gnani Purush*, time and again, what kind of thoughts come to you; then when He tells you, ‘this is correct’, you can go forward. Otherwise if the thoughts are guided by your intellect and ego (*swachhand*), there is no telling where they will take you.

Everything can be removed through critical thinking. Everything of mine went away through this process. There is nothing in this world, not a single subatomic particle (*parmanu*) that I have not thought about!

Discharging of Karmas – with the Method of the Gnanis

Questioner: The *Gnani* remains as the Knower-Seer of

mohaniya karmas, so then does that karmas disappear?

Dadashri: All karmas disappear if You remain as the Knower-Seer (*Gnata-Drashta*). All *charitra moha* (discharging illusory attachment) disappears; only the pure awareness (*shuddha upayog*) of the Self remains. The *upayog* 'I am *Shuddhatma*', should remain. This is the pure Self and that too is the pure Self. Donkeys, dogs, cats, etc., are all pure Self. Even the one who robs you is a pure Self.

Human beings of the current era of the time cycle, called *dushamkaal*, have an understanding that is filled with illusory attachment (*moha*) and attraction (*murchha*). That is why Krupadudev Shrimad Rajchandra has called living beings of this era '*hutpunyashadi*' (inadequate merit karmas bearers). All day long they continue to do anger-pride-deceit-greed, attachment and abhorrence. They follow the tradition of the religion passed on to them by their forefathers. It is all done without any understanding. Each person has a veil (*avarana*) of his own 'religion-pudgal' (the non-Self complex which is mired in relative religion). Regardless of whether one is a Jain or a Vaishnav, none are able to attain *moksha*. For the Jain it is the Jain 'religion-pudgal' and for the Vaishnav it is the Vaishnav 'religion-pudgal', and that verily does not allow him to go to *moksha*. It is only when such a *pudgal* discharges completely, that one attains salvation. In the path of *moksha*, neither the Jain *pudgal* nor any other 'religion-pudgal' will be of any use. Every such *pudgal* will have to be settled.

Questioner: The *pudgal* does not have to present itself at the gates of *moksha* anyway! It is verily the Self that has to present itself there!

Dadashri: It is possible to enter *moksha* after attaining the state of the *Shuddhatma*. When attachment-abhorrence (*raag-dwesh*) in everything goes away, whatever remains is called *charitra moha* (discharging illusory attachment). When

the *charitra moha* discharges completely You attain *moksha*.

Questioner: What is discharge of karmas (*nirjara*) like?

Dadashri: If You are *Shuddhatma*, then everything is nothing but discharging karmas; what do you want by checking what has discharged? Everyday, do you examine your stools to see whether it is yellow or black! That too is one kind of a discharge of the body.

Questioner: That is true, but when will the discharge (*nirjara*) end?

Dadashri: What will you gain by ending it?

Questioner: Then I will be able to know that *moksha* is at hand.

Dadashri: If you try to rush in this manner, you will get caught up in another thorny bush, which will attach to you. This is not a path for rushing. This is a path of maintaining awareness (*shuddha upayog*). Remain in pure awareness (*shuddha upayog*) of the Self; with that the discharge will continue automatically. You do not have to do anything. That is why I say that I am not in any hurry to get to *moksha*. What hurry am I in? What other *moksha* do I need when I am experiencing *moksha* right here? And that other *moksha* (final liberation) will happen naturally, for sure; when it is time it will come automatically as ordained at three seconds past three! What is the need for us to rush?

Questioner: Is *moksha* predetermined?

Dadashri: No, do not take it for granted that it is predetermined. If it were, everyone would remain sleeping; it is not like that.

The Five Agnas Are Shuddha Upayog

All I am telling you is, 'Remain in the awareness as the

pure Self (*shuddha upayog*). Do not think about anything else. This is not like a day, which ends soon. This is the process of the worldly life. All your *karmic* accounts will be over if you remain in *shuddha upayog*. If you start thinking, 'When will all this end?' then some other 'ghost' will take over and possess you. What is the big hurry?

I have very little *charitra moha* (illusory attachment in discharge), whereas you have heaps of it. But yours is also gradually going down a little at a time. *Charitra moha* is going away. As it leaves, it frees you for sure.

From the five hundred thousand 'guests of *charitra moha*' you had, five hundred just left, leaving you with that many less, then another five hundred will leave. Then instead of five hundred thousand, four hundred thousand will remain, and then it will go down to three hundred thousand, then two hundred thousand. It will continue to decrease in this manner and eventually there will be nothing left. What is the point in counting to see how many remain and how many have gone? Just remain in the awareness of the pure Self so that, along with the state of *samvar* (a state free from karmas inflow, charge), there is constant discharge of karmas (*nirjara*).

Questioner: Does this mean that the more I remain in *shuddha upayog*, the more discharge of karmas will occur?

Dadashri: *Shuddha upayog* is the only thing that is to be 'done'. Your *dharma* (duty) is *shuddha upayog*. The more You miss the awareness (*upayog*), the more you will suffer. The Five *Agnas* (special directives given by Dadashri in *Gnan Vidhi*) that I give You is for the purpose of keeping You in *shuddha upayog*. To be in—to follow the Five *Agnas* is itself *shuddha upayog*. Even following only one of them is *shuddha upayog*. Is it not possible for you to practice at least one *Agna* out of five?

Questioner: Dada, the Five *Agnas* are such that if I follow just one, all five are followed automatically.

Dadashri: On the contrary, that is better, is it not? You get benefit of all five by following just one. This is very easy and straightforward. It is not difficult. There is no one above you to scold you. Otherwise if you had a *guru* above you, then he would scold you. The moment you get up in the morning, he starts his scolding.

What Creates Karmas?

Questioner: You said that there is planning behind whatever one experiences now. In this process there is also *kriyaman* (effect of effect karma that is experienced through five senses in the same life), as well as *sanchit* (accumulated karmas from the past life), so then how is one to understand the karmas and the cause of those karmas?

Dadashri: That planning of the karmas (cause) is not dependent on *kriya* (that which occurs through thoughts, speech and acts). It depends on your *dhyan* (meditation, intent, *bhaav*). You may give a donation of five thousand rupees because someone pressured you to do so, but your *dhyan* at the time of giving was not true—exactly as it should have been, meaning it was not in agreement with your actions.

Questioner: I did not have a great desire to give.

Dadashri: No, it is not the desire (*ichchha*). There is no need for desire at all. Desires do not bind karmas. It depends on your *dhyan* (inner intent, meditation). Desire can be there or not. At the time of giving the money, if you feel in your mind that you would have never given the donation if that had not pressured you, then despite your outwardly altruistic actions, you will go into the animal kingdom because you became bound by this meditation called *raudradhyan*.

Questioner: What does *dhyan* depend on?

Dadashri: It depends on one's development. It depends on whatever *gnan* has developed in you.

Even while doing something bad or hurtful, if your *dhyan* (mediation, inner state) is of a high level; you will bind *punya* (merit karmas). When a hunter kills a deer, if he repents heavily, 'Why did this action come to me? I have no choice but to do this to feed my wife and my children', then the *dhyan* has risen higher. Nature does not judge—see one's *kriya* (actions); it takes into consideration one's *dhyan* at the time of his actions. It does not even look at one's desires.

When someone robs you, the *bhaav* (intent; meditation; state of the mind) becomes *raudra* (violent and hurtful). Such intent occurs in the darkness (*agnan*, ignorance). Now what kind of *bhaav* occurs in the One where there is pure light; the knowledge of the Self? He will say it is *vyavasthit* and will move on without any *bhaav* or *abhaav* (positive or negative reaction in inner intent).

Dharma, Artha, Kaam and Moksha

Questioner: *Dharma, artha, kaam and moksha*; can you explain these four stages (roles) of the human life?

Dadashri: *Artha* is what people generally refer to as worldly intent in life (*swarth*). Starting from this point, all the way to the point of the ultimate meaning (*parmarth*), is all *artha*. This intent (*artha*) remains all the way to the level of absolute enlightenment (*Parmatma*).

What does *parmarth* mean? It is where there is only interest in matters of the Self. Besides the Self (*Atma*) there is no other (worldly) interest (*swarth*) whatsoever. The *Gnani Purush* is selfish for the *Atma*.

The *artha* (intent), when it takes you towards selfishness, is *sakaam* (action done with expectation of worldly rewards), and when it goes towards the salvation of all (*parmarth*) - ultimate good, it is *nishkaam* (action done without expectation of worldly rewards). Action (*kaam*) can take you towards

moksha (done without expectation of rewards), or worldly life (done with expectation of rewards).

