

## Dadavani Magazine

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### The path of moksha obstructed due to kashaya

#### EDITORIAL

People are trying to attain pleasure, peace and bliss in the life but why they do not attain true pleasure or bliss? The whole world is in *kashaya*. *Kashaya* means anger-pride-deceit-greed, all these are weaknesses. That which hurts the self (*atma*) is all *kashaya*. They do not like *kashayas* but they are entrapped by them. Everyone is under the control of *kashaya*. So then how can one experience real pleasure in life?

Absence of *kashaya* is verily bliss, that which makes one forget the world is called the bliss of the Self. Anger, pride, deceit, greed, attachment abhorrence, cause a veil that comes over the Self and thus prevents the bliss from being experienced. Your *kashayas* are your own inner enemies. There are no other enemies on the outside. And those inner enemies are what are killing you; nothing on the outside is hurting you. Our *kashayas* are the real culprits. Just because of *kashaya*, a human being feels stress and that is verily why one is not able to experience true pleasure.

*Vitarags* define the state of decreasing *kashayas* as religion and a *kashaya*-free state as *moksha*. The cause of *kashaya* is illusion. And the illusion has arisen due to ignorance of the Self. 'I am the doer' and 'I know' in combination is due to illusion, which gives rise to anger-pride-deceit-greed. This is how the weakness has arisen. The basis of *kashaya* is ego and because of ego this world has arisen. If ego leaves, then not having support, *kashayas* fall away.

Freedom from ignorance, ego, is called *moksha*. You can attain freedom only through the One who is free himself. One can become free from *kashayas* only when such a Gnani Purush who is free from all the *kashayas* (anger-pride-deceit-greed)-*vishaya* (sexuality), removes your devotion to the worldly pleasure pursuits, and places that devotion into the Self (*Brahman*) and makes you *brahmanishtha* (established as the Self). Gnan is that which gets rid of your anger, pride, deceit and greed. But the question would arise that, is it possible to attain such Gnan in this current

time cycle era? Yes, it is possible to attain Atmagnan in just two hours through the Gnan of absolutely revered Gnani Purush Dadashri. And one can experience bliss of the Self.

Charge *kashayas* dissipate after attaining the knowledge of the Self and discharge *kashayas* remain. By remaining in Agna, one has to settle this with equanimity. As the lifeless (discharge) ego dissolves, one experiences lack of *kashaya*. And eternal bliss starts to manifest.

In this compilation of the liberating speech of Dadashri, we will attain the right understanding regarding what is *kashaya*, causes of *kashaya*, food of *kashaya*, types of *kashayas*, how can we become free from *kashaya*, and how can we experience bliss by following Agna with awakened awareness against *kashaya*. Our ardent prayer is that these keys will help a spiritual practitioner to rise higher in the path of *moksha* by making spiritual effort to become free from the effects of *kashayas*.

~Deepak Desai

## The path of moksha obstructed due to kashaya

### How can one experience bliss?

**Questioner:** How can one experience true bliss (*anand*)?

**Dadashri:** True bliss (*anand*) can never be experienced by an external method, a relative method. One needs the senses and the sense organs (*indriyas*) in order to experience worldly, relative pleasure but the five senses are not necessary to experience the real bliss of the Self. On the contrary, the sense organs and their signals obstruct this bliss. True bliss is eternal. If the pleasure is dependent on anything then that pleasure is of the non-Self complex (*pudgal*). Dependency means to receive something in return; pleasure is received from objects of sense pleasure; from being appreciated, praised and recognized; from gratifying greed – these are all pleasures of the non-Self complex, they are projected in imagination. True pleasure is called bliss (*anand*), and it is that which makes You forget the world; that verily is the bliss of the Self. Pleasure should be such pleasure for which you do not have to resort to making efforts and solutions (*nirupaya*). There should be free and independent (*mukta*) bliss.

There is a tremendous amount of bliss of the Self lying within, but that bliss has ceased to express. Anger, pride, deceit, greed, conflicts, attachment, abhorrence, that happen, cause a veil that comes over the Self and thus prevent the bliss from being experienced. For the length of time a mustard seed can sit on top of a bull's horn, if One tastes the bliss of the Self for that length of time, then that bliss will not leave because it becomes established in One's vision (*drashti*). Real pleasure—bliss remains constant; it does not change. There is contentment in it. This bliss is indescribable.

The absence of anger, pride, deceit and greed is verily the bliss (*anand*). Worldly pleasure is the pleasure of (*moorchha*) loosing the awareness of the self; it is like the intoxication of drinking brandy. The world has never seen true pleasure. The pleasure people have experienced is *tirobhavi* (superficial, without taste). In bliss, there is no boredom or mental fatigue.

Real pleasure—bliss is attained here around the Gnani Purush; bliss that heals all the scars from their infinite past lives. Worldly wounds do not heal otherwise. While one wound is healing, five new ones are created. The bliss of the Self will heal all the wounds and You will experience freedom from those wounds.

### **In search for pleasure**

**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 pleasure; no living being likes pain. Whether it is the tiniest of insect or whether it is man; no one likes pain. Now they all do have pleasure but they are not content. What is the reason for that?

The pleasure they have is not real pleasure. True pleasure is that which once you experience it, there will never be any more pain. Everyone is looking for that kind of pleasure. The experience of this pleasure 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* (inner weakness of 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 pain. 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 is called kashaya?**

**Questioner:** What is *kashaya*?

**Dadashri:** That which hurts the self is all *kashaya*.

*Kashaya* means that which keeps hurting and creating restlessness within the self (*pratishtit atma* –the self that believes ‘I am Chandubhai’). Attachment-abhorrence (*raag-dwesh*), anger-pride-deceit-greed (*krodha-maan-maya-lobha*); all these give pain (*dukha*) . That is verily called *kashaya*.

