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APTAVANI 5

Aptavani Five

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan

This web availability of this phenomenal satsang with Gnani Purush Dadashri is in advance of the final print version, which will be available in the near future. In the interest of seekers all over the world and with special understanding of the desire of advanced level followers of Akram Vignan this web version is offered with highest humility and obeisance. Every page of this book will lift the reader, the seeker, and the follower of the path to an inner exactness that is beyond words. That is the experience of Grace.

The reader of this book, Aptavani 5; should be aware that there are a total of 14 Aptavanis of the Gnani Purush Dadashri now available to the world in Gujarati language. So far Aptavani 1, Aptavani 2, Aptavani 9, Aptavani 6 have been translated in English, the timing of the translation was in the order stated, and are available on the web for download at **The Library of Akram Vignan**

A team of dedicated translators have worked under the careful guidance of the current Gnani **Deepakbhai Desai**. That team is keenly aware of the possibility of errors in translation in a spiritual body of work as lofty as the topic of Self-realization and final liberation. Even as variations in translation style continue, the essential focus of the current offering is to convey that which is in the heart and the vision of the enlightened One.

It is with deep gratitude and humility that this Aptavani is coming to you. As You begin to understand the vision that unfolds within, the great step towards the Self and the blissful world of the Gnani will begin.

Sarvagnya na Soocharanoma
At the feet of the One who Knows

shuddha
Beckley, W. Virginia
Oct 20, 2009



Infinite Glory to the Eternal Absolute Vision of Gnanipurush Dadashri

The Liberator of Millions through Akram Vignan

APTAVANI 5

The Self and the religion of the Self

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

Questioner: The Soul is the knower-seer (*gnata-drashta*).

Dadashri: But you say, 'I am listening,' are you the Soul or the listener?

Questioner: I am the Soul.

Dadashri: But the Soul cannot hear; only ears can hear, no?

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

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

Questioner: The Soul is 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: Life is there 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. The living element is the knower-seer (*gnata-drashta*) and is permanent bliss (*param-anand*). 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 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 whole world is based on on the presence of the Self. The body will not live without the Soul but it is not the Soul that hears.

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 too. 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. (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 step-less, short cut path to Self knowledge. This is something that has never been heard before.

So the hearing is the *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 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*. There are *dravyendriya* (external, visible sense organs) and *bhavendriya* (inner invisible sense organs). The *bhavendriya* will remain even after *dravyendriya* have been finished. Therefore both the five *gnanendriyas* and *bhavendriya* are all in their own *dharma*.

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

Questioner: I do not understand that.

Dadashri: The mind is always thinking. When a whole bunch of thoughts happen, it is called the mind. The mind has two kinds of thoughts. It thinks good thoughts and it thinks bad thoughts. It is the *dharma* of the mind to think both kinds of thoughts. When thoughts do not come at all, if the mind does not function at all, one is considered to be 'absent-minded'. Such absent-minded ness makes one's human life totally 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. People call it the function of the mind due to lack of understanding. 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, one 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* as being animate or conscious (*chetan*) or inanimate or lifeless (*jada*)?

Dadashri: It is a blend of the Self and the non-Self (*mishra chetan*); it is not really pure life energy (*shuddha chetan*). And the mind is completely inanimate (*jada*).

Intellect (*buddhi*) (Intellect is the light of 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, *buddhi* will immediately show, ‘that seat is much better’. It will show profit and loss the moment you enter a shop.

Buddhi does not show me any profit-loss because I do not have any *buddhi*. There is a trace of intellect there. One becomes 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).

Therefore, the *buddhi's* function (*dharma*) is to show profit and loss. Does it not arise immediately, play its role, when selecting a sit on a train, when you are clinching a profitable business deal or when you lose your lunch when the soup meant for you gets spilt?

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, does that decision materialize 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, *buddhi*, *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 has to sign off also if the *chit* and *buddhi* agree upon something. Therefore, a decision is made based on whatever three of them agree upon. This talk is completely at the level of *tattva-gnan* (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 (*asar*) 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 am.'

Dadashri: No. Wherever you look, the ego claims 'I did it *aham*.' That is all. The ego simply does the ego of 'I did it' 'I suffered *bhogavavo* it!' (suffering may be pleasure or pain). In the subject (*vishaya*) of the enjoyment (*bhogavavoo*) of a mango, who is the enjoyer; the tongue, the intellect or the ego?

Questioner: The ego suffers it. The ego suffers 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* – its own function. The ego operates where it needs to operate-function. Does the ego not get hurt if someone attacks or insults it? Is there not an effect of a compliment that raises pride (*maan*) and an effect of an insult (*upmaan*)? Therefore, 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 is in its 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* and ego *ahamkaar* were gone. Your's 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 ego *ahamkaar* would come to an end. I will explain to you the reason behind this.

Is there not a difference between intellect *buddhi* and the Self? Self is the light, and so is *buddhi*. *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 through the medium of the ego is *buddhi*. The ego represents the mirror and the Self represents the Sun. The Self is the original light. It is completely *swa-para prakashak* it illuminates the Self and it

illuminates the non_Self too. The Self illuminates all that is to be known (*gneya*).

Therefore, *buddhi* arises through the medium of the ego. If the medium of the ego *ahamkaar* 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 the ego and intellect *buddhi*. 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 only.

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 endeavor 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 grueling step at a time), the *Sat Purush* is involved in *tyaga* renouncing and *atyaga* attaining. The Gnani Purush however is beyond renunciation and acquisition! He grants the gift of *moksha* to others. He makes others embodiment of Gnan (*gnanmai*). Shrimad Rajchandra (Gnani Purush of the *kramic* path) has called a Gnani ‘a bestower of Gnan’.

The *Sat Purush* lives in *moksha*; is liberated but he cannot give *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. Here one needs 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 *nirdosh*. He does not see faults in either a pick-pocket or a philanthropist. But if you were to ask me, ‘Are they both considered as being 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 fruits of his actions. However, neither one is at fault.

Questioner: How is he not at fault?

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

Now, in order to bring the Self in its *dharm*a (*atmadharma*) one needs a bestower of liberation (*moksha*); a Gnani Purush.

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

“ *Beejoo kayee shodha maa,*
Search for nothing else
maatira ek Sat Purush ney khodii
Seekout only the One *Sat Purush*
temna charan kamada maa
At His lotus feet
sarva bhaav arpan kari dayee
surrender all intents and

vartyo ja,
Be there (with nothing of the self);
pachhi jo moksha naa madey to
If then liberation is not experienced
maari paasey thii leje
take it from Me.”

Therefore, if you do not attain *moksha*, 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 Chandulal. I am this lady’s husband. I am this boy’s father. I am his uncle. I am 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 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 Tirthankaras 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

karma 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, does he not?

Liberation is attained through *param vinaya* - absolute humility.

When one attains the knowledge of the Self, he comes into his own *swabhaav* – his own natural state; becomes aware as 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 (*swabhaav*), meaning in its own attributes *gunadharmas*; then attraction (*asakti*) for all other *vishayas* – 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 one has to get rid of *adharmas*?

Dadashri: We do not have a need for the word ‘*adharmas*’. What is *adharmas*? It is the antonym for *dharma*. Doing good is *dharma* and doing bad is *adharmas*. But both involve doer-ship, 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 attraction towards her.

Dadashri: For that, he has to become the ‘doer’ again.

Questioner: Please explain that.

Dadashri: After coming into Atmadharma (Self-realization), you are Chandubahi; you are the husband of this lady and the father of this boy by the relative viewpoint and by 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 Self. I am 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 *ek-avatari* – 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 by nature is blissful and when one is not affected by pain *dukkha*, what else remains?

Questioner: There must be some keys to know the Self, surely?

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 only.

And then people complain about what will become of the worldly life interaction *vyavahar*? After knowing the Self, everything that remains is the worldly life interaction *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 interaction will be pure *shuddha* and your *nischaya* The Self is pure *shuddha*. 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 Kaliyuga 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 of only 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 by nature is *vitaraag* –absolute 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. Only the wrong belief sets in it.

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 Chandulal’, and, others around him accept it too. Then this belief does not fracture in anyway at all. However no changes happen 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 p13

Dadashri: This is the wrong vision *drashti*; it is a deluded vision *mithya drashti* and that is why all the pain and suffering *dukha* 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 Chandulal...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 replace them with the right belief. Then the right vision, enlightened (*samkit drashti*) is attained.

Knowledge: right and wrong

Previously one was involved in understanding wrong knowledge and this further bondage arises. Now the effort to learn the right knowledge is there. Since right knowledge is of the Self, one becomes free.

The other one is knowledge too and therefore one finds it interesting and tasty. But that knowledge is dependant on other factors *paravalambi*; it has to take support of something else. Whereas right 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 one takes up that knowledge which is not necessary.

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

Dadashri: It is called *gnan* only, 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*.

Any effort to know anything of the world is illusory knowledge (*mithya gnan*). Wrong faith *shraddha* set in, which led to wrong knowledge *gnan* and then wrong conduct *charitra* arises. This leads to sweet taste as well as a bitter taste in life. It is knowledge that is inherently laden with attachment and abhorrence (*raag* and *dwesh*).

This knowledge Gnan (*samyak gnan*) however is without any evidence of attachment or abhorrence (*vitrag gnan*). This 'seeing' and 'knowing' is associated with *vitragata*. Whereas, the other seeing and knowing is associated with *raag-dwesh*.

The science of intent

The mind is a compressed photograph of the past life (like a Zip file).

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 the mind that he too should start taking bribes.

But even before accepting an actual bribe, he trembles in fear, and does not take it. So far he has only decided to accept bribes, so his *bhaav* intent has changed, however he is simply not able to take a single cent in his entire life. This is because the current life mind is on the basis of past life. Now, in this life, new knowledge has arisen that a bribe should be taken. Therefore in his next life, it will allow him to take bribes.

Another officer takes bribes but from within he feels, has 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 repenting, becoming free?

Dadashri: Yes, he is becoming free. Therefore, there is a different kind of justice in nature. Things are not what they seem, is that understanding *samaj* arising within you?

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

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

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

Dadashri: In the path of Akram Gnan, there is no intention or lack of intention (*bhaav-abhaav*). In Akram Gnan one becomes beyond both. *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 and fly away in Akram Vignan and hence new karma cease to be charged and whatever karma that were previously charged simply remains to be discharged. In other words, the 'causes' have stopped and only 'effects' remain. Effect is a result.

Everyone keeps quarreling over results (that which unfolds in this life). If your son fails his exams, there should be no complaints about his failure. The complaints and quarrel 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 out of dejection and failure.

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

Dadashri: It is an error of his knowledge (*gnan*). He does not have the 'decision' about knowledge that he has. 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 *nischaya* 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 p16

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, and 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* the 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 as a 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*) and not independent doers. If they were independent doers, then they would become bound by their actions. Instrumental doer *naimitik karta* does not become bound by their 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 understating 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 karma. 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 p17

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. There is nothing 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 Akkha said:

“ *Karta mite to chhutey karma, ey chhe mahabhajan no marma*
If doer ship leaves, karma leaves; that is the essence of the highest quest.

Jo tu jeev to karta Hari; Jo to Shiv to 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- power *shakti* to do anything! What have they become doer of? In fact one is a ‘doer’ of *swaparinaam* the state of the Self. So can anyone ever be a ‘doer’ of *paraparinaam* the state of the non-Self? From the time of man’s birth to death, everything is mandatory (*farjiyat*) and that is all a state of *parparinam* – the non-Self. In all this, the belief, ‘I am the doer,’ is the seed of next life.

In the state of ignorance *agnan* the self (*vyavahar-atma* the worldly self) is the doer of discharge karma (*dravya karma*) in that which is essentially *anupcharik* (that which cannot be changed and is happening) *vyvahar*. With such a worldly interaction one is a doer of discharging karma (*dravya karma*). And after Self-realization the resultant state is forever that of the Self *swaparinaam*. In this state, the Self does not, and never becomes *vikrut* (spoilt). Indeed if one were to become spoiled, 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 is 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. *Prakruti* by nature is restless. This world is such that it can never be forgotten even for a moment.

Wrong belief of doer-ship p18

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 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 hot coals! It will get done its own. Will a person not automatically get blisters if he sits on hot coals? On the contrary, in knowing everything else (other than the Self), the ego increases!