Similarly, *dharma* can make you wander in the worldly life, and the same *dharma* can take you to *moksha*.

Questioner: What is the definition of *dharma*?

Dadashri: That which makes wander around is *shubha* (good) religion and that which takes you to *moksha* (liberation) is *shuddha dharma* (pure religion).

Why did we give the name '*dharma*'? It was because there was *adharma* (wrong deeds) that it came to be named *dharma* (positive or righteous deeds). So we have *dharma-adharma* (both good deeds and bad deeds). What do people with good moral attributes do? They keep pushing away their negative thoughts. To push away the negative, to push away *adharma*, is called *dharma*.

Questioner: Does practicing *dharma* automatically get rid of *adharma*?

Dadashri: There are two kinds of *dharma* (religion). One is natural (*swabhavik dharma*); the religion of the Self. The second is extra (*vishesh*) religion, the religion of the non-Self. When one attains the Self; realizes the pure Self (*Shuddhatma*), he attains the natural *dharma*; the religion of the Self. That is Real religion. In the Real religion nothing needs to be weeded out, however in the other religion one has to distinguish between what is right and what is wrong.

What is the worldly (*laukik*) religion? It is to give charity, to serve others, oblige others; all that is considered *dharma*. You bind merit karma with all that. By insulting people, fighting, stealing, hurting people, you bind demerit karma. Real *dharma* is not to be found where there is (bondage of) merit and demerit karma. Real *dharma* is beyond merit or demerit karmas. Merit and demerit karma is considered *heya* (that which is worth

relinquishing and ignoring), and the Self-form is considered *upadeya* (that which is worthy of acquisition and consideration) and that is real *dharma*. Therefore real *dharma* and relative *dharma* are both separate.

If the purpose (*artha*) of your life results in worldly self-interest, it is called *adharma* (lack of religion) and if it leads to religion of the Self, it is called *dharma*. The same holds true with reference to passion (*kaam*). If the passion is for the self, it is *adharma*. If there is dispassion for the self, and passion for the Self, it is *dharma*.

Questioner: Can any living being survive without *dharma*?

Dadashri: No living being is ever outside of *dharma*. It is either in *dharma* or in *adharma*.

Questioner: There are many who do not believe in a higher God, do they?

Dadashri: You should not call those who do not believe in God, atheists or agnostics (*nastik*). It is a tremendous crime to call them *nastik*. Why is that? Because those who have the awareness of 'I am', they are all *astik* (theistic), whereas *dharma* exists in so many different ways. Some believe in ethical principles, some believe in truth, some believe in saving lives; that is also one of the steps of *dharma*. Building temples is not the only *dharma*. It is acceptable if a person follows the religion of good conduct and never goes to a temple to do *darshan*. He does not need to do anything else. Honesty is the greatest force of *dharma*. There is no greater force of *dharma* than honesty and ethics.

When there is no ethical standard and honesty, one tries to be religious, goes to temple and says, 'Dear Lord, I cheat my customers by stretching the cloth when I measure it, so please forgive me.' Why do the businessmen stretch the cloth as they

measure it? I ask them why they stretch the cloth while also having a reverence for God? They tell me, 'We do it because everyone else does it.' I ask them, 'Would you jump into a well if others do? Why do you stretch the cloth?' Then they tell me, 'If I stretch a forty yards cloth when I measure it, I can save one fourth of a yard.' Hey you! Why are you doing a stretching exercise? You are committing adverse internal meditation (*raudradhyan*) every time you do this. What will happen to you? I have seen you sitting in the crowd listening to Lord Mahavir. The very people who were sitting amongst the crowd listening to Lord Mahavir's sermons that enlightened, are still here stretching their cloth and they have still not attained *moksha*. They got left behind, lost their opportunity of *moksha*, for their petty greed, some mere relish that was missing on their plate; they did not get left behind because they were waiting for an entire plate.

Questioner: Truth, non-violence, and honesty are all divine attributes. Is it possible that if a person were to devote himself to one of these attributes, the rest will automatically follow?

Dadashri: All of them will come if one latches on to just one of them.

The Light, the Intent, the Doer, the Circumstances

Questioner: Can a man survive through faith? How is he to do that?

Dadashri: After you board a ship and you have a suspicion that it is likely to sink, you will get off that ship, but what if you have faith (*shraddha*) in that ship? Would you not remain on board? What do you think? One will immediately move away if one does not have faith.

Questioner: Many times I have faith when I am doing some work and yet I end up with difficulties in doing it.

Dadashri: That is not faith (*shraddha*); that is trust (*vishvas*). There can be difficulties in trust, but not in faith.

Questioner: That has happened to me.

Dadashri: Faith and trust are two different things. Faith is dependent upon belief. Where there is trust, there can also be breach of trust.

This whole world runs on the basis of belief. But why is there misery in this world? It is because one has the wrong belief. There would not be any pain or misery at all if one had the right belief. Every living being exists solely on beliefs. Except for humans, all other living things are dependent (*aashrit*). The celestial beings, the animals, etc., all have dependency; humans alone are independent, or without support (*niraashrit*).

Questioner: How are humans independent and how are celestials dependent?

Dadashri: Humans alone are independent. Except for humans, no other living being, not even the celestials have the belief, 'I am the doer', and when one becomes the doer, one's dependency on God goes away. What does God say? 'If you are going to be the doer, then you are free and so am I.' So then what do you, and God have to do with each other? When you get tired and frustrated, you sit in front of Lord Mahavir's idol or Lord Krishna's idol and cry. Then no one will accept you as his dependent.

You only have support, dependence (*aashrit*), when your wrong belief, 'I am the doer', goes away. But that wrong belief is not likely to go away, is it?

Questioner: 'Dada' will make it go away, will He not?

Dadashri: He will do it for those who want to get rid of it. How can He do it for those who do not want to get rid of

it? This is because the Lord has His rules too. What is His rule? It is the Lord's rule that He does not bind anyone who wants to be free, and He does not free any one who wants to remain in bondage. Now, should we go and ask people whether they want to be free or remain bound?

Questioner: How can I understand whether I want to be free or remain bound?

Dadashri: You can understand it from whether one is nurturing and supporting the causes for bondage or the causes for liberation. The one who nurtures the causes for liberation will come across circumstances that will bring liberation. Here God will continue to help him and God will even continue to help the one who nurtures causes for bondage. God's job is to help.

Questioner: Is there any partiality, on God's part, in helping? Does God help because He is partial?

Dadashri: God does not help or do anything. It is all a result of natural arrangement and it is all independent. It is due to scientific circumstantial evidences, because every living being is independent. Independent means that nature is always helping him. If one wants to steal then the moon and the stars are all out there for him. God's job is to simply shed light on everything. The main intent (*bhaav*) of stealing is one's own. Nature helps him carry out his intent as he spends his merit karmas in wherever he wants to do. In other words, nature helps by bringing all the right circumstances together. God only continues to give him the 'light'.

What Leads to Samadhi?

Questioner: It is said in the Gita, that when the load of demerit karmas (sins, *paap*) increases, 'I' will take birth to destroy them. So who is this 'I'?

Dadashri: That verily is the Self (the *Atma*). 'I' does

not mean Lord Krishna. The rule is that a great human being is born whenever the world is overloaded with demerit karmas (sins), which means in every *yuga* (era) a great One takes birth.

Questioner: They say that Lord Krishna did *raas-leela* (participated in joyful dancing). Why?

Dadashri: God has not played *raas-leela* at all. Who told you that Lord Krishna did that? These are just stories. Lord Krishna was a great *Yogeshwar* (the one who had attained the Self through *yoga*). People have misused this by associating Him with *raas-leela*.

There are two methods by which Lord Krishna can be worshipped. People of the elementary level of spiritual development should worship the form of Balkrishna (the child Krishna) and those who want to attain liberation (*moksha*) should understand and attain the knowledge of the Self expounded by *Yogeshwar* Krishna in Bhagwat Gita. What do you want out of these two methods?

Questioner: Is *bhakti* (devotional worship) and *dhyan* (concentration) a form of intoxication?

Dadashri: Yes.

Questioner: Then, is it better to live a life of intoxication or a natural one?

Dadashri: It is great if you could live life in a natural way but where is the natural life anymore? This nature has done everything wonderfully. Progress is possible only if it occurs naturally, otherwise there is no progress.

Questioner: When I do *dhyan* of *kundalini* (yoga of concentration on the *chakras*), is it better to do it with closed or open eyes?

Dadashri: It is like this; there is bondage of karmas if you

do it with open eyes and there is bondage of karmas if you do it with closed eyes. You are not to do *dhyan* of *kundalini*; you have to do *dhyan* of the Self. *Kundalini* is just a tool. You have to make use of that tool. When one keeps coming back to the bliss of the Self, it is called *mukti* (liberation).

Questioner: How can one attain *Sankhya Yoga* (one of the six Vedic systems of philosophy)?

Dadashri: *Sankhya* on its own is like having just one wing. You cannot fly with that. Therefore, *Sankhya* and *yoga* (to join with) are the two wings that you can fly with. How can anyone progress without *yoga*, without mental worship? All these things have been put in place; how wonderful an arrangement is it!

Sankhya means that one should know this knowledge: Knowledge of the body's *dharma*, the mind's *dharma*, the intellect's *dharma*, and the Self's *dharma*. That is called *Sankhya* and one cannot attain *Sankhya* without *yoga*. Therefore you need to take the *yoga* of the one (the *guru*) with whose support you can progress. You need to take his support; you have to depend on him; only then will you progress.

Questioner: Who is Shiva? Where is He?

Dadashri: Any one that has become the embodiment of that which helps others attain the ultimate *kalyan swaroop*, such a *Purush* can be called Shiva.

Questioner: What is the difference between *nirvichaar* and *nirvikalp*?

Dadashri: There is a tremendous difference between the two. *Nirvichaar* means a state without any thoughts and *nirvikalp* means a state without *vikalp* (the belief, 'I am Chandubhai'). When thoughts end one becomes *shunya* (zero). Some mendicants become *vichaar shunya* (they do not have

any thoughts), many people too become this way. Once they stop their thoughts then they do not have to worry about the thoughts. Thus gradually, day-by-day, they become *vichaar shunya*, which means they become like a stone. On the outside they appear beautiful, they appear peaceful, but there is no *Gnan* within.

Questioner: Many people think that *nirvikalp* means *nirvichaar*.

Dadashri: Except for the *Gnani*, no one can have the state of *nirvikalp*. Many can be *nirvichaari*. From the state of having no thoughts they will have to work towards a state of having thoughts again. Everything comes to a stand still when the mind ceases to think. That is why Krupadudev Shrimad Rajchandra has said, '*Kar vichaar toh paam*' (Think so that you can attain). Therefore thoughts will be needed right until the end, till you attain the knowledge of the Self, and once you attain that state there is no need for thoughts. Then thoughts become *gneya* (that which is to be known), and You are the *Gnata* (the Knower).

Questioner: When Lord Mahavir gave His last *deshna* (speech that liberates one), did that mean He had thoughts at the time?

Dadashri: Lord Mahavir too had thoughts until the end but His thoughts were such that they came and went with each *samaya* (smallest unit of time). That state can be called *nirvichaar*. When you go to a wedding, people come to greet you and then they move on to the next guest, don't they? Therefore one karma unfolds, its thought arises and leaves; then another will arise, that thought will arise and leave. In this manner karmas arise to give result and then dissipate. The Lord would never get stuck in any thought. The tubers of His mind are all gone and therefore His thoughts do not bother or harass Him. Thoughts do not harass Me either.

Thinking is the *dharma* of the mind. If thoughts come and leave without affecting you, do not touch You at all; it can be called a state of *manolaya* (the end of the mind). The mind will not create a battle, it will appear like a beautiful garden. It will appear like a fountain that throws sprays of water on a hot summer's day.

The state of *nirvikalp* is an exalted state. One becomes *nirvikalp* when his belief, 'I am the doer' (the *kartapad*), breaks. When one's awareness and belief of, 'I am the body' (the *dehadhyas*), goes away, one arrives at the state of *nirvikalp*.

Questioner: Please say something about the *samadhi* state and the *sushupta* state.

Dadashri: Today in our country, what people believe the state of *samadhi* to be is really the state of *sushupta*. In this, they are able to go deep in the layers of the mind, some go deep in the layers of the intellect. At that time they forget the external world. That is called the 'worldly *Samadhi*; *sushupta* state'.

What is true *samadhi*? A true *samadhi* is one where uninterrupted awareness of the Self is. The true *samadhi* is when there is the awareness of even a tiny dust particle on your body, whereas the *samadhi* that people work towards is a 'cultured' artificial state. That is not true *samadhi*; it is called 'cultured' *samadhi*. I constantly experience real *Samadhi*.

True *samadhi* is one where despite circumstances of mental suffering (*aadhi*), physical suffering (*vyadhi*), and suffering caused by external circumstances (*upadhi*), there is no effect, no vibration. My *Samadhi* will not leave even if someone were to come here and take me to jail. The same state of *samadhi* will prevail whether I am free or in jail.

Questioner: During meditation I see a light (*prakash*); is

this experience the experience of the mind or is it a true experience?

Dadashri: It is not light (*prakash*) at all. It is just the imagination. People have believed all such imaginations to be the truth (*satya*).

When I was 17-18 years old I had conducted a little experiment by pressing one of my eyes. I saw a flash of light and saw light within. I wondered what it was that came and left. Later I realized that it was the light that had left the eye.

Anything that is worldly (the non-Self) is never going to become the Self and the Self is never going to become the non-Self. Both are distinct and different things.

Questioner: What is *nirguna*?

Dadashri: *Nirguna* is the state in which there is no attribute of the *prakruti* (the non-Self complex). And *saguna* means the One who is an embodiment of the manifest absolute Self (the *Parmatma*); such a One is called *Saguna Parmatma*.

Questioner: What is the path to *moksha*?

Dadashri: Do you feel that you are bound? The one who feels imprisoned will seek freedom.

Questioner: Bondage is there for sure.

Dadashri: What do you consider as bondage?

Questioner: The current worldly life seems good at the moment.

Dadashri: Does it not feel bitter to you?

Questioner: If I go deeper, it will feel bitter.

Dadashri: Despite so much bitterness, see what the nature of all human beings is like. A man will cut a nice mango, eat it, and go to sleep. Hey you! You were just fighting with

your wife a few minutes ago and now you are eating a mango? What is the point if you fight with your wife and then she cuts a mango for you? What good is it to fight even once? Do you put up with things, or not? Then she too will put up with things when you fight with her. What can anyone do? Both are 'magistrates'!

Questioner: What is the path to attain the main goal of the human life?

Dadashri: The only reason one acquires a human birth is to attain liberation from here; it is possible to realize God. Liberation can only be attained from the human life form. One has strived to look for this path for countless past lives but he has not found it. It is possible to attain liberation from the human life if one finds the right path. Liberation cannot be attained from any other life form. Freedom from ignorance (*agnan*) can be attained in the human life; liberation can be attained even while being in the body.

Fulfilment of the purpose of human life is attained when one meets a *Gnani Purush*. And also all your work gets done.

The Self Is Without Circumstance

Questioner: I do not want *moksha* but I want to be free from circumstances.

Dadashri: Wherever there is a circumstance there is always a dissipation of that circumstance. You are needlessly making things difficult; you are approaching it from the wrong angle. When the Self does not encounter any circumstance, it is *moksha* (final liberation). Gross circumstances (*sthool sai yog*), subtle circumstances (*sookshma sai yog*), and circumstances of speech (*vani na sai yog*) will continue to come together (*sai yogi*). However, they are all *viyogi* (dissipating); temporary by nature. Therefore, you only have to worry about circumstances and that they do not come

together. It is more than enough if circumstances do not come forth. That is why the Lord has said:

'Aego mei shashao appa, naanah dunshaan sanjuo.'

'I am an eternal Soul with the attributes of knowledge and vision.'

'Shesha mei baheera bhaava, savee sanjog lakhana.'

'The rest are all external intents, all attributes of these circumstances.'

'Sanjog moola jivenah patta dookham parampara.'

'At the root of all life lies infinite suffering life after life.'

'Tammha sanjog sambandham, savvam tiviheyn vosariyami.'

'All these circumstances and their relations, I surrender unto You.'

You are saying that you want to surrender all circumstances but you do not want liberation. Is that what you are saying?

Questioner: Man does not feel attracted to religion; he gets attracted for a while and then he lets go of it and then he turns towards religion again. Why is that?

Dadashri: There is not attraction (*aakarshan*) alone in this world. There is attraction and there is repulsion (*vikarshan*) too; they are attributes of duality (*dwandva*). The world itself is in the form of duality. There cannot be just attraction or repulsion alone, otherwise attraction would never occur again. If there is attraction towards only religion, people will get tired of it because religion that currently exists in the world is not exact and precise religion; it is religion under the influence of illusion (*bhranti*).