The doer is subject to bondage of karma. Anything and everything one has done, is all bondage. Whether it is renouncing (*tyaga*) 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 correct because it is a development of sort. The final degree in college is that of Ph.D. but not

everyone seeking it becomes qualified. Everyone develops slowly, that is correct too. Even the increasing ego is correct. 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. 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 body 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 does is correct. 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 bondage of karma. Whether he becomes the doer of action with expectation of its rewards *sakaam karma* or without expectation of rewards (*nishkaam karma*); the moment he becomes the ‘doer’ there is bondage. Doing karma without expectation of its rewards brings happiness pleasure *sukha* peace *shanti* whereas doing karma with expectation of its rewards brings pain *dukha*.

Who is possessed? The ego or the Self? P20

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 *ahamkaar*. 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 pain *dukha* 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. The separation that happens between ‘mine’ and ‘yours’ only increases 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 Atma Gnani is. The Gnani can give you knowledge and explanation of the extent of your ‘doer-ship’. 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

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. *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 *tadatmaya*.

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 saying simply 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 hurt to others) and everything. 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 *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 Chandulal .

Ways of the Vitarag p22

The *vitarag* Lords declare ‘to bind 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, Goshala, had turned against Him. While preaching in front of Lord Mahavir, he claimed, ‘I too am a Tirthankara.’ 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.

Dadshri: That is in the Lord’s vision. Here such a question does arise. Until one becomes a God, one 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, remorse should happen for sure. 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 p23

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: Do 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 happen. 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.

Sainyam p25

Dadashri: What is the definition of *sainyam*?

Questioner: I do not know the definition.

Dadashri: This is considered God’s word.

Questioner: Does it mean to remain straight through understanding – is that called *sainyam*?

Dadashri: All those people who remain ‘in control’, who ‘do not go out of control’; that is not called *sainyam*. *Sainyam* is a different thing. That is called *sainyamdhari* – the one who has *sainyam* - one who remains unaffected, without *kashaya* (anger, pride, deceit, greed)!

The one over whom Yamraj (the God of death) does not catch is called a *sainyami*. The Lord has praised a *sainyamdhari*. 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 *sainyamdhari*.

Look where people have taken the meaning of word ‘*sainyam*’ 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 ‘*sainyam*’ is not really ‘*sainyam*’; 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 *bhaan* 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 support less.

That which comes in memory is parigraha p26

There is no problem with eating snacks but it should not become a habit. It should not pull you in such a way that you lose your (relative) awareness *bhaan*. If you get pulled, do *pratikraman*. What pulls you when you are eating?

Questioner: The spicy hot flavor.

Dadashri: Do you think about it afterwards?

Questioner: No.

Dadashri: Then it is not considered as eating. It is *parigraha* if it comes in your memory. If it does not come into memory there is no acquisitiveness *parigraha*. 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 *jagruti* 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 *swakshetra*, and not in someone else's, it does go in *parakshetra* 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 possessed with only your ghosts. They are only about certain things.

Attaining the knowledge of the Self p27

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, attachment 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 account of karma 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 with devotion and dedication (*aradhana*) this Gnan according to My Agnas, then You will be in constant *samadhi* a state which is free from any effects of mental, physical or externally induced pain. This will be the case even for a busy doctor like you. Nothing will affect or obstruct you. This is very phenomenal science. That is why Kaviraj has written:

‘that which has not happened in a million years has happened here.’

Questioner: Is taking shelter (*sharanagati*) required here?

Dadashri: No. There is no such thing as taking shelter here. There is oneness *abhedata* 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 *suchi* 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 (*keval Gnan*) 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 effect will automatically wash away on their own.

Absolute humility p29

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 explained 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 Gnani Purush p29

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's in the *derasar* (Jain temple)!

Dadashri: There, you earn a lot points for *vinaya* humility; but here there is 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 also *anushangik* 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 daylong. 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 sees only your inner intent and not your external conduct or actions.

Progression of understanding p30

Questioner: In order not to see the other person at fault, I apply the understanding *samaj* that the *prakruti* non-Self complex is the doer and that is how I proceed spiritually. Is that a correct approach?

Dadashri: That is the understanding and talk of the first stage but in the ultimate understanding, none of this happens. The Self is verily the knower of this and there is nothing else. Instead he has taken hold of the belief, '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.

The world will appear flawless *nirdosh* indeed. The one with limited understanding will adjust by saying, 'that must be the account of karma'. Otherwise there is no adjustment like, '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. He sees both of these flawless: the one who takes a life and the one who saves a life. He does not 'see' anything extra in either.

And if you want to understand through the understanding *samaj* of my Gnan, then 'it is *vyavasthit*, it is a account of karma *hisaab*,' that is how you have to take it—apply with understanding. 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 *kudarat*. It is true that it is *vyavasthit*, but even on the support of *vyavasthit*, who is doing all this? He the knower knows that whole thing is done by nature. Nature is helping every living being, but this process is being disturbed by the current era of the time cycle *kaad*.

Questioner: I do not understand what you said about the time *kaad* .

Dadashri: This world would be wonderful if the current era of the time cycle did not disturb it. When such a era arrives, it can take one down to lower life forms *adhogati*. *Adhogati* is not the work of nature. Always, nature 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 p 31

Questioner: If we go to the temple every Sunday and confess all our sins (demerit karma) 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 *dukha* at all, would there? But there is endless pain and suffering. The reason to ask for forgiveness is to destroy

the root of your demerit karma *paap* sin , so that it does 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 karma 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 one person can have all the four different types of happiness *sukha* 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 is true and false happiness without experiencing both?

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 *sukha* 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 p32

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 insect or whether it is 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* happens when all one's karma come to an end. But the first stage of *moksha* should happen here (in this life) only.

Kashaya (anger, pride, deceit and greed) should not happen. Do you experience any *kashaya*?

Questioner: Yes I do.

Dadashri: Do you like *kashaya*?

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

Dadashri: *Kashaya* verily is pain and unhappiness *dukh*. The whole world is in *kashaya*. They do not like *kashayas* but they are entrapped by them. Everyone is under the control of *kashaya* so what can the poor people do? They want so much to not 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 karma, what else?

Dadashri: Whatever the karma may be but 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 unhappy themselves. Consequently neither has their unhappiness gone nor has yours.

Only the Gnani Purush is in permanent happiness, bliss *anand*. 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 *dukha*.

Whose incantation? P34

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* chant 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 *shanti* 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 p34

Questioner: How necessary are the *saadhan* ‘instruments’ (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 instruments?

Questioner: *Jaap* chants, penance etc.

Dadashri: Until you get the *sadhya* goal, the ultimate, the Self, you should utilize these tools-*saadhan*. 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 purify *shuddhikaran* the inner complex (mind, *chit*, intellect, ego) it 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 Akram. *Kramic* means to go up (progress) one step at a time and Akram means to go up in an elevator.

Liberation via Akram path p35

Questioner: Is there not a straight path to attain *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 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-enlightened vision), *samyak gnan* (right-enlightened knowledge) and *samyak charitra* (right-enlightened conduct) happens, 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 p 36

Questioner: The Gnani Purush says that one has to see within only. 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 outside. Now what will the one with external knowledge see 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 doing so is worth only for the One who is separated 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 are exactly, and 'see' who has the thoughts. But it is not easy for such inner separation *antar bheda* to happen. Without the Gnani Purush, it cannot be attained. Should inner separation not happen for us? The ego will not allow this separation to happen.

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 upyoga*), 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. 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 p37

Questioner: When we get answers about spirituality *adhyatmik* from Dada or some other *vitrag* Purush, 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 *syaadvaad* speech, which hurts no one, is accepted by the listener; whereas intellectual speech is bound to hurt someone or other. Because intellect based speech contains the ‘poison’ of ego.

Questioner: If speech is *vitaraḡ* – absolutely without attachment or 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* willing and accepting of the right understanding, in the vicinity of the Gnani Purush.

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

Dadashri: Yes, it is the energy of the intellect that catches it but it can do so only in the presence of a Gnani Purush; the intellect cannot catch on anywhere else. This is because the speech that comes out in the presence of the Gnani Purush breaks through the veils of karma 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 tranquility in the Self

Questioner: Why does one become restless *aswastha* in circumstances where there is the absence of the *Vitarag* Purush, the Gnani Purush and tranquil *swastha* 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, tranquility will automatically prevail. There is tranquility 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 *swastha* by remaining as the Self, otherwise restlessness *aswastha* 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 tranquility. 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’ *jonaar* of all that. If You remain in that state, then there is no problem. Otherwise if you delve into restlessness and tranquility, 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 tranquility, we-*mahatmas* are only concerned with the ‘knowing’ part only. 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* is 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 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 karma and the Gnani p 40

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 intellec, this is my speech etc.’ ‘We’ have destroyed all such documents. The *Vitarag* refers to the 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 *asar* of pain but ‘we’ remain the ‘knower’ of that pain; ‘we’ do not become the ‘sufferer’ *vedavoo* 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 happens in and to the mind. Any physical ailment will have its effect *asar* according to its nature but ‘we’ remain its ‘knower’ and ‘seer’ and therefore pain *dukha* 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’. The mind for ‘us’ is nothing like it is with everyone else. 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 *dukha* at all due to someone else’s pain. Pain *dukha* is not the nature *swabhaav* of the Self; on the contrary, by Its ‘touch’ the other person is filled with bliss!

Spiritual awareness in the world p41

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 as *Satyug* (one era of the time cycle characterized by unity in thoughts, speech and action)?

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 action; such beautiful thoughts which have never been experienced will be there!

Today the human intellect has developed in such a way that never happened in the last million years. It is becoming *viparita* – 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 p42

The one with the clean heart, does not have much questions and conflicts and such a person does not attain much spiritual gains 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 him. I tell them they are happy anyway so why should they bother? I tell them that straight 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) then stops.

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

Dadashri: No, it will not happen even if there is a desire to know *jignyasha*. Such persons help a handful who come; they will serve them, and this their life moves along.

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

Dadashri: They will slowly and slowly come across such 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 mountain tops, 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 ‘knower-seer’, they do not have the ability of ‘seeing with studied experience *nirikshan* the self. They are all engrossed in eating and drinking, in physical and mental fun *masti*. That is why they forget that other spiritual experience. ‘Our’ *nirikshan* is of many life times!

So where do all the energies of the mind, body and speech go? They continue to get used up in the gross *sthoola* (that which is interacting in worldly things). They get used up in things a laborer can do. Now, what will be ‘My’ value 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 energies is used in the gross, then ‘invention’ in the subtle stops.

When one become 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’ happen? Invention 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 happens 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 he 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*. But it is very difficult to understand *dharma*. What is currently 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 service to others is verily the definition of *dharma* duty and 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 happen?

It is not easy to find the Self-the Soul, only the Tirthankaras did. The Self is not what people believe it to be. All concepts about the Self that one has done 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 karma. The knowledge of the Self found in the scriptures is *sangnya gnan* knowledge by association and 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 p45

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 bhav*) of happiness on to external things. If happiness-pleasure *sukha* is inherent in *shrikhand* – dessert made from yogurt - would you keep on eating it, after having had your fill? Therefore, there is no happiness in it. Happiness *sukha* 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 karma 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 p45

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 (*oopdeshak*) 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 now 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 p46

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

Dadashri: It is an 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. Otherwise, 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 energy *siddhi* as the *Sat Purush*. His *siddhis* will get used up. A *Sat Purush* has inexhaustible amount of *siddhis*.

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

Dadashri: He has no choice but suffer it. Goshada (a disciple of Lord Mahavir) had destroyed two of the Lords disciples by throwing fire balls on them. So the other disciples requested the Lord to keep an eye on Goshada, but the Lord said, ‘I am 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 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 that can put life back into the dead. The one who ‘does’ so is just a *nimit* (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 like coma etc, one recovers consciousness with help.

Questioner: The great Soul in *nirvikalp samadhi* - highest realization in which undisturbed bliss of the Self is experienced; how does their Self leave the body?