Questioner: But there is a need for this illusory religion, is there not?

Dadashri: Yes, it is necessary for one's development. One has to make progress by way of taking a beating. As one

suffers in the repeated beating, the intellect (*buddhi*) increases. As the intellect increases, so does his inner turmoil and that is when he seeks shelter of the religion of the Self.

Jagat Kalyan

Questioner: Dada, what should one do if a person gets tired while reading scriptures, while doing *samayik*, while doing *pratikraman*, while worshipping (*bhakti*)?

Dadashri: What has God considered to be a *samayik*? He has said that for the one who does not experience *artadhyan* (adverse internal meditation that hurts the self), or *raudradhyan* (adverse internal meditation that hurts the self and others), the entire day is *samayik*. How wise Lord Mahavir is! He does not leave anything to you to work for. And the Lord will not accept even a single *samayik* of these people (who do not have Self-realization). One's *artadhyan* and *raudradhyan* must stop for a period of 48 minutes (*gunthanu*). When you do *samayik* with the belief, 'I am Chandubhai', it is like cutting down a neem tree; it will grow back and it will still be bitter, won't it? Even if we add sugar to it after we cut it down, why does it still remain bitter?

Questioner: Yes, its very core is bitter Dada.

Dadashri: It is that way by nature. Similarly if 'Chandubhai' stops all attachment and abhorrence (*raag* and *dwesh*) and sits to do *samayik*, what will he meditate upon when he has not known or understood the Self, and when he does not know what illusion is or what wrong belief is? So what can even a big VIP do if he sits down to do *samayik*, but he does not know anything else? So such people create a little circle around them and if thoughts of their business, money, or sex creep in, they keep pushing them outside the circle. Just as you shoo away young baby calves or dogs when they come into your compound; that is what they call *samayik*. Even then one can do this type of *samayik* because *artadhyan* and *raudradhyan*

do not occur in it.

Questioner: Absence of *artadhyana* and *raudradhyana* is called *samata* (a state of equanimity), is it not?

Dadashri: But *artadhyana* and *raudradhyana* will not go away. They will remain for sure. For that, before doing the *samayik*, you have to establish the discipline (*niyam*) of, 'Dear Lord! I offer to you this 'Chandubhai', my name, my body, myself, and my wrong beliefs. Grant me the intent of the unattached state (*vitaraḡ bhaav*) as I sit to do this *samayik*.' If you do a *vidhi* in this way, then it will work.

Questioner: In this current era of the time cycle, what kind of attributes are required to become a *Tirthankar*?

Dadashri: An attribute where one has a constant inner intent (*bhavna*) for the salvation of the world (*jagat kalyan*) and nothing else. Regardless of one's situations, whatever one gets to eat or wherever one gets to sleep – even on the bare floor, what should one's inner intent be? It should be for the salvation of the world. Now in whom can such an intent arise? It will only happen to the one who has attained his own salvation. How can one bring salvation to the world when his own salvation has not occurred? It will only occur if he has such an intent. The *Gnani Purush* can bring one in that stage if one were to meet Him. And then he will know how to have such intent, provided he follows the *Agnas* of the *Gnani Purush* once he comes into that state—the Self.

Questioner: *Namaskar* and *vandan* (both gesture of reverence and worship) are the two similar or are they of different intent?

Dadashri: They are both with different intent. *Namaskar* is much higher. Just the ordinary gesture of putting your hands together and bowing your head is called *vandan*, whereas in *namaskar* many parts of the body touch the ground. Do we not

use the term '*sashtaang namaskar*'? Therefore, *sashtaang namaskar* is when all the eight parts (all parts of your body) touch the ground; if you do it only once with a pure heart, it is more than enough!

Questioner: Can *Gnan* be sold? Many people charge for their lectures.

Dadashri: *Gnan* does not exist wherever there is any exchange of money. There is worldly *gnan* there, but there is no *Gnan* of liberation.

Questioner: Is there a particular sequence, that a living being having taken birth as a human will be born again as a human, or he will take birth elsewhere?

Dadashri: When one is born as a human in India, he has to wander around in all the four life forms. The human beings of foreign countries are not subject to this rule (because they do not believe in life after death). However, there are a few; there is an exception of some two to five percent. The rest keep progressing higher.

Questioner: Whom do people refer to when they say *Vidhata* (the creator of the world)?

Dadashri: It is nature that they refer to. There is no celestial God or Goddess by that name. Scientific circumstantial evidence (*vyavasthit*) is *Vidhata*. People in India have decided that on the sixth day after a baby is born, *Vidhata* comes and writes an inscription about the child's life to unfold. This is acceptable as far as the imagination is concerned but if you want to know the truth, then it is not so.

Questioner: Why does a *nirdosh* (faultless) young child have to suffer physical pain?

Dadashri: A child has to suffer the unfolding effects of his own karmas and his mother has to suffer through seeing him

suffer. The main karmas are those of the child but the mother had instigated (*anumodan*) those karmas and therefore she has to suffer through seeing her child suffer. To do, to help others do, and to instigating others into doing; these are the three causes behind bondage of karmas.

Questioner: What is the meaning of the *swastika* (the religious Hindu symbol – not the one adopted by Hitler)?

Dadashri: The *swastika* symbol represents the four life forms. Its four wings stand for the four different life forms and its center represents *moksha* (liberation). Ultimately, one will have to go to *moksha* from all the four life forms. The four life forms are humans, celestials, the animal kingdom and hell. All the four are dependent upon one's demerit karmas (*paap*) and merit karmas (*punya*) and when one attains *Gnan* (knowledge of the Self) and has no merit or demerit karmas left; *moksha* is attained. In the state of *moksha*, there is neither credit nor debit (of karmas). Here credits will take you to a celestial life form (*devagati*) or make you a president. One attains a highly affluent position because of his credits (merit karmas). And what if one has a debit? One will have to work in a factory where he will have to work hard the whole day long and even then he will not be able to make ends meet. There is *moksha* if credit and debit do not occur.

The Significance of Temples

Questioner: If there were no *derasars* (temples), then would someone else manifest for the people, just as You (Dadashri) have manifest for us today?

Dadashri: That is fine. What you are saying is a *vikalp* (a projection). They just happen to be, if we did not have temples, would we not have something else to resort to? They would have found something else. But the temples are a very good solution. They are India's greatest science. It is the best form of indirect worship (*paroksha bhakti*), provided a person

understands it. When I go to the *derasar*, I ask Lord Mahavir, 'Why do people have so many obstacles even when they do so much of Your *darshan*?' What does Lord Mahavir say? He says, 'It happens because when people come to do My *darshan*, they see me but their mind is on their business or on their shoes they leave outside the temple. They are also thinking about someone stealing their shoes.'

At the Time of Death

Questioner: People name their children, Rama, Shri Krishna for becoming free from the cycles of birth and death. However, at the time of death one is not able to remember anything. What should one do so that he will be able to remain in the Self and head for *moksha*?

Dadashri: You are right when you say that a person is not able to remember anything of this sort. In the final moments of one's life, a final balance sheet of his entire life's karmas comes in memory. This balance sheet has an entry of everything he did. If one goes to the *derasars* for *darshan*, then that account will be big and so some of that will be presented on the balance sheet. Or else he will think about his daughter that he did not get married. If the children tell him, 'Recite the *Navkar Mantra* now', he will tell them they have no sense. The fool! You are about to die, why don't you straighten up; wise up? No one would pay a dime for your intellect. What kind of a man are you? They are preparing for your departure and you are making these new accounts!

Therefore, in the final moments, a balance of one's entire life will come forth. Nothing else is going to work so you should do 'this' (clear off all your worldly accounts with equanimity) first.

Who Is Dada Bhagwan?

Questioner: Who is 'Dada Bhagwan'?

Dadashri: The person you see in front of you is not 'Dada Bhagwan'. The one that comes in your memory is the real 'Dada Bhagwan'. The one you see in front of you is 'A. M. Patel' and the one sitting within A. M. Patel has manifested in the form of the absolute Self (*Parmatma*) and that is 'Dada Bhagwan'.

Questioner: When is 'Dada Bhagwan' present?

Dadashri: He is always present. He is constantly present in all these people.

Questioner: But why do they call you Dada Bhagwan?

Dadashri: Whom do you see when you say *aapshri* (you)? Are you talking about the one you see? You only recognize him, do you not? The person you see is a Patel from the town of Bhadran and he runs a construction business. 'Dada Bhagwan' is the Self (the *Atma*) that has manifested within. People of the world refer to this as *pragat Purush* (manifested Self).

Questioner: Man can never become God or *Parmatma* (the absolute Self). And yet some people claim to be God; they make claims about being and doing divine miracles, is that right?

Dadashri: There is no need to make such claims. No one can claim that he is *Parmatma*, and he is a fool if he does.

People call me Bhagwan (God) but whom can you call Bhagwan? You can never call this body 'Bhagwan'. This is A. M. Patel. The entity that you can see is not 'Dada Bhagwan'. 'Dada Bhagwan' is the one who has manifested within. How can you call anyone with a body (*dehdhari*), Bhagwan?

Questioner: Is God (Bhagwan) in the form of an individual entity, or energy (*shakti*)?

Dadashri: Both are true but a person benefits more if he

worships the individual form in whom God has manifested. God can only manifest in humans, not in any other life form. The *Atma* itself is *Parmatma* (the absolute Self), but it has to manifest. Once it manifests, once there is an experience of this, all of one's worries will go away. All of one's external problems go away.

Questioner: Where does God manifest?

Dadashri: God is not such that he will manifest. He remains in an un-manifest form.

Questioner: He only manifests in someone like You, not anywhere else. That is why we have come here.

Dadashri: It will not happen anywhere else; the light will manifest only in certain person. Then from this light all other lamps can be lit. But only on extremely rare occasion does the light illuminate spontaneously. For me this spontaneous light occurred at the Surat railway station.

Questioner: Even your worldly interaction (*vyavahar*) came about from auspicious (*shubha*) interactions, did it not?

Dadashri: In the worldly life there are good (*shubha*) interactions and there are bad (*ashubha*) interactions. People of the world cannot only maintain good interactions. They get stuck in the good and the bad. Saints remain in good interactions and the One who has gone beyond the four Vedas, such a *Gnani Purush*, is beyond the good-bad interactions. He is in pure (*shuddha*) interactions.

Questioner: Who can be considered a *guru*?

Dadashri: Anyone with mistakes cannot be a *guru*. And what kinds of mistakes are acceptable in a *guru*? Mistakes those are not harmful to others. Only the *guru* himself is aware of those mistakes. Such a *guru* will have subtler (*sookshmatar*) and the subtlest (*sookshmatam*) mistakes. Otherwise, where is

the difference between a *guru* and a *Paramatma* (the absolute Self)?

The *Gnani Purush* is considered an embodiment of the absolute Self (the *Paramatma*); He is one who does not have any overt (*sthool*) or subtle (*sookshma*) mistake.

The world can see two kinds of mistakes: the overt ones and the subtle ones. Even people at large can see the gross and overt mistakes in a person and those with a lot of intellect can see the subtle mistakes. The *Gnani Purush* does not have these two types of mistakes.

Questioner: Based on what kind of *punya* (merit karmas) does one meet a *Gnani Purush*?

Dadashri: It is based on *punya-anubandhi-punya* (effect of merit karma binds new merit karmas). All the *punya* you currently see around is *paap-anubandhi-punya* (effect of merit karmas binding new demerit karmas). This means that a person has a home, a car and all the comforts due to his *punya* but out of those *punya* negative thoughts arise in him as to how he can deprive or cheat others or how he can adulterate the goods he sells for more profit, how he can enjoy something that is not rightfully his. He is ready to take what is not rightfully his so he will also cheat others out their money; that is all *paap-anubandhi-punya*. He is enjoying all the comforts due to his *punya* but in the process he is binding new *paap* (sinful karmas), which he will suffer in the next life.

And a person who does not have basic comforts, but has positive thoughts, 'that he should not hurt and put anyone in difficulty', despite having a hard time himself, that is called *punya-anubandhi-punya*. Therefore even his new causes are those of merit karmas (*punya*).

Questioner: I want to take *Gnan* from You but I already

have a *guru*. Will that create problems?

Dadashri: No, you keep your *guru*. How can you do without a *guru*? That *guru* teaches you worldly religion. He explains to you which good deeds you should do and which bad deeds you should not do. However, the process of the worldly life will still remain, will it not? And you want liberation. So for that you need a *Gnani Purush*. The *Gnani Purush* is for God, the Self. The *guru* is for the worldly life (interactions, *vyavahar*) and for *nischay* (the Self) there is the *Gnani*. You need both; then your work will be done. Therefore, keep whatever *guru* you have. You should go and do his *darshan*.

Questioner: A *Sat Purush* (One who has attained the Self) showers his grace over all equally. But if I have a neem tree and someone else has a mango tree, there is an inherent difference in the seed. So how can the results be the same?

Dadashri: 'We' here do not have any problem with the seed. Here you have to ask me with humility (*vinaya*), 'Please Sir, help me know my Self', and thus attain salvation. Here *moksha* is attained through absolute humility (*param vinaya*).

This is the decayed junk of the *pudgal* (the non-Self) of the fifth *Ara* (the portion of the current time cycle), which can never be repaired. You try to repair it from one end and it will break down at the other end. Instead of doing all that, this *Akram Vignan* cleanses you from within and keeps You separate.

Questioner: Dada gives me the *Gnan* but what should I do if I do not have the ability to understand it?

Dadashri: There is the Self within you; you are alive; therefore everything will get done. If I stop to look for people's ability to understand then no one will pass. That is why, at the beginning, I went to Lord Rushabhdev's idol and

asked to whom I should give this knowledge of *Akram Vignan*? The requirement was that one needed thirty-three percent to pass but no one had the qualification above three percent! The Lord said to give it to those with three percent. Even then I started to give it to those below par, i.e. to those with zero percent. Today it is given to those with a minus (negative) percentage!

Questioner: What is this scientific process that gives us *darshan* of Dada Bhagwan (the Self) and shows us the way at the mere listening and recitation in the *Gnan Vidhi*?

Dadashri: It is all natural (*swabhavik*). In that the pure *Chetan* (*shuddha Chetan*, the Self) is silent. This light is silent; however in that light, can one not get all his work done? One gets the benefit of the light.

Questioner: The moment we think about Dada, Dada is present. Is that external action due to the Self (*shuddha Chetan*)!

Dadashri: It is not due to the support; it is a natural occurrence. It is natural for the subtle body (*sookshma sharira*) within to be pulled-attracted.

Questioner: But is it not a part of the *pudgal* (the non-Self complex)?

Dadashri: Everything is considered the *pudgal*. The world mistakenly believes it to be the *Chetan* (the Self), but in reality there is no *Chetan* (Self) in it at all. No one has reached the level of the *Chetan* (the Self), not even close to its shadow.

Questioner: What is the difference between the *Gnani* and *Gnan Avatar* (the incarnation of *Gnan*)?

Dadashri: There is not much difference but it is like this: people who are well versed in scriptures are also referred to as '*gnanis*'. These can be scriptures of any kind. Even the knower

of the Quran is called *gnani*. That is why the word *Gnan Avatar* is used. No one except the *Gnani Purush* can write *Gnan Avatar*. That is the only difference.

Questioner: Can Krupadudev Shrimad Rajchandra be called a *Gnan Avatar*?

Dadashri: Yes, he was a *Gnan Avatar*.

Questioner: What is the difference between *Atmagnani* and *Kevalgnani*?

Dadashri: There is no difference. The Self is the absolute Self (*kevalgnan swaroop*), but there is a difference as far as the *satta* (realm) is concerned. The realm does not manifest fully, due to veils of ignorance. The total realm that manifests is *kevalgnan*. The *satta* is the same for all Souls. The problem is of the *avarana* (veils of karmas). For example, some need thick glasses, and some else do not. Will that not make a difference? It is like that.

Questioner: Will there be a *Yuga Purush* (a *Gnani Purush*, man of the era, the One who liberates millions) after you?

Dadashri: Of course! How will this world run without a *Yuga Purush*? Nature has a need for one; 'we' do not have to keep a need for one. You do not even have to look at the horoscope. Everything happens according to the laws of nature. You just have to be prepared. Keep your 'bags' ready so that you can jump on the train (of *moksha*) when it arrives!

Questioner: How will we know whether it is the right train or the wrong one?

Dadashri: You should go home when such a doubt arises. Even God does not have a place for anyone who has doubts or suspicions. With these trains you should not be too concerned or critical about the right or the wrong. The

understanding needs to be checked, as to whether it is right or wrong.

Questioner: Is there a difference between a devotee (*bhakta*) and a *Gnani*?