Dadashri: Such a 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 p48

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

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 a auspicious hole and bad if it leaves through an orifice people consider as inauspicious because that takes them 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 a very lower life form if the Self leaves in this manner from there. The head is the tenth location. If the Self were to leave from there naturally, 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 *ladoos* (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 happen even in presence of physical suffering. It can happen even in 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 *karma*) 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 p50

Questioner: After death a *jiva* (Self with causal and electrical body) that has not found a body (*sthoola 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 karma, 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 p 51

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 *Siddha* 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 absolute vision, absolute knowledge, infinite bliss, absolute light (*kevad darshan, kevad gnan, anant sookh, param jyoti swaroop*). They are Self-illuminating as well as universe-illuminating.

Darshan of Shuddhatma p52

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

Dadashri: What does it mean to ‘see’ *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 this. After that no doubt *shanka* arises 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 karma 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 karma come, they will be uprooted through the Gnani's grace but there is no solution for the 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 *kadhie* (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. 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 *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 as being '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 on 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 happen within?

Dadashri: Endless bliss is experienced within; there is no pain *dukha* at all. Pain or worry will not touch You at all.

Questioner: Can any one who has had 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 – *paramatma*. It is the *Atma* (Self) that we call *Paramatma*; 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 *paramatma*, it will not give anyone a headache.

Questioner: ‘*Pancham divo Shuddhatma sadhar* – 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 (*sadhar*) are they talking about?

Dadashri: Up until now the body complex (*pudgal* – the non-Self) was the support of the *chetan* (the living one); and now *Shuddhatma* (the pure Self) is the support of *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 *ghee* is there because of the container or whether the container is there because of *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 as taking the support of *Shuddhatma*. The one who is dependent upon the body, the Lord considers as having no support *nirashrit*; the Lord considers him as an 'orphan' and the one who is dependent upon the Self, the Lord considers as having support *ashrit*. Once You come into the support of the Self *sadhaar*, there is nothing more left to do.

Now when someone insults Chandulal, You have to tell Chandulal, 'Chandulal, 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 'Chandulal'. 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 happens 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', they 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 happening (*apurva avasar*). So can you explain that happening in detail?

Dadashri: *Apurva avasar* means a happening that has never happened 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 be 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: *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 karma. Anything can happen 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 'Chandulal', '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 spoiled, 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 is it not considered indigestion? It is when he is complete, does not neglect worldly interaction *vyavahar*. One has to meet all worldly obligations and all those obligations are mandatory *farjiat*. So it is pointless ‘doing’ 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 become *Siddha* from human state gradually. 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 to become *Siddha*. It is possible to become *Siddha*. Man can become a *Paramatma* – the absolute Self; he can do so by attaining the

knowledge of the pure Self, and then proceed towards expressing the absolute Self (with *purushartha*). The Self itself becomes *Paramatma* – the absolute supreme Self!

Questioner: One saint had come to our home; he used to recite, ‘*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? P57

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 only. *Devlokas* – the celestials 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 realm. 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, *acharayas* (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 wrong-doing. They are telling you to ‘finish your karma 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 –mokshamarg p58

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 very good even if one attains human life again. One does nothing but *arta-dhyan* and *raudra-dhyan* his entire life. Also there are only a few living beings that are bound for a life in hell. If there is little *artadhyan* (meditation that hurts the self) and *raudradhyan* (mediation that hurts the self and others) one can still attain a human life again; but people do not even have knowledge of *dharmadhyan* (absence of adverse internal meditation that hurts the self or the self and others) ; if they did, even then their work would be done.

Questioner: How can I be in *dharmadhyan* 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 (*nischaya*) that he wants a human life form and the Jain religion in his next life?

Dadashri: Who would not have such a *nischaya*? But would he not go to a lower life form if he has *artadhyan* and *raudradhyan*? *Raudradhyan* means to cause hurt *dukha* of any kind to others and *artadhyan* means that the self only is in pain and hurtful meditation *dhyan*; he does not hurt others at all.

Nothing is attained no matter how many resolutions (*nischayas*) 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 remain subservient to His Agnas. To surrender to the Agnas of the liberated One is itself *dharmadhyana* religion. Only 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. *Dharmadhyana* is taught by many, but no one knows how to do it. ‘We’ teach *dharmadhyana* here but it is *dharmadhyana* of a very elevated state. If anyone can grasp it, his work will be done.

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

Dadashri: No! One cannot go towards *shukladhyan* from *dharmadhyan*. *Shukladhyan* is not something one can attain on one's own. It cannot manifest without the *darshan* of a Gnani Purush or a *keval* Gnani- 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 *atinidriya*. Therefore, it cannot be attained any other way. 'I' give you both, *dharmadhyan* as well as *shukladhyan*.

Disrespect towards the Gnani p60

Questioner: If any disrespect *avinaya* is happening 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 start to do 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 *parmanoos* (subatomic particles of matter, the substrate of karma effect) to do my *viradhna*. Such doubts would never happen 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 (*Paramatma*) and that is the cause for *moksha*.

The sign of Self bliss p61

Dadashri: Does *such* pleasure happiness arise from the Self (the 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 *atiindriya*, 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' Chandulal) If you come home agitated by the heat, you feel good when you sit under a fan. That is not called *shuddha-upayog* – pure applied awareness of the Self. This too has to be 'known' *jaanavoo*. The *ashata vedaniya* suffering of pain is to be 'known' and the *nirakudata* should be the state, should remain. Both are to be 'known'. It is a mistake to become one with *ekaakaar* with the *shata vedaniya* the suffering of pleasure.

Unfolding of suffering versus awareness of Gnan p61

Questioner: Is there not sweetness in suffering pleasure– *shata vedaniya*?

Dadashri: There is sweetness in it but You should 'know' *jaanavi* that. During that moment, Gnan should be present that 'this is *shata vedaniya* – suffering 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 *sukhii* or to become unhappy *dukhii* means you become the one the sufferer *bhokta*. Karma is bound in both; in becoming the 'doer' (*karta*) and becoming the sufferer (*bhokta*) but there is no karma is bound in being the 'knower' (*gnata*). 'You' simply have to be the 'knower' of 'right now Chandubhai is having the suffering 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 *vyaadhi*.

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 *nirbhaya* state.

Questioner: Fear of suffering pain continues to be there.

Dadashri: When there is not going to be any suffering *vedanaa*, 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? Guava is hard and if you find 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 possesses you. What 'You' have to say is, 'Chandubhai, do you have a bad headache? I will message 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 suffering of pleasure (*shata vedaniya*) and dislike the suffering of pain (*ashata vedaniya*).

Dadashri: It is 'Chandubhai' who likes it, does he not? You should tell him, 'Chandubhai change your dictionary. The painful will bring pleasure and the pleasant will bring pain. The pleasant and the painful are both an illusion of the mind. Try to fit this one word of Mine and then 'see'. Apply this *upayoga*. Then let me know if You have even a trace of effect of suffering *asar*.

Questioner: I am asking You this question to find some way and 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, are You 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 the 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 p 63

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 happen 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 *Paramatma* – the absolute supreme Self, so why should You have all this? Have you experienced even a little bit of the energy *shakti* of *paramatma*? Have you become aware that you are a *Paramatma* and that *Paramatma*’s *shakti* has arisen in You?

Questioner: Yes.

Dadashri: Then what is the problem? For the one for whom a little such 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' 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 *dukha* arises, 'we' lend 'our' support to him by saying, 'We are here so why do you worry?' 'We' even tell our neighbor's neighbor (neighbour of Amabal, 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 a separation. 'You' should have the courage of a *kshatriya* – the warrior caste. Up until now, you were support-less – *niradhar*. Writers of scriptures have called that state '*niradhar*'. 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: With such an intent *bhaav* of *ashata*- 'I am suffering pain,' will the discharge *nirjara* not happen?

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 p65

Therefore, change the method in such a way that your suffering is reduced and 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.

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 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 p66

The Lord has shown us the wonderful penance of ‘*oonodari tapa* – the penance of inadequate filling’. 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, which may 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 *swaparinati*. It is the penance of not allowing the state of the Self to mix with the state of the non-Self *paraparinati*. 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 Gajusukumar’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 pure Self, he went higher and higher, attained Keval-Gnan (absolute knowledge) and went to *moksha*.

The pain pleasure suffering karma p66

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 of suffering, like suffering pain or pleasure *shata ashata*, will he not?

Dadashri: The nature of *vedana* experience of suffering is such that if one knows it to be alien—of the non-Self, then one will continue to know it as alien, and will not experience the suffering *vedey*. But if you say, 'I experienced the suffering,' then you will experience the suffering. And if you say, '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 *kashayii vani* words that hurt, 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 an established 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, 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 *asar* 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. Any other *chintavana* is not to be done, like, ‘my head is hurting.’

Questioner: Such envisioning *chintavana* does not happen but the atmosphere gets ruined.

Dadashri: The atmosphere may change but ‘You’ cannot say, ‘my head is hurting me’. 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 the 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. *Nirleyp* (non-smear-able), *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 (*paraparinati*). What is *paraparinati*? *Paraparinati* is to believe the effects of the non-Self to be of the self. A headache is the effect of the non-Self *paraparinaam* and to make a statement, ‘It hurts me’ is called *paraparinati*. Those who do not have effect of the Self *swaparinati*, 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 (*krodha-maan-maya-lobha*) ceases. Anger, pride, deceit and greed are called *kashayas* – that which hurts the self.

If you want *moksha*, it is like taking on the highest of challenges. Valor is valor. Not even an atom bomb can affect You; that is valor 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. Even fire or water will not touch You.

You have now become *nishanka* – 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 *nirbhaya*. 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 suffering *shata-ashata vedaniya* situation.

Dadashri: You have to set aside the pain-pleasure suffering *shata-ashata vedaniya* situation. In pleasure suffering situations *shata vedaniya*, laziness can set in; unawareness *ajagruti* will prevail. You should not worry too much about pain-pleasure suffering *shata-ashata vedaniya* situations. In pain suffering 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 *pudgal* non-Self complex, which is under the control of *vyavasthit*. Whatever pain suffering 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, ‘*Gnani* suffers with stoicism-non reactive patience- and *agnani* suffers with crying.’

If you lose half the 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 feet? How are the farmers able to walk bare feet? 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 p70

Questioner: 'Gnani suffers with *dhairya* stoicism-non reactive patience and *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 'knowing' *jaanata ja* only. He would 'know' of even a bite from a bed bug but he would not suffer *vedey* it. The portion 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 when suffering is happening, 'I' tell You to remain detached, remain in the 'home department', as the Self. Do not leave Your home department, no matter how many bells ring to summon You outside. Let it ring! Why should You leave Your 'office', even if it rings twelve hundred times?

Even the Tirthankaras have pain-pleasure suffering *shata-ashata vedaniya* but they remain as 'knowers' through *kevalgnan* –absolute knowing.

The mind will come 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 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 suffering, the mind gives pain and pleasure suffering, and the speech gives pain and pleasure suffering. Pain suffering *ashata* arises even when someone says something to you.

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

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 bondage of karma all over again?

Dadashri: No. You simply have to go through the suffering; there is no way out of it. Karma is bound if you become the ‘doer’. When You cease to be the ‘doer’, You become free from karma.

Purification of the chit is the beginning of liberation p71

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 the permanent work. 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 are 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 born in the world who has independent control and energy over his own bowels 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 (*sadhana*) 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 *swabhaav* of the Self. That *swabhaav* 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 p73

Questioner: What is obstinacy *adai*?

Dadashri: In the unconscious unaware state prior to Self-realization, when one realizes he has made a mistake, when someone asks him why he behaved in such a manner, he will answer that such behavior was indeed necessary. 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. To be aware of a mistake and then cover it up is the biggest of all obstinacies *adai*. Other type of obstinacy is that if you had a disagreement at night and next morning 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 goes in Saturday. Sunday is a whole new day.

Questioner: What is the solution for breaking the lingering effect *tanto* and the obstinacy *adai* that brings Saturday into Sunday?

Dadashri: There is no need to break 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, it is as a result of your own mistake (from the past life or current 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 p 75

When you do not have any biases or prejudices, you are considered to have attained *Brahmaswaroop* (Self-realized). First come 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, or speech that would create his own followers. It is the speech that is related only 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 also there are 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 *siddhakshetra* - 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 *siddhakshetra* 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*, *shrutgnan* and *avadhignan* are all foundation of energy and control *bhaav satta*. (*Matignan* is mind based or perceptual knowledge. *Shrutgnan* is literal knowledge. *Avadhignan* is visual or clairvoyance knowledge.)