Dadashri: Yes, the difference is like that between the *sevyā* (the Lord, the absolute Self) and his devotee (*sevak*). Eventually the devotee will become the Lord. The *Gnani* is the Lord and the devotees are the worshippers. By worshipping the Lord one is gradually becoming the Lord. The form (their real form; the Self) is the same; the difference is due to circumstances. Everyone who has attained Self-realization is called a '*gnani*', but if all these '*gnanis*' were to speak, how will you deal with that situation? Therefore, a *Gnani* should have scriptural knowledge (*shrutgnan*). He should have the knowledge of the scriptures of the *Vitarag* Lords as well as scriptural knowledge of the path of the Vedanta and that is why they are called *Gnanis*. You cannot call anyone a *Gnani* just like that.

Questioner: If I ask for blessings (*ashirwaad*) and He gives it, will it bear fruit?

Dadashri: Yes, but not always. There has to be *vachanbud* (energy and power in one's speech) in it for it to bear fruits. Nevertheless, one should give blessings. However, no one can give blessings even if he wants to give. It only happens when the person receiving the blessings is meant to get the blessings, and that is when the one becomes instrumental (*nimit*) in the process. The one who has *yashnaam* karmas (fame bearing karmas, credit bearing karmas where one will be praised by everyone for anything he does) becomes a *nimit* in that. Then they start a 'business' of blessing others. How is anyone going to bless others when he does not have even the independent control over his own bowels? It is just his *yashnaam* karmas at work, and prominent people have better

yashnaam karmas.

Yashnaam karmas can be very high if one has had the intent, over many era and many lifetimes, for the salvation of the world. *Yashnaam* karmas only result from having an inner intent for the salvation of the world. *Yashnaam* karmas result proportionately to however much one has the intent for people's happiness and their salvation. If one pushes people around it will result in *upyashnaam* karmas (defame bringing karmas). A person with *upyashnaam* karmas will not be appreciated no matter how hard he works. Some people come and tell me, 'I work so hard and still I am not appreciated.' I tell them, 'You have come with *upyash* (discredit, defame) and so that is what you will get. You have to continue doing what you do and accept the discredit.'

Questioner: When you make us do the *vidhi* (the special silent blessing ceremony of *Gnani Purush* Dadashri where the seeker or the *mahatma* places his forehead on the big toe of Dadashri), why do you give importance to the toe as being the location for the *vidhi*?

Dadashri: The *vidhi* is done at the location from which the message to God reaches the fastest. It will reach slower from other places. We (you and I) want the message to reach faster; that is why we (you and I) do that. Did you not like it?

Questioner: Everyone likes quick service.

Dadashri: That is when these *mahatmas* say something, 'the *amrut* (nectar) of immortality flows'; does something like that flow for you? Have you experienced that somewhat?

Questioner: Yes.

Dadashri: Then it is good. The path where the nectar of immortality flows is worth it!

Questioner: Who is considered the *Sarvagnya* (the

Omniscient)?

Dadashri: Kaviraj has used the word ‘*Sarvagnya*’ for ‘us’, but actually this is *kaaran Sarvagnya* (causal Omniscient). Omniscient is when one is 360 degrees in *Gnan* (Knowledge). I am at 356 degrees; I am nurturing causes for the state of perfect Omniscience.

When the Omniscient One does not enter into the realm of the non-Self, even for the smallest fraction of time (*samaya*) and constantly remains as the Self, then He is an Omniscient. I am totally in a state of being free from all *granthi* (tubers of *raag-dwesh*). Whatever attire—householder attire I was in when I attained *Gnan* remains; it cannot be changed. I have no objection if you take away these clothes from me or if you leave them the way they are. I do not have any problems even if you were to rob me.

Questioner: How many karmas are you unaffected by?

Dadashri: ‘We’ are free from the effect of all karmas. All that remains is that which is necessary for the basic sustenance of this body. Even those karmas are discharging without new charge karmas. ‘We’ do not have any other thoughts at all.

Questioner: So infinite *Gnan* and infinite *darshan* has manifested within you?

Dadashri: Everything has manifested. It only lacks by four degrees. Whatever a *kevalgnan* (the absolute Omniscient) can see in His *Gnan*, that is what I have in my understanding (my *darshan*). His is called *kevalgnan* and mine is called *keval darshan*. That is why I say that you can ask me anything about this world.

Questioner: Is it possible to have *keval darshan* (absolute vision) without *kevalgnan* (absolute knowledge)?

Dadashri: Absolute understanding (absolute vision, *keval darshan*) is not possible without *kevalgnan* in the *Kramic* path. In the *Akram* path *keval darshan* occurs and thereafter it takes some time to attain *kevalgnan*. These are not the subjects of intellect. This is the subject of *Gnan*.

Questioner: You are the embodiment of the Self (*sakshatkari purush*), now if You go to the temple then does it not raise the *pratishtha* (set an example and encourage) of going to the temple?

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

This *Akram Vignan* is so beneficial, so why should even a minute be wasted? You will never get such a chance in any other lifetime. Therefore, get your work done in this lifetime.

Questioner: Dada, you say for us to get our work done, how should we do that?

Dadashri: As long as I am here you should not waste your time anywhere else. When I go to Baroda you should join me there if you have time and if you can afford it. Take as much advantage of my presence as you can. Come and just sit in my *satsang*; you don’t have to do anything else at all.

Questioner: Can you please tell us who You are?

Dadashri: You are not going to be able to ‘know’ Me. The person you see in front of you is Ambalal Patel from the town of Bhadran. You cannot ‘know’ Me at all because I am

not visible.

The speech that this person (A. M. Patel) is speaking is an 'original taped record' (recorded tape). Yours is an original taped record too, but you have ego and therefore you say, 'I spoke. I said this, I said that....' I do not have an ego so I do not have such a problem. The one that you see is Ambalal of Bhadran and the one sitting within is 'Dada Bhagwan'. Here 'Dada Bhagwan' has manifested within me, and within you he remains un-manifested. By sitting, with humility, near the manifested One, yours too will continue to manifest. This is a path of absolute humility (*param vinaya*). Money is not required here. Even service is not required here. Nothing is required here. There is no need for *dravyapuja* (worship of the external) here; this is the path of *moksha*.

'We' do not have a problem if you are disrespectful towards 'us', but you create obstacles for yourself. You are harming yourself by insulting 'us' or cursing 'us'. You need tremendous humility here. You should not utter a single wrong word here. How quietly you sit before a Tax Officer? Whereas this is a *Gnani Purush*: how can you say anything in front of Him? The *Gnani Purush* is the *Parmatma* in an embodied form. You can attain anything you wish from the *Gnani*.

Worshipping One's Own Self

Questioner: Things come even when we do not invite them. Do we have to invite sleep? It comes on its own. Similarly, will this *Gnan* come on its own?

Dadashri: These relative things are not worth inviting. What is worth inviting? Knowledge of your destination is worth knowing and inviting. The rest will come on its own.

Today the efforts in religion that people make are comparable to farming. They sow seeds and they reap huge harvests from it.

Questioner: There is some farming in our path too, is there not? Do we not do the *arati* (singing hymns with lit lamps) also?

Dadashri: How can there be any farming in our path? One himself (*khud*, the self) has become God (*Khuda*, the Self)! The *arati* You do is the *arati* of the (your own) Self; here every person is doing the *arati* of the Self within. The spiritual songs (*pados*) you sing here, is really Your own *bhakti* (devotional singing) offered to your own Self. Besides the Self there is nothing relative here.

Questioner: Who is doing the *kirtan bhakti* (devotional singing) of the Self?

Dadashri: One himself.

Questioner: What part is that?

Dadashri: It is the *pragnya shakti* (the liberating energy of the Self) that is doing it.

Questioner: It is not *agnya* (ignorance), is it?

Dadashri: No, *agnya* can never remain. As long as ignorance (*agnya*) is there, the worldly life will arise. That which gives advice related to the worldly life is the *agnya shakti* (the energy of ignorance).

Those who are not aware that we do *kirtan bhakti* (devotional chanting of our own Self), will miss out, will they not? You will not miss once You know this. The worship people do here is not A. M. Patel's worship; it is of 'Dada Bhagwan.' And that 'Dada Bhagwan' is sitting within everyone, not just in me. He is within you too and this is His worship. The *arati* and everything else is only His, and that is verily why everyone experiences bliss (*anand*). Along with you, I too bow down to 'Dada' within.

Questioner: What is the reason behind everyone

experiencing bliss at that time?

Dadashri: Because, if this ‘Dada Bhagwan’ (within) were in a physical form, then people would think that He is singing and making others sing His own praise. It is in fact not like that. In the Gita, Lord Krishna has sung it this way too, but people are not able to understand, are they? The Lord says, ‘You verily are Lord Krishna (the *Parmatma*).’ Now, how can they understand this unless they have attained the knowledge of the Self?