The world calls it *puran* (filling) when they earn money and *puran* when it is spent. In reality, earning and spending are both *galan* (discharge or an 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 understand only 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 *kashayas* – anger, pride, deceit and greed. Nothing will remain under the control of the one who has *kashayas*. 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 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. Its precision is exact from point to point. That is why I call this *galan*. I give you all these precise clarifications so that You can remain in Your Gnan. That is why this Akram Vignan had to be disclosed.

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 the Gnani Purush is saying is that what people call *udayakarma* effect of karma; unfolding of karma, is all a *galan* discharge. There is no *puran* charging in it. The five sense organs *indriya* themselves are all dependent on *udayakarma*, then would karma of these senses also not be dependent on *udayakarma*? The *kshayopksham* energy – energy that increases and decreases in intensity – of the five senses is dependant upon the unfolding 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 karma bondage?

The main cause behind bondage of karma 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 p76

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 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 have even thoughts that you do not like. That is the mind's nature. Thoughts are *gneyas* - object 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 karma. Karma is bound when you become one (*tanmayakar*) with thoughts.

Questioner: What will be the result of these thoughts?

Dadashri: We entrusted the result to the *vyavasthit*, scientific circumstantial evidence. We do not have any concern. We just need to remain seated in the car at ease. Mind will say, 'What if the car will get in to clash?' You just need to keep 'seeing', that's it. After entrusting its effect to the *vyavasthit* we should just remain seated at ease.

Questioner: It is not that easy, is it?

Dadashri: It is easy. From the time you decide you can remain at ease, because it is under the control of *vyavasthit*. If you try to meddle in something which is under the control of someone else, you will become a fool. Only thing under Your control is to 'see' and to 'know' what is going on for fact. Anything that needs to be done right or wrong will be done by *vyavasthit*. Actually *vyavasthit* is not such that anything can go wrong. A person dies at the age of seventy, but before that he keeps screaming for no reason, 'I am dying, I am dying' and gets terrified with fear. The world is not such to feel fear about. Mind will show even to me that, 'What if accident will happen ahead?' Then I will say, 'I noted the contents'. Then it will show another pamphlet. Mind does not have anything that will hold on to the previous pamphlet only. You should not get absorbed with mind. The world is around due to being absorbed with the non-Self. All the intents of the mind are discharge intents (effects). When these causes begin to discharge and if 'You' get absorbed then the new charge intents (causes) are created. You should not take the 'elevation' or 'depression' over your head. Nothing is going to happen. Nothing goes bad. I do not get involved in the worldly life even for a moment and still nothing goes bad.

Questioner: So is there no need to harbor fear?

Dadashri: 'We' should not have any fear at all. 'You are *Shuddhatma*, pure Self', nobody can see You, nobody can hurt You, nobody can kill You, nobody can challenge You! This world remains because of your 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. Stand in front of mirror and pat your self on your own back and tell Chandubhai, 'I am with you, up until now you were all alone and puzzled. 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, 'You are flying high because of my realm.' Run the foreign department by sitting in the home department. This Gnan is without any connection with the non-Self (*nirleyp*) and therefore nothing will touch You.

It is important for you, to understand very minutely 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 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 *dukha* 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 happiness *sukha* with yourself. I do not have a need for happiness so keep it with you. Send your misery to me if you cannot handle it. If you insult 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 *puḍgal* 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 *chintavana* 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?

Account of like and account of dislike are separate p79

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

Dadashri: After the 'account of karma' of liking is over, further linking will not happen. 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* once dislikes *abhaav* happens, no matter what.

Dadashri: Even if you keep painting him as a good person, that paint will not stick. Your account of karma of like *bhaav* 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 account of karma is paid off, you are done with it.

Intellect perpetuates worldly life p80

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* – it is 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, or Terapanthi etc. (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, home etc. for merit karma 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 and intelligent one 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 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 heavily 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 is what we call ‘the mind’ and decided thoughts is 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 buddhi*. What is the right intellect like? It has no opinions, no sectarianism; no differences and no problems. 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 p81

‘Outer’ intellect is mechanical and the ‘inner’ intellect helps you move towards independence. 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 ‘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 different amount of mechanical intellect; it is never the same in everyone. Intellect depends upon one’s ‘development.’ Different people in different continents have different levels of development of intellect. So each person has 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 only. 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 everyday? 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 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 ‘Chandulal’! But instead of that you claim, ‘I am Chandulal’, 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 the 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 knows her 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! 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 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 mechanical intellect. I want to know the starting point of 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 (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 p85

This is nothing but dependency! Constant dependency *paravashta* ! 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, and 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 find a solution only up to a 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. 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 happens 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 happen. Worries happen 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, out of greed, it will enter the trap. However, that dependency will go away one day.

What is the 'effect' of worrying? It will lead to an animal life (be 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 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 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'? p87

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 believe to be yourself. 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 *asar*. 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 no 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 *nirbadata*? 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 p89

When one begins to 'see' his own mistake, it is beginning of right vision *samkit*.

Questioner: Does such a person become humble?

Dadashri: Humility may or may not come, but it is considered *samkit* when one starts to see his own mistake *dosh*. 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 *koosang* – association with that which takes you away from your real Self. This leads to intoxication of ego *keyf*. Where there is doership, there is no right vision *samkit* at all. Where there is no *samkit*, it is wrong to speak of *moksha*; it is meaningless.

Niddidhyasan p89

Questioner: Dada, is there a difference between your *smaran* – to come in memory and your *niddidhyasan* – visualization?

Dadashri: *Niddidhyasan* happens with visualization of the face, whereas *smaran* happens 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 *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.

In a dream ‘Dada’ appears exact. 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 the in-law's place, he would be welcomed with respect. (His hunger for respect and self validation is relatively satisfied). The one, who keeps getting insults from the very childhood, makes up his mind to earn respect, by any means whatsoever. Thus, his goal changes towards attaining respect from whatever source and means. He is lost in the fervor of attaining respect only and is nourished wherever respect is available. Someone else with some other kind of beggary will not put up or bother with such issues of pride and respect.

A birth in India has happened on the basis of 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 p90

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. The moment *vikalp*, 'I am Chandulal,' happens, 'is done', it is seen. These are all the echoes of *vikalp*. 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* creates echoes. 'My or mine' is *sankalp*. First comes 'I am Chandulal' *vikalp* then comes 'my-ness' *sankalp*. That, 'this is my body...' is *sankalp*. Everything springs from *vikalp*. Therefore, it is *vikalp*, and not *sankalp*, that is the obstacle. *Nirvikalp* the Self cures all this. *Sankalp* arises because of *vikalp*. There is no *vikalp* or *sankalp* when You become *nirvikalp*.

As long as there is , 'I am Chandulal' there is *vikalp*; then it does not matter whether one is a spiritual master 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 pending account of karma from 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 upon attaining *Shuddhatma*. Now whatever arises in the mind is all *gneya* - that which is to be known. Now as long as one remains a *vikalpi* - 'I am Chandulal' , one is not able to 'see' these *gneyas*. He will indeed say, 'the thought has come to me only.' 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*), *vikalp* happened, 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 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 violent and bad people would misuse it and people would get on the wrong path. With knowledge of *vyavasthit*, You will not have *sankalp-vikalp*. *Vyavasthit* is understood only when 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 doer-ship, imagination (*kalpna*) will inevitably arise. The problem is solved the moment one becomes the non-doer. Until then, the *kashayas* 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 happen. 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 *bhaavna* of going to *moksha* but what should I do if there is something lacking in that path?

Dadashri: Lacking in what?

Questioner: There are karma, are there not? Do I not continue to create and bind karma?

Dadashri: Should you not know how karma are bound?

Questioner: Through auspicious *shubha* and inauspicious *ashubha* inner intent .

Dadashri: There is no binding of karma for the one who does not have auspicious *shubha* and inauspicious *ashubha* inner intent. There is no binding of karma for the one with a pure *shuddha* inner intent – the intent of the Self. You bind demerit karma, sin (*paap*) with inauspicious, bad and hurtful inner intent and merit karma (*punyai*) with a auspicious, good and helpful to others 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 *kashaya*. Nothing touches purity *shuddhata*, but it does touch good intent *shubha*. This is not the path of the *shubha* at all. This is the path of purity *shuddhata* ; it is a *nirleyp* path – a path where nothing can smear, touch or affect the purity of the Self.

This is a science. Science means that it liberates in every way. Nothing will touch if one 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 path 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 just knowing only, liberation happens. One does not have to do anything. Liberation is attained just from knowing! 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* the purification leading to the absolute Self. It will not be touched 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 karma* (karma performed without expectations of reward)?

Dadashri: *Nishkaam karma* is different. *Nishkaam karma* - is a kind of a path. You need doership in that. One can do *nishkam karma* 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 karma. Here, you simply have to ask for what you want. Any actions of doing will bind karma; doing good (intention) will bind good karma and doing bad (intent) will bind

bad karma 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 awareness *jagruti*. Worries stop; one becomes free *mukta*! Complete awareness arises. This is the science of absolute knowledge (*keval gnan*); 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 happens through the grace of the Gnani only. You can attain *kevalgnan* absolute knowledge through the grace of the Gnani. You will bind karma 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 p94

You can attain liberation even by simply understanding 'What is the worldly life (*vyavahar*)'. 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 by *vyavahar* only (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 one nurtures this effort, slowly a change will 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 *mityatva*; it is a poisoned view. ‘We’ get rid of that poison.

Humility and absolute humility p95

The entire path of the *Vitaragas* 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* happens.

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’, whatever *vyavasthit* is to be ‘seen’. 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 *moksha* is there 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 arises only after attaining the knowledge of the Self and with that, one will not feel separation from anyone. The vision becomes that of one-ness, without division *abheda*, the intellect becomes that of one-ness. 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.

Gnani Purush does not keep a note of your lack of humility. You should understand where to show humility and where not to. I recognize your mistake but I cannot make a note of any lack of humility on your part; how can I in this *dusham kaal* current time cycle? One has 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 p96

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 take a beating. Now You do not take a beating 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, used to bring beating of *moha* to the body. The body was affected by that. ‘Doing’ without interest, the body improves. It blossoms like a rose. The other way your face looked as if you drank some castor oil!

Naturalness p97

Questioner: If the body is *sahaj* natural, is that *dehadhyas* 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? If someone picks your pocket and You are not affected by it, realize that the *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 *dehadhyas* is gone.

Questioner: When can we say that the body has become *sahaj* natural?

Dadashri: *Sahaj* means that even if someone were to do something to your body, You would not have attachment or abhorrence *raag-dwesh*. Just look at ‘us’ and understand what *sahaj* naturalness 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 natural *sahaj*?

Dadashri: When this Gnan advances with results and karma become few, one progressively becomes natural *sahaj*. At the moment you are becoming natural a little at a time and then you will become completely natural. As you become free of *dehadhyas*—free from the belief 'I am this body', you move towards naturalness—*sahajata*. However much 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*; are very far from the *drashta*—the Self. It will take them a very long time to attain that state. We have attained the *drashta*—the Self. What the world is searching for, we have in our hands. Now our job is to see how to make use of, pure applied awareness *shuddha upayoga* as the Self. That is called real spiritual endeavor - *purushartha*.

When you leave home and You apply *shuddha upayoga* remain in the awareness as the Self; then You will be able to 'see' real and relative as you go. You will have *shuddha upayoga*—pure awareness as the Self at that time. Whenever you are talking with anyone, You can maintain *shuddha upayoga* from within as you carry on the conversation. You simply have to 'see' whatever 'Chandulal' is doing. It is possible to maintain *upayoga* in this manner. It is not a difficult thing to do.

Shuddha pure *upayoga* applied use of awareness—is that when there is no result of the absorption with the mind, no result of the absorption with speech, and no result of the absorption with actions. It will take time for such *jagruti* awareness to come. Gradually and progressively, as the *kashaya* decrease, discharge *kashaya* or the *nikali kashaya*—those which do not create new *kashaya* decrease, awareness will increase. From now on, no

new *kashayas* are being charged, but the discharge *kashayas*—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 happen, is it not? All I see is whether your *upayoga* (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. By that 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 *vishaya* topic of the senses. 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 being elevated; to continuously ‘see’ all this is verily our *drashta*—the Self. The *vishaya* subject matter of the vision *drashti* is the object *drashya* and You are the ‘seer’ *drashta*.

Questioner: During any event, internal or external, which unfolds, if I know that ‘this is not my *swabhav* nature’ then *anubhav* experience will arise, no?

Dadashri: Yes, the experience will happen! The one who says, ‘this is not my nature,’ becomes established in the nature of the Self. This Gnan is such that your *jagruti* awareness does not leave, no matter how much agitated ‘Chandulal—the relative self’ becomes. Besides, agitation is bound to happen because it is sitting within as a stock (an effect of past life causes), is it not?

Discharge is like ‘vomiting happens’. 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 *kashayas* discharge just like vomiting. Then everything empties within and becomes clean.

What is *upayoga*—focused awareness of the Self - like? If you were counting thousand rupee notes, would your focused awareness drift towards something else? That is called *upayoga*. That is how My *upayoga* 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 *upayoga*. You have to say, ‘Chandulal, you are sitting in the realm and presence *darbar* of Dada. So in whatever is happening here, going on here, apply your *upayoga* and proceed.’ Then You have to continue ‘seeing,’ if he misses *upayoga*, You have to immediately say, ‘Chandulal, you lost your *upayoga*, 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* for money but do not ruin your *upayoga* behind it.

Upayoga is the biggest of all things.

For how long do you have to keep applying this *upayoga*? To the point where you keep remembering ‘Dada’ day and night. You miss and suffer His absence *viraho*. When lit with the agony of His absence *viraha* then from that ‘electricity’ will spark and will enlighten everything within! This is the Light of the Self.

Intense agony of separation from the Gnani p100

The suffering of separation is *viraha*. What does the separated one *virahi* mean? Nothing can quell the restlessness. Then understand, that the freedom from entanglements of the world has happened. 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 *Paramatma* (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 of 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 happens very rarely. It happens after acquaintance of many life times. 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 life times? 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 life times?

The state of Sat Chit Anand p101

The Self is verily Sat Chit Anand (*sachhidanand*: sat-chit-anand.) This *chit* has become *asat* – that which is changing and not permanent. Thus pleasure *sukha* is imaginary and pain *dukha* is also imaginary. However, even though they are imagined, their effect is experienced as real. Sat Chit Anand is Your state. (Sat Chit Anand means the awareness of the eternal is bliss).

Questioner: Is the state of ‘sat chit anand’ present in everyone?

Dadashri: Yes, it is in every living being and is verily the *Parmatma* - the absolute Self.

The state of 'sat chit anand' has two *bhaav* states. One is *swabhaav* and the other is *vibhaav*. *Swabhaav* means that which is of the Self and here *vibhaav* means 'additional' –not the Self, and not opposite or contrary. The wrong belief, 'I am Chandulal' *vibhaav* 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 (*aroppi*); 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, the rest you will be able to understand 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 attained. The Self is free of karma *niranjan*. It has not been affected by karma. Even today, the Self within you is a pure Self. It is clearly 'seen'. But you simply have the belief that you have done many bad deeds *paap* and good deeds *punyai*. 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 p102

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) for temporary things. When you attain the knowledge, 'I am pure Self', when *moha* attraction and attachment 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 *moorchha* (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 non-Self is gone. One's worldly life moves aside.

Questioner: Lord Mahavir sent Gautam Swami away from him because Gautam Swami had *moha* for the Lord. What kind of *moha* what that?

Dadashri: That was *prashasta moha*. Attachment towards those headed for *moksha* is called *prashashta 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 on the *Vitarags* (absolutely free from attachment and abhorrence), *moha* on all that that brings You to a state of *vitaragata* is *prashasta moha*. Then why can one not have *moha* for an idol of the Lord ; it is a thing that will bring you *vitaragata* 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 p103

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 Ahmedabad is in the North, then you steer our 'ship' of the mind in that direction. Then if you think different and steer it the wrong direction, are you likely to reach Ahmedabad? So, the mind is like a ship. It will take you wherever you steer it. Therefore, You should give the mind a good understanding *samjan*, well 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, the mind turns in this direction.

The origin of suspicion and the charging mind p104

Whatever doubts and suspicion *shanka* 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 *laksha* of the Self.

Questioner: Is it necessary to become completely doubt free *nishanka* 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 be understood only 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 Chandulal’, ‘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 happens when one attains Gnan. One is able to grasp the *bhaav mun* (subtle mind that charges karma) a certain time prior to becoming a ‘Gnani’. The one whose 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 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 to their *dravya*. Even if they do something wrong (as an effect), they reinforce their actions by saying that 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 can never 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 ego were not there, everything would be visible. This is a very subtle thing.

The path of intellect, and the path without intellect p106

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*) happen 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 is. Even when you are traveling 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 p107

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 the Agnas when he becomes worthy; otherwise, *swachhaand* (to act on the guidance of one’s own ego intellect) will arise. That is why Srimad Rajchandra has said:

*‘Roke jiva swachhand to, pame avashya moksha,
Pamya em anant chhe, bhakhyu Jina nirdosha.*

*Pratyaksha sadguru yogthi swachhand tey rokai.
Anya upaya karya thaki praye bamno thaya'*

'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 Agra of the Gnani Purush. There is no
other solution.

The Gnani is child-like. P108

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
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 karma
paap.

Questioner: Dada, we will not bind any demerit karma 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.

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 p108

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 happens.

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 *Paramatma*—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—*shoonyata* through one-pointed concentration?

Dadashri: Yes, one can, but that is a relative nothingness. It is a temporary adjustment.

Questioner: What do the mind—*mun* and the intellect—*buddhi* do at that time?

Dadashri: They become still for a while and revert to what it was before. There is nothing of ‘Ours’ (of 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, there the ego of doer ship will increase and the Self—the absolute Self will move far away from it.

Witnessing p109

Questioner: *Sakshibhaav* (witnessing) means the end has come, does it not?

Dadashri: *Sakshibhaav* should remain in everything. *Shakshibhaav* will not remain the moment someone says, ‘Chandubhai is worthless.’ It will not remain even if someone picks your pocket because *shakshibhaav* is through the ego. What does *shakshibhaav* mean? Actually, *shakshibhaav* is one of the steps towards becoming *vitrag*; 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 are all 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 *vitrag* (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 p110

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 (*grahasti*) are *swachhandi* and so are those who renounce the worldly life (*tyagis*). People who are *swachhandi* have intoxication. It 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 as *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 Srimad 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 : darshan, gnan and charitra
p111**

Questioner: Is Gnan to be understood *samjan* or should it come in one's conduct *vartan*?

Dadashri: It is never meant to be put into conduct; it should come on its own in conduct. What is the reward of understanding *samjan*? It is that it will come in conduct *vartan* 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 *vartan*, it is considered *gnan* .

Questioner: One understands understanding *samaj*, *darshan*, knowledge *gnan* and conduct *charitra*, *vartan* 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 *samaj*? 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 *vartan*, it is only an understanding *samaj*.

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? Understanding *samaj* is the mother of *gnan*. 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 the conduct. Complete understanding is called *keval darshan* - absolute vision and when it comes in conduct *vartan*, it is called *keval Gnan* - absolute knowledge. *Keval Gnan* is the end and *keval darshan* is the beginning.

Understanding *samaj* is that which you 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 *samaj* 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 *samaj* only. That understanding will gradually and automatically result in Gnan. When it comes in 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 *samaj* 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 *Paramatma* – the supreme Self. Scriptural knowledge is *sooshka-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 lies only where there is understanding *samaj-darshan*.

That day the understanding *samaj* results in Gnan *anubhav* experience 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 *tyaga* or acquire *grahan*. Those who have the right to do *tyaga-grahan* are those who are on the path of acquiring-doing the good and the helpful *shubha* and renouncing

the doing of the bad and hurtful *ashubha*. That is the path of illusion *bhranti*. This path is a clear path of liberation - *moksha*.

When the understanding *samaj* results, comes in conduct *vartan*, that very understanding, results in Gnan *anubhav*. Whatever understanding Dada has given You will continue to give you experience *anubhav* (Gnan). In this manner, the happening of the experiential Gnan *anubhavgnan* will result in the Gnan Only, the Self. On that day, ignorance *agnan* will no longer remain.

The path of *moksha* is easy (*sahelo*), straightforward (*sugam*) and attainable (*sulabha*). It is the path of equanimity *smabhaavi*. It is such that it no effort is needed in its progression. Therefore, get your work done because this opportunity is not likely to come again for infinite life times.

Gnan is not something that can be given. 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 wrong doing (through mind, speech and body) will naturally fall off. This falling off and the *gnan* happens at the same time. Until then the opinion ‘it should not be this way’ is established in your understanding *samaj* anyway. ‘This should not be so’ is our *keval darshan* absolute understanding, absolute vision. Then it will result in *keval Gnan* – absolute knowledge, absolute experience.

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 ‘level’ develops 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 keep understanding here. 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 *samaj* is how to get there, then Delhi will come *gnan*, 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 conduct *vartan*, 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 *keval* Gnani (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 or understanding (*darshan*)?

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 *darshan* will not turn or change. You need someone (a Gnani) to change *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 *shraddha* is not something you keep or establish. Faith has to come on its own.

Sooj – intuition or insight that happens 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 ego. Each person has *sooj* according to his or her own capacity. Even a small child has *sooj*.

Shops of religion p115

Questioner: Religion and religious pursuits of many kinds exist and all of them claim that their religion is right, so whom should we believe as being 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. Then you will attain *moksha*. Otherwise, *moksha* is not going to happen.

In *vyakhyan* – religious discourse, the speaker is separate and so is the listener. That is called *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 p115

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 account of karma with most of the others is of *dwesh* (abhorrence), and that has to be settled with equanimity. They are called *pratikuda* unfavorable, unpleasant *kashayas* (*dwesh kashays*) and those of *raag* (attachment) are considered favorable, pleasant *kashayas* (*raag kashays*). You can leave that which is pleasant and favorable *anukuda* whenever you want, but great awareness *jagruti* is required under such circumstance. The unfavorable circumstance *pratikuda* is bitter and therefore awareness *jagruti* arises instantly. Favorable circumstances are sweet.

When I did not have Gnan, I used to remain very cautious, alert during favorable *anukuda* circumstances. In unfavorable *pratikuda* 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 make you doze off and make mistakes.

Charge of karma and discharge of karma p116

When discharge (of karma) 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 *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 karma is the intent *bhaav* with which that karma will discharge. That is its nature *swabhaav*. That bondage (binding of karma) took place in ‘our’ presence, (‘I am the doer, I am Chandulal’) but the discharge can take place in our absence too. Discharge can happen even if there is *samvar* – no new karma is charged. However, charging of karma cannot happen in ‘our’ absence. So with whatever intent the binding of karma happened, it happened in ‘our’

presence. Now when it discharges with that same intent, just ‘see’ it and ‘know’ that this is how it was bound.

Questioner: The intent with which karma is bound, can release from karma happen with the same intent?

Dadashri: Not with that same intent (*bhaav*). Intent will never lead to release from karma bondage. A karma that was bound with a cruel intent, (all that one sees is cruelty), during charging; 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 was the root cause of the current discharge *nirjara*.

Movement of the Celestials p117

Questioner: Do the celestials move around in the seven locations, worlds, *kshetra* that have been described?

Dadashri: Devas celestial beings can go wherever there is presence of humans. Actually Devas go more to where the Tirthankaras 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 p117

What are these religions (*dharmas*) 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 products of the illusion *kalpit*, 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 moving towards a birth in the animal kingdom. Enjoy that which is rightfully yours; the wife, the children, the 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? p118

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 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 gift of *moksha*. He is liberated; he has become liberated and is able to liberate others. He has the energy 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 *saadhan* 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 for you to do good deeds and be helpful to others; with them bad deeds and hurtful activity 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 helpful. 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 *adai* will not do at all and if your worries go away, if the divisiveness due to differences of opinions *matabheda* go away then realize that it is something

worth listening to. But ordinarily not a single *matabheda* has gone, one's meditation *dhyān* has not improved at all, one 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 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 p119

As ignorance *agnan* increases, as illusory attachment *moha* increases, one will get more of that (the instruments and tools, living or non-living) which causes more *moha*. In all this he entrenches his belief that he is something; that he has such *punyai* merit karma effects, 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 mud, gets 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 achaar*) is not to be found anywhere. It has all become traditional social conduct. The mere seeing of right worldly conduct *samyak achaar*; is very pleasing.