The one listening and the one doing the singing or saying, is ‘doing’ *satsang* (company of the eternal Self) of the Self. This science (*vignan*) is such that no one has to do it for another person. One is automatically ‘doing’ it for one’s own Self.

Is what you see, ‘Dada Bhagwan’? No, he cannot be ‘Dada Bhagwan’. The one you see is A. M. Patel and he is from the town of Bhadran. ‘Dada Bhagwan’ is the one who has manifested within!

In what form is He? He is in the form of Knowledge (*Gnan*), vision (*darshan*), conduct (*charitra*), and penance (*tapa*). The experience derived from all these, that is ‘Dada Bhagwan’.

This is Patel. This ‘bubble’ (physical body of A. M. Patel the *Gnani Purush*) may burst tomorrow and people will burn it but no one can burn ‘Dada Bhagwan’ because fire is gross and the Self (the *Atma*) is subtle. How can gross burn that which is subtle? Similarly ‘Dada Bhagwan’ in the form of *Gnan*, *darshan*, *charitra* and *tapa*, resides within you too! And that is who you yourself are!

Jai Sat Chit Anand

Glossary

Aadayee	Obstinacy
Aadhi	Mental suffering
Aado	Obstinate and adamant
Aakhyan	Lecture (not discussion)
Aanushangik	Best progress on the path of liberation; Related to the Self, moksha
Aasakti	Infatuation
Aashrit	Having support; dependence
Abhaav	Lack of intent; dislike
Abheda	Without division; oneness
Abheda swaroop	No separation from any living being
Abhyudaya	Reward of worldly benefits
Abuddha	Free of intellect
Achar	Still; unchanging
Acharya	Spiritual teacher
Achaurya	Non-stealing
Achintya chintamani	One that cannot be envisioned, and yet makes you what you envision
Adarsha vyavahar	Pure worldly interactions
Adhaar	Support
Adharma	Non-religious; that which hurts others
Adhogati	Lower life forms
Adhyatmik	Spirituality
Agnan	Relative knowledge or ignorance of one’s real Self
Agnan mukti	Freedom from ignorance
Agnani	Ignorant of the Self
Agnan-kriya	Activity of the non-Self

Agnas Five	Five cardinal principles given in the Gnan Vidhi by which the state of the Self is preserved and progress towards final liberation is enhanced	Artha	Material wealth; meaning
Agnya	Ignorance	Arya praja	Spiritually exalted people of India
Agnya shakti	The energy of ignorance	Asang	Free from association
Ahambhaav	'I-ness'; 'I am'	Asar	Effect
Ahamkar	Ego	Asatya	Untruth
Akaam	Without doership	Ashata-vedaniya	Pain experiencing situation
Akarta	Non-doer	Ashirwaad	Blessings
Akram Vignan	The spiritual Science of the stepless path to Self-realization	Ashubha	Bad
Akudata-vyakudata	Disturbances in the non-Self	Ashuddha	Impure
Alaukik	Not of the world, spiritual	Aspashta	Hazy; unclear
Anand	Bliss	Asvasta	Restless
Anant charitra	Infinite conduct	Atinidriya	Beyond the senses
Anant darshan	Infinite vision	Atma	Self
Anant gnan	Infinite knowledge	Atma-anubhavi	One with the experience of the Self
Anant shakti	Infinite energy	Atmadharma	The religion of the Self
Anatma	Non-Self	Atmagnani	The one with full knowledge of the Self
Antahkaran	The inner complex comprised of the mind, intellect, chit and ego	Atyaag	Attaining
Antar bheda	Inner separation	Avadhignan	Visual or clairvoyance knowledge
Antaratma	Awakened Self	Avaran	Veil
Anubhavgnan	Experiential knowledge	Avinaya	Disrespect
Anukud	Favorable circumstances	Badatara	Inner burning
Aparigraha	Non-acquisitiveness	Balkrishna	The child Krishna
Apurva avasar	Unprecedented occurrence	Bhaan	Awareness
Aradhana	Devotion and dedication	Bhaav	Inner intent
Arati	The ritual of waving lamps in front of an idol or deity while singing a hymn	Bhaav mun	Charging mind
Aroopi	Formless	Bhaav satta	Energy and control
Artadhyan	Meditation that hurts the self	Bhaavkarmas	Charge karmas
		Bhakta	Devotee
		Bhakti	Devotional worship
		Bhavendriya	Inner invisible sense organs
		Bhokta	The one experiencing
		Bhootas	Ghosts
		Bhranti	Illusion

Brahmarandhra	An aperture at the crown of the head through which the soul departs upon death	Dravyapuja	Worship of the external
Brahmaswaroop	Self-realized	Dravyendriya	External, visible sense organs
Buddhi	Intellect; light of the Self coming through the medium of the ego	Dukh	Pain; suffering
Charitra	Conduct	Durbuddhi	Bad intellect
Charitra moha	Illusory attachment in discharge of karma	Dwesh	Abhorrence
Chaurya	Stealing	Ekagrata	Focused meditation
Chetan	The living one; consciousness within; the Self	Ekakar	Become one
Chetan tattva	Living element; the Soul; the Self	Ekavtari	Attain moksha in just one more life
Chintavan	Envisioning	Farajiyat	Mandatory
Chit	Vision and knowledge	Gadi	Throne
Dada Bhagwan	The absolute Self within	Gadipati	Holder of that throne
Darshan	Vision	Galan	Discharge
Dehadhyas	‘I am the body’ feeling	Gati	Life forms
Dehamukti	Freedom from the physical body	Ghee	Clarified butter
Dehdhari	One living as the physical body	Gnan	Knowledge
Dehdhari parmatma	Absolute Self in a human body	Gnanendriya	Sense organs of knowledge
Dehi	Embodiment	Gnani Purush	Perfectly enlightened One, who is free from ego and all worldly attachments and enlightens others
Devas	Celestial beings	Gnan-kriya	Activity of the Self; to ‘see’ and ‘know’
Dhairya	Stoicism; non-reactive patience	Gnata	Knower
Dharma	Individual functions; religion	Gnata-Drashta	Knower-Seer
Dharmadhyan	Absence of adverse internal meditation that hurts the self and the others	Gneya	Thing to be ‘known’
Drashta	The Seer; The Self	Graha	Prejudice
Drashti	Vision	Grahan	Acquiring
Drashya	That what is to be seen; Scene	Grahasthi	Those who lead the worldly life
Dravya	Effect, that which is experienced through the mind, speech and body	Granthi	Karmic tuber
Dravya mun	Discharging mind	Gruhit mithyatva	Dense wrong vision
Dravyakarma	Subtle discharge karma	Guna	Attribute
		Gunadharma	Own attributes
		Gunthanu	Period of 48 minutes
		Gurukilli	Knowledge which will not let the guru sink
		Heya	Worth rejecting

Himsa	Violence	Kshetra	Location or place
Hisaab	Karmic account	Kundalini	Corporeal energy
Hutpunyashadi	Inadequate merit karmas bearers	Kusang	Association with that which takes you away from your real Self
Ichchha	Desire		
Jaanvu	Know	Lachari	Helplessness
Jaap	Incantation; chant	Ladoos	Sweet dishes
Jada	Inanimate	Laksha	Awareness
Jagat kalyan	Salvation of the world	Laukik	Worldly
Jalebi	Sweet snack	Lokaachar	Worldly conduct
Japa	Name chanting	Maan	Pride
Jiva	Embodied Self	Mahatmas	Those who have attained Self-realization from Dada
Jovu	See		
Kaad	Time	Maleen drashti	Contaminated vision
Kaam	Sexual desire	Matagrahi	Obstinacy about one's own belief
Kalams	The inviolable laws of life, as shown by Dadashri in the Nine Kalams	Matbhed	Divisiveness due to differences of opinions
Kalyan swaroop	The enlightened One who liberates others	Matignan	Mind based or perceptual knowledge
Kartapad	'I am the doer'; doership	Maya	Deceit; the illusion that deceives the Self
Kartapanu	Doership		
Kashay	Anger, pride, deceit, greed	Mishrachetan	Mixture of the Self and the non-Self
Kashay bhaav	The intent of anger, pride, deceit and greed		
Kevalgnan	Absolute knowledge	Mithya abhaas	Illusory impression
Keyf	Intoxication of the ego	Mithya buddhi	Wrong intellect
Kirtan bhakti	Devotional singing	Mithya drashti	Deluded vision
Kramic path	Traditional step-by-step path of spiritual progress	Moha	Illusory attachment
Kriya	Action	Mohaniya karma	Karma of the illusion
Kriyakari	Works on its own from within	Moksha	Liberation
Kriyaman	Effect of effect karma that is experienced through five senses in the same life	Mokshamarg	Path to liberation
		Mud	Impurity
Kshatriya	The warrior caste	Mukta hasya	Laughter of liberation
Kshayopsham	Increases and decreases in intensity in energy	Mun	Mind
		Mund	Controllable
		Murchha	Attraction
		Naimitik	Instrumental