Questioner: What is the difference between right worldly conduct (*samyak aachar*) and worldly conduct (*lokachaar*)?

Dadashri: Worldly conduct means to do what the world does by seeing what the world does. *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*, it 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 p120

Questioner: Until we reach the path of liberation, do we not need hang on to merit karma (*punyai*)?

Dadashri: Yes, that is why people are preoccupied with looking for good and auspicious things are they not? You will attain the fruits merit karma through *punyai* helping others. Some merit karma *punyai* is such that it will help in the path of liberation, but not these routine *punyai* which give these worldly pleasures.

What is the kind of merit karma *punyai* 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

karma one will have. So then what are we going to do with merit karma that are such that despite having worldly comforts lead to pain and misery?

Questioner: Until one finds the path to *moksha*, is such a *punyai* not needed?

Dadashri: Yes, that is true but where do we get to see such *punyai* in people? There is no stability anywhere. Because what do people desire? They say they will bind merit karma so that no demerit karma *paap* effects come their way, in the form of pain and suffering. However, what does the Lord say? If you bind merit karma worth one hundred rupees that is how much will be credited to your account of karma, but if someone comes along and you tell him contemptuously, ‘hey! Move out of my way!’ it creates a demerit karma worth two rupees, but it will not be cancelled out by the merit karma of hundred rupees. You will have to experience the effect of both demerit karma- sin (*paap*) as well as merit karma (*punyai*). 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 karma.

Kashaya is the critical root cause of life after life p121

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 *kashaya*, there is nothing but baggage of *parigraha* (acquisitiveness) regardless of whether it is someone living a worldly life *grahasthi*, someone who has renounced the worldly life *tyagi*, or someone who lives in the Himalayas. Where there is dislike of *kashayas* there is dislike 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 feel even 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 has an aversion *abhaav* for *kashayas* or not. They do not look at

whether he is a *tyagi* – one who renounces the worldly life or a *grahasti* - one who lives a family life. Is there an aversion for *kashaya* or have they become weak in intensity? The two to five percent of ascetics who have a mild or a good disposition by nature have weak *kashayas*.

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 *kashaya-free*. ‘I am’ (ego) is *kashaya*.

It is possible for *kashayas* to weaken and decrease in intensity by reading books of Krupadudev Srimad Rajchandra. But people have not realized this. What do we mean by *mund kashayas*? It is when *kashayas* 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 *kashayas* around. *Kashaya* is the nature of worldly life and a *kashaya-free* state is *moksha*. The main thing is *kashaya*. If one’s *kashayas* are gone, then his work is done otherwise he is not a *sadhu* monk or *sannyasi* renunciate. As compared to these, those with *mund kashayas* living a married worldly life are better.

The plight of the ignorant old man p122

This man here can be considered a man with low intensity *kashaya*. But without Gnan, where would his *chit* go? The whole daylong 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 karma (*punyai*) 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 answers 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 the son lacks experience and I see that he is going to make a mistake then I will feel like saying something?

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 he dies. 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 the ignorance *agnan* and now you have to understand through Gnan.

There is no kashaya in Akram Vignan p 123

He who has conquered his *kashaya bhaav* the intent of anger, greed, deceit and pride, is called an Arihant. *Kashaya bhaav* do not remain with, 'I am *Shuddhatma*'. Where there is *shuddha upayog* applied awareness as the Self, there is no *kashaya bhaav*. There is no *kashaya* where there is *Shuddhatma*, and there is no *Shuddhatma* where there is *kashaya*. *Kashayas* do not happen in the path of Akram Vignan at all. In the *kramic* path, karma is definitely bound wherever there is *ashata vedaniya* –pain suffering. Whereas in the Akram path, one does not bind any karma 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 *kashaya* will go decrease.

Importance of satsang p124

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 an 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 p124

Questioner: If everything is *vyavasthit*, then where is the need to do anything? It sounds contradictory.

Dadashri: This is all *vyavasthit* only.

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 *samoochya 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) are 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 there too, *pararabdha*, *purushartha*, *kaad* time, intent *bhaav*, in addition to *niyati*.

Sat Chit Anand p 125

Questioner: How can one attain purity of *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. *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-darshan*. What can you call *Shuddhatma* – pure Self? You can call it ‘*shuddha chidrupa*’. The One whose knowledge and vision have become pure *shuddha*, that is the Self and that verily is the *shuddha chidrupa*.

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 chidrupa* 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 is the Self. To say ‘I’ in the wrong place, ‘I am Chandulal’ is ego and to say ‘I’ in the main place – the Self - is not considered ego. It is *nirvikalp* place - void of *vikalp* ‘I am’ ego.

When differences of ‘Me-and-you’ arises within a human being; that is when one binds karma. Do animals ever say, ‘I am Chandulal’? They do not have any problems, do they? Therefore, it is this *aropit* *bhaav* – the wrong belief, ‘I am Chandulal’ that binds karma.

Nirant and nirakudata p125

Where the ego *ahamkaar* is at zero *shunyata*, there *nirakudata* the bliss of the Self is attained. Until the ego comes to zero, not even a second of the state of *nirakudata* arises. One may attain *nirant* state free from botheration and uneasiness, relative peace. There is a big difference between *nirant* and *nirakudata*.

Questioner: Please explain the difference.

Dadashri: *Nirakudata* arises after the ego goes away and *nirant* happens 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 mind-intellect-*chit*; the *chit* has the most energy *shakti*, no?

Dadashri: *Chit* is *mishrchetan* (mixture of the Self and the non-Self) and the others are matter (*pudgal*) by nature. *Chit* is a mixture of knowledge and vision (*gnan-darshan*). When it becomes pure *shuddha*, one becomes *Shuddhatma*. As long as one likes the worldly life, when the *chit* is wandering in the worldly life, then *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 p126

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, the belief ‘I am Chandubhai’. Now that You are, ‘I am *Shuddhatma*’, the support, ‘I am Chandulal’ is no longer there; hence everything will collapse. 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, you cannot leave- be rid of this thing by any effort.

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 *aadhaar*. No tendencies remain. Whatever tendencies there are, they are of the one without support *niraadhar* (‘I am Chandulal’), not the one with support (the Self). From the moment the support by the one giving support leaves; then all those tendencies *vruttis* are with the one who has become supportless *niraadhaar*. You should be this in Your awareness *laksha* that those tendencies are not Yours. There is no such thing as tendency in You. After becoming the Self, Your tendencies are that of Self *nijvrutti*, and they remain in the Self.

The non doer and the mind p127

When the self becomes *Shuddhatma* the Self, 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 when bad thoughts or good thoughts arise, because the one who wants to get rid of his shop, will get rid of his stock whether it is good or bad.

“*Karta pad chhe aagrahi, akartapad chhe niraagrahi*” -Navneet

The state of doer-ship is one of insistence; the state of non-doership is insistence-free.

Now there is no insistence for good or bad. There is no insistence for giving alms. When your karma for giving alms unfolds, and you do so, then it will discharge.

“*Avichaar pad te shashvat 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 (*vichar pad*), and if You remain separate from those thoughts, it is the state of being separate from thoughts (*avichar pad*).

Final darshan p128

Questioner: How can we go to Mahavideh kshetra? Is it through merit karma *punyai*?

Dadashri: When you follow my Agnas you are binding merit karma, in this life and that will take you to Mahavideh Kshetra. By following the Agnas, *dharmadhyan* (absence of adverse internal meditation, *artadhyan* or *raudradhayan*), and that will give rewards.

Questioner: When auspicious meditation *shubha dhyan* happens, is it considered *dharma-dhyan*?

Dadashri: Yes, but good-auspicious *shubha* or bad-inauspicious *ashubha* meditation, happens only if there is the doer *karta*. After this Gnan, thoughts arise, you give alms etc., it is all a discharge.

Questioner: What about when we sing *pados* (spiritual songs of Gnan) in satsang here?

Dadashri: All that comes under following My Agnas. The state of *dharmadhyan* arising out of following the Agnas if 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 Tirthankaras, 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 Tirthankara Lord and if You

do that just once, it is more than enough. That which is obstructing Your full enlightenment *keval Gnan*, will be removed. The Gnani Purush will take You all the way to where He has reached himself. He cannot take You beyond that point. To go beyond that point, He will take you to the One who has reached that point (Tirthankara); there is no other way!

The Self is never the sufferer p128

A nephew of a man who comes here to satsang was burnt by acid. 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's 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 something 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 touch. What kind of karma 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 animals. This did not come about as a result of trying to earn money and daily living. It is a repayment of causing suffering to others. This kind of repayment is the result of giving serious 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 bottom first. 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 P130

*“Nipje narthi toh koi na rahe dookhi,
shatru marine, saoo 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, enemies will become friends and become useful. This world is not worth killing anyone. Nothing is permanent. You should never decide that anyone is an enemy for life.

Questioner: What are the ‘enemies’ we talk about when we say, ‘*Namo Arihantanam*’, and these other enemies?

Dadashri: *Arihantanam* - it 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 evidentiary causes) in natural happenings. 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 have you come at the invitation of these enemies. Investigate this much. Then investigate how You can get rid of these enemies and become free from them.

The goal, the intent, and the One who leads to the goal p130

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 internal enemies, is he able to kill them that way?

Dadashri: There are two kinds of *sadhanas*.

1. *Sadhana* that is done only for the *sadhyabhaav*.
2. *Sadhana* that is done for *sadhana*.

Sadhana done with *sadhyabhaave* with the intent of the Self, is considered the ultimate *sadhana*, which can be attained to a certain extent by humans on their own. These tools *sadhan* 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 *sadhanas* spiritual quest do not believe in such thing as a *nimit*.

Dadashri: That is true. They believe that they have to do so much themselves and their disciples have to do so much for sure. They bind karma and so do their disciples however, as they bind karma 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 (*karta bhaav*) binds karma and the inner intent of being a *nimit* (*nimitbhaav*), liberates.

The absolute Self and the pudgal p131

Questioner: *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 *pudgal* only. (The non-Self complex the mind, speech and body, is referred to as *pudgal*, which is a compound word of the words *puran* to charge (karma) or inflow and *galan* to discharge or flow outward).

Questioner: Does all the inspiration *prerana* come from the *pudgal*?

Dadashri: It is all *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 and 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 (Atma) and the non-Self complex (*pudgal*)?

Dadashri: The Self is a single element *vastu*. Single element *vastu* means that it does not increase or decrease; it has its own exclusive natural *swabhavik* state. This is not the case with *pudgal*. The *pudgal* the non-Self complex is not a natural thing.

What do we call *pudgal*? Putting food into this body, non-Self complex is *puran*, and emptying 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 p132

Questioner: Will the grace *krupa* of 'Dada Bhagwan' flow equally on to all 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 Gnani’s grace? It is one’s own obstinacy *adai*.

Questioner: Should one not get rid of the obstinacies?

Dadashri: No, the obstinacy *adai* 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 p133

Questioner: Can demerit karma, sins be destroyed through reading scriptures?

Dadashri: No. Merit karma *punyai* is bound through that but the sins –demrit karma are not destroyed. It is called *punya-anubandhi-punya* (discharge of merit karma, effect that leads to cause of new merit karma). Studying the right scriptures *sadshashtra* leads to the study of one’s own Self *swadhaya*. This will help one will help in concentration of the *chit* and the mind.

Questioner: Along with the satsang of the Gnani Purush, should we also not read and contemplate on the *sadshashtra* 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.

Cause can be changed, not the effect p134

“*Dravya na palte, bhaav farey to chhooti shakey chhe bhuvno fajeto*”
-Navneet

Effects cannot change, if causes change, one can be free from the fiasco of the next life.

Effect (*dravya*) means, that karma which is ready to give its result. I will give you an example of how 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 happen only when the time is right. Now what Kavi is saying in this couplet is that, if every day he does the *bhaav* that ‘stealing is not right’, then one day he will run out of the *bhaav* of stealing . Otherwise, if continues to do *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 new seed is not sown. On the contrary, if you-Chandubhai happens 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 new 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 ‘knower-seer’ *gnata drashta*?

Dadashri: ‘You’ have to remain ‘knower-seer’ and you have also been told to do *pratikraman*, have you not?

Questioner: But the *bhaav* must not arise, no?

Dadashri: The *bhaav* is going to happen 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* happens may be once or twice 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 p134

Once the ego is gone, the solution has come. As long as the ego is present, the world exists. There is either the ego or the Self. You cannot reap the benefits of 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 in the ego too?

Dadashri: The benefits of ego are where people get to marry their children; 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' *jaanyoo* everything 'as it is' when the illusion *bhranti* goes away. When illusion goes, the ignorance *agnan* about the Self goes, when the ignorance about the Self goes, 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 p136

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 ego becomes excited; it is really a discharging component and egoism—‘I did it’ does the charging.

Questioner: When will the absolute ego-less 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 ‘ego-less’?

Questioner: The inner bliss of one’s Self will then manifest.

Dadashri: It is like this; it is not necessary to do the activity of becoming ‘ego-less’. All you need to is to 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 p137

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 karma 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 *aadhaar*. 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 new causes are created. One does *raag-dwesh* his whole life; *raag* towards what he likes and *dwesh* towards that 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 support of ignorance falls, then egoism will fall.

Root cause of the worldly life p138

Do you understand this about causes? 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 do *raag-dwesh*.

What does the Vedanta say about why human beings cannot become *paramatma* – the absolute Self? It is because of presence of *mada* (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 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 happen 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 p138

Who is rich? It is the one whose mind is as noble as a king's. He will spend money when he has it and he will spend money when he does not have it.

Grains become life-less (*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 have even 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 karma, 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 karma. 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 karma. Therefore, no matter how hard you try; you will lose even what you have if your demerit karma *paap* unfolds. So go home and relax and do a little work. And if it is time for your merit karma *punyai* 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 karma) as well as *punya* (unfolding of merit karma). In both situations, you will get all that you are going to by working normally. Therefore there is no need for anyone to complicate things by needlessly trying too hard. You just have to understand this.

In 1968, we had a project to build a jetty at Jaighad. One contractor came to me and told me, 'I go to my guru 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 the money goes away you will blame the guru and curse him.'

A guru is only a *nimit* (one of the evidence in the result) 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 *punyai*—virtue-merit karma had been in operation. An example of a 'link' is if you pick up a card in total darkness, you will pick up a four, then the next card you pick up will be a five, the next one would be a six, and so forth. People around you will praise you for your success in your business. This link may carry on till one hundred and seven. But now it is going to change, so be careful and alert. Then when you pick up a card you will pull a three and then a hundred and eleven. Then people will call

you an idiot. Therefore, do not forsake the name of this ‘Dada—the Self with full energy,’ or else you will suffer a lot.

Some time later I returned to Mumbai from Jaighad and the contractor forgot what I had told him after a few days. He suffered a heavy loss and both he and his wife tried to commit suicide. They both drank some insecticide, but he had so much *punyai* 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 be mindful of the Lord within—take Dada’s name and all his *paap* sin-demerit karma were washed-cleansed and everything settled down.

When you say, ‘Dada,’ *paap* sin will not come near you. It will hover around you but it will not touch you. If you become lax—drowse 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 p141

People of the world have no idea as to what is called *chetan* (life energy, the Self) in all this. They consider the body as being *chetan*. They claim *chetan* carries out all the activities. But *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 *nischetan-chetan* – the mixture of the non-Self and the Self; it is mechanical *chetan*. It is also called *mishra chetan*. It is not exactly 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 (*tyaga*) 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 oosko aage*' – What you renounce now you will have acquire in the future.

Interim government and full government p142

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 *paramatma* – 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 *paramatma*.

If you come here (to the satsang of 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.

Paramatma – the absolute Self - is permanent. *Moodhatma* the self that is not awakened to the Self is not permanent and the *antaratma* also go 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 (*vruti*) 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 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 is the one trapped by it. That is all You have to check.

The *chit* remembers ‘Dada’, wherever you look You ‘see’ ‘Dada’; 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 *mishrchetan*. When it becomes pure, it becomes pure *chetan shuddha chit*. *Shuddha chit* (pure *chit*) is *shuddha chetan*. The awareness, ‘I am *Shuddhatma*’ is Your sate. That is called the state of *antaratma* interim government.

Chit and pragnya p143

Questioner: Does *pragnya shakti* go out 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 lot of energy in the *chit* and that is why people get tired of it.

The mind does not trouble 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 p144

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 of. 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 take money that is not rightfully yours either. Don't people in Bombay 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 *Arya* – noble and respectful - people!

When a person does not behave like an *arya*, 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 p146

Dadashri: Why do you put food in the stomach?

Questioner: To satisfy hunger.

Dadashri: When there is the fire of hunger in the stomach, does it alight or die down?

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 hunger light –arise within you or thirst also arises-lights?

Questioner: Thirst also comes.

Dadashri: Therefore, thirst too is lighting up *laagey chhe* , is it not? Is it put out when you add water to it?

Questioner: Yes.

Dadashri: Fatigue also *laagey chhe* lights up –arises ?

Questioner: Yes, fatigue also lights up.

Dadashri: When fatigue lights up, ‘it’ takes a rest of an hour; does sleep light up ?

Questioner: Yes, it lights up.

Dadashri: So all this lights up *laagey chhe*.

Therefore the Lord has said that this human life is meant for putting out all that burns. 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 as *arya praja* people with nobility in mind, speech and acts, you are all worthy of liberation.

I told one man, ‘people in your neighborhood are considered honest, and no stealing goes on there, no?’ 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 p148

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 *matabheda* divisiveness due to of differences of opinion, with anyone. Why is that?

Questioner: If one does not say or act in a way that creates *matabheda* divisiveness due to of differences of opinion, then there will be no *matabheda*.

Dadashri: What is *matabheda*? Conflict and clash. If you are walking along and a light pole comes in your path, then you should have an understanding. 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 is made 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 will understand *samjaya* 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 prejudice, 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 suffering happens and 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 it. It is a waste of time and energy to sit around without settling the conflict.

Any title is an ego p151

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* adjective-less; 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 karma be destroyed by critical thinking? P150

Questioner: It is said that the entire *mohaniya karma* (the karma that deludes) 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 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 proceeding 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 only. There is nothing in this world, not a single subatomic particle (*parmanu*) that I have not thought about!

Discharging of karma – with the method of the Gnanis p150

Questioner: The Gnani remains as the 'knower-seer' of *mohaniya karma*, so then does that karma disappear?

Dadashri: All karma 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 pure Self and that too is pure Self. Donkeys, dogs, cats etc., are all pure Self. Even the one who robs you is a pure Self.

Humanbeings of the current era of the time cycle called *dusham kaad* have an understanding that is filled with illusory attachment (*moha*) and attraction (*murchha*). That is why Krupadudev Srimad Rajchandra has called living beings of this era '*hutpunyashadi*' – (inadequate merit karma 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 *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 *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 karma *nirjara* like?

Dadashri: If You are *Shuddhatma*, then everything is nothing but discharging karma; what do you want with 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 do I have? 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.

Five Agnas is shuddha upayoga p152

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 account of karma will be over if you remain in *shuddha upyog*. 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 pure Self so that along with the state of *samvar* (a state free from karma inflow, charge) there is constant discharge of karma *nirjara*.

Questioner: Does this mean that the more ‘I’ remain in *shuddha upayog*, the more discharge of karma will happen?

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, follow the five Agnas is *shuddha upayog* itself. 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 karma? P153

Questioner: You said that there is planning behind whatever one experiences now. In this process there is also *kriyaman* (karma that are currently being created for the next life), as well as *sanchit* (accumulated karma from the past life), so then how is one to understand the karma and cause of that karma?

Dadashri: That planning of the karma (cause) is not dependent on *kriya* that which happens 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 *icchha*. There is no need for desire at all. Desires do not bind karma. It depends on the *dhyan* – on your 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 *raudra dhyan*.

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 ad, hurtful, if your *dhyan* meditation, inner state, is of a high level; you will bind *punyai* - merit karma. When a hunter kills a deer, if he repents heavily, 'why did this action come to me? I have no choice but 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 happens in darkness *agnan* ignorance. Now what kind of *bhaav* happens in the One, where there is pure light; the knowledge of the Self? One 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 p 154

Questioner: *Dharma, artha, kaam* and *moksha*; can you explain these four stages-roles of the human life?

Dadashri: *Artha* generally refers to one's worldly intent in life—*swarth*. Starting from this point all the way to the point of the ultimate meaning—*paramarth* is all *arth*. This intent—*arth* remains all the way to the level of absolute enlightenment—*Paramatma*.

What is the meaning of *paramarth*? It is where there is interest only 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.

Arth—intent, when it takes you towards selfishness, it results in passions—*sakam* and when it goes towards the salvation of all—*paramarth*, ultimate good it is without passion—*nishkaam*. The passion—*kaam* takes you towards *moksha* and the same passion—*kaam* takes you towards the worldly life.

Even *dharma* - the same *dharma* makes you wander in 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 the term *dharma*? Because there was *adharma* that it came to be named *dharma*. So we have *dharma-adharma*. What do religious—*dharmanishtha* people of the world do? They keep negating the *adharma*—that which is not religion. To negate that which is not religion is religion.

Questioner: By practicing *dharma* one gets 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* one attains the natural *dharma*—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 worldly—*laukik* religion? To give charity, to serve others, oblige others, all that is religion. Such religious activities bind merit karma. Insulting people, fighting, stealing, hurting people, binds demerit karma. Real religion does not exist in merit and demerit karma. Real *dharma* is beyond merit or demerit karma. Merit and demerit karma is to be relinquished—*heya* and the Self is to be attained—*upadeya*, and that is real religion. Therefore, this real *dharma* and relative *dharma* are separate indeed.

If the purpose—*arth* 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*. Either it is in *dharma* or *adharma*.

Questioner: There are many who do not believe in a higher God entity—*Ishwar*, no?

Dadashri: You should not call those who do not believe in God, atheists—*nastik*. It is a tremendous crime to call them *nastik*. Why is that? The one who has the awareness ‘I am’ is an *astik*—theistic. Whereas, *dharma* exist 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 in a well if others do? Why do you stretch the cloth?’ Then he tells 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—*raudradhayan* 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 still they have 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, nonviolence, and honesty are all divine attributes. Is it possible that if a person were to go devotedly for one of these attributes, the rest will automatically come?

Dadashri: All of them will come if one latches on to just one of them.

Questioner: Can a man survive through faith? How is he to do that?

Dadashri: After you board a ship and a suspicion *vahem* comes to you, 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 *shraddha*.

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 *visvas*. 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 *dukha* 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 the 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 anything to do with each other? Then 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 have support, dependence *ashrit* only 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 causes for liberation. The one who nurtures causes of 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 nurture causes of 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 *kudrat* 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 karma 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? p159

Questioner: It is said in the Gita, ‘that when the load of demerit karma-sins (*paap*) increases, ‘I’ will take birth to destroy them, so who is the ‘I’?

Dadashri: That verily is the Self (*Atma*). ‘I’ does not mean Lord Krishna. The rule is that a great human being is born whenever the world is overloaded with demerit karma- sins. That means in every *yuga* era a great One takes birth.

Questioner: They say that Lord Krishna did '*raas-leela*' participate 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 elementary level of spiritual development should worship the form of Balkrishna (child Krishna) and those who want to go to *Vaikuntha* (*moksha*), should worship him as Yogeshwar Krishna. 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 any more? This nature has done everything wonderfully. Progress is possible only if it happens naturally, otherwise there is no progress.

Questioner: When I do *dyhan* of *kundalini* (yoga of concentration on the *chakras*); is it better to do it with eyes closed or open?

Dadashri: It's like this – there is bondage of karma if you do it with open eyes and there is bondage of karma if you do it with eyes closed. You are not to do *dhyan* of *kundalini*, you have to do *dhyan* of your 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*, mental worship *mamasik puja*? All these things have been put in place; how wonderful an arrangement it is?