Naseeb	Luck	Paap-anubandhi-punya	In the process of enjoying all the comforts due to merit karma, a new demerit karma is bound
Niddidhyasan	Visualization		
Nihshank	Doubt-free		
Nijvrutti	Tendencies that of the Self	Pados	Spiritual songs about Dada's Gnan
Nikaali kashays	Those which do not create new kashay	Pandit	Intellectual scholar
		Param sukh	Eternal infinite bliss
Nimit	Apparent doer; evidentiary instrument	Param vinaya	Absolute humility
Niraashrit	Without shelter or support; unprotected	Paravalambi	Dependant on other factors
		Parigraha	Acquisitiveness; that what takes one away from the Self
Niradhaar	Supportless; having no support	Par-kshetra	The non-Self
Nirakaar	Shapeless	Parmanand	Permanent bliss
Nirakudata	The state beyond all suffering; the bliss of the Self	Parmanus	Subatomic particles of matter; the substrate of karmas effect
Niranjan	Free of karmas	Parmarth	Ultimate meaning
Nirbadata	Weakness	Parmatma	The absolute Self
Nirdosh	Faultless	Par-parinaam	Effect of the non-Self
Nirguna	The state in which there is no attribute of the prakruti (the non-Self complex)	Par-parinati	State of the non-Self
		Parvashta	Dependency
Nirikshan	Closely 'seeing'	Pragnya shakti	Liberating energy of the Self
Nirjara	Discharge of karmas	Prakash	Light
Nirjiv	Lifeless	Prakruti	The relative or the non-Self complex which comprises the mind, speech and body
Nirlep	Nothing can smear it		
Nirvichaar	State without thoughts	Prarabdha	Fate
Nirvikalp	State without of any 'I-ness'	Prashasta moha	Praiseworthy and the best kind of illusory attachment
Nischay	Firm decision		
Nishkaam	Without expectation of rewards	Pratikraman	To recall the hurt caused, repent for it and resolve to not repeat it
Nispruha	Uninterested; disinclined		
Niyam	Discipline	Pratikud	Unfavorable circumstances
Niyati	A natural progression of evolution of a soul; the flow of progress of all embodied souls	Pratishthit atma	The relative self; the non-Self complex
		Pratiti	Conviction
Niyativaad	The theory of destiny	Pratyakhyan	Sincere pledge to not repeat the offence
Nokarmas	Gross discharge karmas		
Paap	Demerit karmas	Pudgal	Non-Self complex

Punya	Merit karma	Samadhi maran	Blissful death where one is in the awareness of the Self
Punya-anubandhi-punya	Effect of merit karma binds new merit karmas	Samaj	Understanding
Puran	Intake	Samaya	Time's smallest measure
Purusharth	Real spiritual endeavour	Sambhavi	Path of equanimity
Raas-leela	Joyful dancing	Samkit drashti	Enlightened vision
Rajyoga	Concentration of the mind	Samucchaya kaaran	Collective causes
Raudradhyan	Meditation that hurts the self and others	Samvar	A state free from inflow of new karma
Sachar	Mobile; changing	Samyak	Enlightened; right
Sadguru	The ultimate guru	Samyak aachar	Right worldly conduct
Sadhaar	Support of the Self	Samyak buddhi	Right intellect
Sadhan	Tools or means such as scriptures, rituals, chants, penance, fasting, spiritual masters, satsang, etc.	Samyak charitra	Right or enlightened conduct
Sadhu	Monk	Samyak darshan	Right or enlightened vision
Sadhya	The ultimate goal; the Self	Samyak drashti	Right vision
Sadshastra	Right scriptures	Samyak gnan	Right or enlightened knowledge
Sahaj	Natural and spontaneous	Sanchit	Accumulated karmas from the past life
Sahajatmaswaroop paramguru	The natural Self is the absolute guru	Sankalp	My-ness
Sahelo	Easy	Sansari	Worldly people
Saiyam	One who remains unaffected; He is without kashay (anger, pride, deceit, greed)	Sanyasi	Renunciate
Saiyog	Circumstance	Sarad	Simple
Sakaam	With expectation of rewards	Sarvagnya	The Omniscient
Sakaam karmas	Action with expectation of its rewards	Sat Chit Anand	Sat – eternal, chit – knowledge and vision, anand – bliss
Sakshibhaav	Witnessing state	Satta	Authority
Samadhi	A state free from any effects of mental, physical or externally induced pain	Satya	Truth
		Scharachar	Mobile-still
		Sevak	Devotee
		Shakti	Energy and power
		Shanka	Doubt
		Shanti	Peace
		Sharanagati	Surrendering
		Shata-ashata vedaniya	Pain-pleasure experience
		Shata vedaniya	Experience of pleasure

Shraddha	Faith	Sugam	Without any effort
Shrikhand	Dessert made from yogurt	Sukh	Happiness
Shrutgnan	Literal knowledge	Svastha	Tranquil
Shubha	Good	Swabhav	Intrinsic nature
Shubha dharma	Auspicious religion	Swachhand	Guided by your intellect and ego
Shubha Upayog	Auspicious awareness	Swadhyaya	Study of one's own Self
Shubha-ashubha	Auspicious and inauspicious	Swa-parinati	Awareness as the Self
Shubhadhyan	Auspicious meditation	Swarth	Selfishness
Shuddha	Pure	Swavalambi	Dependent on the Self
Shuddha chetan	Pure consciousness	Taanto	Lingering effect
Shuddha dharma	Pure religion	Tadatmya	To become one with it
Shuddha Upayog	Pure applied awareness of the Self	Tanmayakar	Become one with
Shuddhata	Purity	Tapa	Penance
Shuddhikaran	Purification	Tejavaan	Illuminating
Shukladhyan	Awareness after the Self is realized	Tirthankar	The absolutely enlightened One with a human body who liberates millions
Shunyata	At zero	Tiryanch gati	Lower life forms
Siddha Bhagwants	Absolutely enlightened Ones without a body	Tyaag	Renouncing
Siddha Kshetra	Location at the crest of the universe where all absolutely liberated Souls ultimately reside	Tyaagis	Those who renounce the worldly life
Siddhagati	The abode of all liberated souls	Udayadhin	Subject to unfolding karma effect
Siddhi	Spiritual power and energy	Unodari	Eating less food than what one has the appetite for
Smaran	To come in memory	Unodari tapa	The penance of eating less
Sooj	Intuition; insight	Upadeya	Worth acquiring
Sookshma sai yog	Subtle circumstance	Upadhi	External problems
Sookshma sharira	Subtle body	Upashrayas	Place of worship
Sookshmatar	Subtler	Upayog	Awareness as the Self
Sooksmatam	Subtlest	Updeshak	Preacher
Sparsha	Touch	Upmaan	Insult
Spashta	Distinct	Upyashnaam karmas	Defame bringing karmas
Sthool	Gross	Urdhvagati	Higher
Sthool sai yog	Gross circumstance	Vairagya	Dispassion
		Vartan	Conduct

Vedana	Suffering
Vibhav	Attribute that is not of the Self
Videhi	Beyond the body complex
Vidhata	Creator
Vignan	Science
Vikalpi	Excessive; unnatural
Vikshepa	Distraction or restlessness of the mind; projecting the illusion
Viparit	Misguided
Viparit buddhi	Wrong intellect
Viparit gnan	Deluded or wrong knowledge
Viradhak	Insolent
Viraha	Pining, the fire of separation from a loved one
Viraho	Missing one's presence and suffer
Vishays	Worldly objects of enjoyment
Vishvas	Trust
Vitaragata	Non-attachment
Vitarags	Absolutely enlightened Ones
Vrutitis	Tendencies
Vyadhi	Physical problem
Vyakhyan	Religious discourse
Vyavahar	Worldly life interactions
Vyavasthit	Scientific circumstantial evidences
Yamraja	God of death
Yashnaam karmas	Fame bearing karmas; credit bearing karmas where one will be praised by everyone for anything he does
Yogeshwar	Krishna (Krishna as the enlightened One)
Yuga	Era



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