Sankhya means 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 *nirvichar* and *nirvikalp*?

Dadashri: There is a tremendous difference between the two. *Nirvichar* means a state without any thoughts and *nirvikalp* means a state without *vikalp* (the belief, 'I am Chandulal'). When thoughts end, one becomes *shoonya* – zero. Some mendicants become *vichar shoonya* – they do 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 *vichar shoonya* which means they become like a stone. On the outside they appear beautiful, they appear peaceful but there is no knowledge (*gnan*) within.

Questioner: Many people think *nirvikalp* means *nirvichar*.

Dadashri: Except for the Gnani, no one can have the state of *nirvikalp*. Many can be *nirvichari*. 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 Srimad Rajchandra has said, '*Kar vichar 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, does 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 *nirvichar*. 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, karma arises 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, does 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 a very exalted state. One becomes *nirvikalp* when his belief, 'I am the doer' *kartapad* breaks. When one's awareness and belief of 'I am the body' *dehadhyaas* goes away, one arrives at the state of *nirvikalp*.

Questioner: Please say something about the *samadhi* state and the *sooshupta* state?

Dadashri: Today in our country, what people believe as the state of *samadhi* is really the state of *sooshupta*. 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 'worldly *samadhi-sooshupta* state'.

What is true *samadhi*? A true *samadhi* is one where uninterrupted awareness of the Self is. True *samadhi* is when there is the awareness of even a tiny dust particle on the body. Whereas, the *samadhi* that people work

towards is a ‘cultured’ artificial state. That is not true *samadhi*; it is called ‘cultured’ *samadhi*. *Samadhi* is there constantly for Me.

True *samadhi* is one where despite circumstances of mental suffering (*aadhi*), physical suffering (*vyadhi*) and suffering caused by external circumstances (*oopadhi*), 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: In doing 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 that 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 *paramatma*; such a One is called *saguna paramatma*.

Questioner: What is the path to *moksha*?

Dadashri: Do you feel that you are bound? The one who feels who imprisoned seeks freedom.

Questioner: Bondage is there for sure.

Dadashri: What lights up *laagey chhe* in the state of bondage?

Questioner: The current worldly life feels good.

Dadashri: Does it not light up as –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 gets a human birth is to attain liberation from here; it is possible to realize God right here. Liberation can be attained only from the human life form. One has have 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.

Fulfillment of the purpose of human lif is attained when one meets a Gnani Purush. And also all your work gets done.

The Self is without circumstance p164

Questioner: I do not want liberation *moksha* but I want to be free from circumstances.

Dadashri: Wherever there is circumstance there is always a dissipation of that circumstance. You are needlessly making things difficult; you are approaching it from the wrong angle.

When no circumstances come to meet the Self; it is *moksha* final liberation. Gross circumstances (*sthool saiyoga*), subtle circumstances

(*sookshama saiyoga*) and circumstances of speech (*vani na saiyoga*) will continue to come together *saiyoga* however, they are all *viyogi* dissipating by nature ; that which is dissipating is nothing new. Therefore, you only have to worry about circumstances that come together *saiyoga*. 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 mein bhaheera bhaava, savee sanjog lakhana*’

‘The rest are all external intents, all attributes of these circumstances’

‘*Sanjog moola jeevenah patta dookham parampara,*

‘At the root of all life lies infinite suffering life after life.’

Tammha sanjog sambandham, savvam tiviheyen 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 happen 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 recurrent 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 p165

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 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 for 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 *artdhayan* and *raudradhyan* must stop for a period of forty eight minutes *gunathanu*. 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 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 happen in it.

Questioner: Absence of *artadhyan* and *raudradhyan* is called *samta* – a state of equanimity, is it not?

Dadashri: But *artadhyan* and *raudradhyan* 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 Chandulal, 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 kinds of attributes are required to become a Tirthankara?

Dadashri: An attribute where one has a constant inner intent *bhaavna* 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 earth, 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 happen to only the one who has attained his own salvation. How can one bring salvation to the world when his own salvation has not happened? It will happen only 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 ‘*shashtaang namaskar*’? Therefore, *shashtaang 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 take birth elsewhere?

Dadashri: When one is born as a human in India, one has to wander around in all the four life forms. The human beings of foreign countries are not subject to this rule, 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 karma and his mother has to suffer through seeing him suffer. The main karma is that of the child but the mother had instigated *anumodan* that karma 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 karma.

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 directions. 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

karma (*paap*) and merit karma (*punyai*) and when one attains Gnan (knowledge of the Self) and has no merit or demerit karma left; *moksha* is attained. There – in the state of *moksha*, there is neither credit nor debit (of karma). 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 karma. 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 happen.

The significance of temples p168

Questioner: If there are no *derasars*, temples, then would someone else manifest for 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 p169

Questioner: People chant the names, Rama, Sri 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 karma 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-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. 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 absolute Self (*paramatma*) 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: Why do they address *aapshri*—your reverence, as ‘Dada Bhagwan’?

Dadashri: Whom do you recognize when you say *aapshri*—‘you’? Are you talking about the one you see? You recognize only him, do you not? The person you see is a Patel from the town of Bhadran and he runs a construction business. ‘Dada Bhagwan’ is the Self—*Atma* that has manifested within. People of the world refer to this as *pragat* Purush—manifested Self.

Questioner: Man can never become God or *paramatma* - 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 *paramatma*, 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 manifest only in humans, not in any other life form. The Atma itself is *paramatma* – 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 manifests only in someone like You, not anywhere else. That is why we have come here.

Dadashri: It will not happen elsewhere; complete Self- light manifests only in certain places. 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 happened 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 maintain only good interactions. They get stuck in the good and the bad.

Saints *santo* 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, that are not harmful to others. Only the *guru* himself is aware of those mistakes. Such a *guru* will have subtler (*sookshmatar*) and subtlest (*sooksmattam*) 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 (*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 *punyai* merit karma does one meet a Gnani Purush?

Dadashri: It is based on *punyai-anubandhi-punyai* –merit karma effect binding new causes of merit karma. All the *punyai* you currently see around is *paap-anubandhi-punya* - merit karma effect binding new demerit karma causes. This means that a person has a home, a car and all the comforts due to his *punyai* but out of those *punyai* 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 someone who 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-punyai*. He is enjoying all the comforts due to his *punyai* but in the process he is binding new *paap* sinful karma, which he will suffer in the next life.

And a person who does not have basic comforts but has positive thoughts, like he should not hurt anyone through his conduct and despite having a hard time he should not put others in difficulty, that is called

punya-anubandhi-punya. Therefore even his new causes are that of merit karma (*punyai*).

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 what good deeds you should do and what 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. Gnani Purush is towards God, the Self. The *guru* is for the worldly life interactions *vyavahar* and for *nischaya* 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 ask me with humility *vinaya*, ‘ Please Sir, help me know my Self and thus attain salvation.’ Here *moksha* is through absolute humility *param vinaya*.

This is the decayed junk of *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 at 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, and 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 Rushabdev’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 being 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 Dada is remembered, Dada is present. Is this *kriya* (the memory and the presence) based on the support of the Self *shuddha chetan*.

Dadashri: It is not due to the support, it is a natural happening. 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 which fills and empties?

Dadashri: Everything is considered *pudgal*. The world mistakenly believes it to be *chetan* the Self, but in reality, there is no *chetan* Self in it at all. No one has reached to the level of *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 ‘*gnani*’. These can be scriptures of any kind. Even the knower of the Quran, they call *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 Srimad Rajchandra be called a *Gnan Avatar*?

Dadashri: Yes he was a Gnan Avatar.

Questioner: What is a difference between Atma Gnani and Keval Gnani?

Dadashri: There is no difference. The Self is the absolute Self *keval Gnan swaroop* , but there is a difference as far as *satta* realm is concerned. The realm does not manifest fully due to veils of ignorance. The total realm that manifests is Keval Gnan. The realm *satta* is the same for all souls. The problem is of the veils *avarana* of karma. For example, some one needs thick glasses, and someone else does not. Will that not make a difference? It is like that.

Questioner: Will there be a Yuga Purush (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 *samaj* 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 Lord *sevyā* the absolute Self and his devotee *sevak*. Eventually the devotee *sevak* will become the Lord *sevyā*. The Gnani is the Lord and 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 are called Gnanis, but if all these ‘Gnanis’ were to speak, how will you deal with that situation?

Therefore, a Gnani should have scriptural knowledge *shruta gnan*. 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 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 blessing giver becomes instrumental (*nimit*) in the process. The one who has *yashnaam karma* (fame bearing karma, credit bearing karma 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-karma* at work, and prominent people have better *yashnaam karma*.

Yashnaam-karma can be very high if one has had the intent over, many an era and many life times for the salvation of the world. *Yashnaam karma* only results from having an inner intent for the salvation of the world. *Yashnaam-karma* results proportionately by however much one has the intent for people's happiness and their salvation. If one pushes people around it will result in *upyashnaam-karma* - defame bringing karma. A person with *upyashnaam karma* 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 that?

Questioner: Everyone likes quick service.

Dadashri: That is why these *mahatmas* are reciting something, and the ‘the *amrut* nectar of immortality flows’ (when doing the *vidhi*); does something like that flow for you? Have you experienced that some what?

Questioner: Yes.

Dadashri: Then it is good. The path where the nectar of immortality flows, is worth it!

Questioner: Who is considered *sarvagnya*—the Omniscient?

Dadashri: Kaviraj has used the word ‘*sarvagnya*’ for ‘us’, but actually this is *karan sarvagnya*—causal Omniscient. Omniscient is when one is 360 degrees in 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* consequences. 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 karma are you unaffected by?

Dadashri: ‘We’ are free from the effect of all karma. All that remains is that which is necessary for the basic sustenance of this body. Even that karma is discharging without new charge karma. ‘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 *kevalgnani*—the absolute Omniscient—can see in his Gnan, that is what I have in my understanding – my *darshan*. His is called *keval gnan* 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 *keval Gnan* absolute knowledge?

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

Questioner: You are someone who has the direct experience (*sakshatkar*) of the Self. Now by you going to temples, does that not create new *pratishtha* (new installation) of practice of going to temples?

Dadashri: Wherever ‘we’ go, ‘we’ do *darshan*, whether it is a *derasar* (Jain temple), a temple of Mahadev (Lord Shiva), Temple of Mother Goddess, or a mosque. If ‘we’ do not go then other people will stop going to them also. It will start a wrong custom. ‘We’ cannot start a wrong custom because ‘we’ would be responsible for it. ‘Our’ ways are ways which will procure peace and happiness for all others.

Questioner: You are the emodiment of the Self *sakshatkari purush*, now if You go to the temple then does not it 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 *derasar*, temple of Mahadevji (Lord Shiva), temple of deities, mosque of Muslims, everywhere. If ‘we’ do not go then people will not go too for the *darshan*. That can create a wrong path. We cannot create a wrong new path. 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 is speaking is "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 *paramatma* in an embodied form. You can attain anything you wish from the Gnani.

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 *khud-self* has become God *khuda-* the Self! The *arati* You do is the *arati* of (your own) the Self; every person is doing the *arati* of the Self within, here. 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 *potey*.

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 *ugnya* (ignorance) is it?

Dadashri: No, *ugnya* can never remain. As long as ignorance *ugnya* is there, the worldly life will arise. That which gives advice related to the worldly life is *ugnya shakti* –energy of ignorance.

Those who are not aware that we do *kirtan bhakti* devotional chanting of our own Self, will lose out, will they not? You will not lose 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 His only, and that is verily why all experience 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 had become the form of the body, then people would think that he is singing and making others sing his own praise. It is not like that in fact. 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 *paramatma*.' 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 only. This science *vignan* is such that no one has to do it for anyone else. One is 'doing' it for one's own Self automatically.

Is what you see, 'Dada Bhagwan'? No, he is not 'Dada Bhagwan'. The you see is A.M.Patel and he is from the town of Bhadran. 'Dada Bhagwan' has manifest within, He is That!

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.

Otherwise, 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 (*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! What is more, that is who you are yourself!

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

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

Jai Sat Chit Anand

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