**Questioner:** If attachment (*raag*) does not hurt the self, then why is it called *raag kashaya*?

**Dadashri:** *Raag* does not hurt the self, but it is a seed for *kashaya*. A large tree grows out of that.

Attachment (*raag*) is the sowing of a seed which will produce results. What results will it produce? The result will be *kashaya*. Abhorrence (*dwesh*) is the beginning of *kashaya*. Therefore, when the result comes, it will give rise to *dwesh*. At the moment, because there is *raag*, that is why it appears sweet.

### **The foundation of kashaya is ignorance**

**Questioner:** What is the basis on which these *kashayas* exist?

**Dadashri:** It is based on ignorance of the Self (*agnan*).

Ignorance of the Self is the base of all these. All puzzles are solved when that ignorance goes away. Ignorance goes away when ‘we’ make you understand the Self. *Kashayas* begin to shed as ignorance leaves, and thus attachment-abhorrence (*raag-dwesh*) leave. Then the non-Self complex of thoughts, speech and actions (*prakruti*) begins to fall off. Is this not an easy path?

As long as ego is there, ‘I am the one, I am the one’, not a single one of the anger-pride-deceit-greed quartet, can die.

The interference is due to the ego only. This worldly life is perpetuated because of ego only. Anger-pride-deceit-greed are dependent on ego only. If ego is not there, anger-pride-deceit-greed may be there, and yet is not there. Because, the foundation of *kashaya* is ego and the ego that is there is also founded on something else. The root cause is ignorance (*agnan*). But the ignorance, which for sure is, has spread throughout the world. Therefore, what is the base of anger-pride-deceit-greed? Ego. What is the foundation of the world? Ego! If ego is removed, anger-pride-deceit-greed can’t do anything. They all become lifeless.

Thus, after attaining this Gnan, ignorance vanishes. Therefore, ego has vanished. Therefore, anger-pride-deceit and greed don’t happen, and if they do happen, ‘You’ see them. Once You ‘see’ them, they don’t happen to You. This is because they can’t happen to ‘seer’. If the *holi*- (the *Holi* festival celebrated on the full-moon day of *Falgun*; ceremonial bonfire of firewood and roasting whole dried coconuts, along with spraying of friends and family with bright multiple colors) is burning outside, do the eyes burn? Thus, the seer doesn’t get burned. And the one to whom this ego happens, anger-pride-deceit and greed are with the ego and the eyes will get burned there. This is because he is not the seer there. He is the doer-owner of ego.

**Questioner:** If One becomes a seer, he becomes separate?

**Dadashri:** Yes, he becomes separate. When the mind is filled with anger and the ego gets involved in it, it is called as anger (*krodha*), otherwise it is called only irritation (*gusso*). ‘I’ have removed the ego of ‘everyone’. Anger-pride-deceit-greed can’t do anything to ‘these’ people (*mahatmas* – those who have received Gnan of Akram Vignan). Their *kashaya* have become baseless and once they have become baseless, they fall off.

## Our own kashayas are our enemies

Your *kashayas* are your own inner enemies. There are no other enemies on the outside. And those inner enemies are what are killing you; nothing on the outside is hurting you. Our *kashayas* (anger-pride-deceit-greed) are the real culprits.

Anger-pride-deceit-greed will not let one be at peace even for a moment. There is constant distress and inner turmoil. Have you ever ‘seen’ that? Have you ever seen a fish out of water in distress? Such is the state of humans, without being dragged out of their environment. They are stressed at home, stressed at the work place; whole day they are under stress. Now how much bliss (*anand*) there would be if all that stress went away? Look, how wonderful words come out of us, now that all the stress is gone from us. The world will continue to experience nothing but constant stress and turmoil. Look at this man, his stress does not even stop, even when he is having a wonderful meal. Now tell me, is that not a wonder how one lives despite all this stress?

## Illusion is the cause of kashaya

As long as one is under the illusion (*bhranti, maya*), temporary (non-Self; relative) and the eternal (the Self; the real) are one for him. What does he do when that happens? He will say, ‘I know this and I am doing this.’ So he speaks about the natural state (*dharma*) of both, as combined state (*dharma*) of the temporary and the eternal, and to speak as if both are one is the illusion. Then one says, ‘I am Chandulal’. Despite being eternal (the Self), he says ‘I am Chandubhai’ due to lack of awakened awareness. What is the reason? It is because the eternal and the temporary have become combined, they have become one. And illusion has arisen because of this. And what does one do in the illusion/wrong belief? ‘I know it, and I am the doer’, and thus the weakness of anger-pride-deceit-greed have arisen.

As long as there is anger-pride-deceit-greed, one has not known anything, only weaknesses are there. It is only considered that you have known, when all weaknesses leave.

**Questioner:** But that illusion (*bhranti*) has been created by the eternal (Self), has it not?

**Dadashri:** No one has created that, the Self, the eternal, does not do

that. It has arisen scientifically. No one creates the illusion.

### **Whose domination?**

**Questioner:** In human beings, the temporary (non-Self) and the eternal (Self) are together. Whatever conduct there is, it is of the eternal, no? That is because the eternal dominates, is that right?

**Dadashri:** There is absolutely no domination of the eternal. Even the conduct is not of the eternal. This entire kingdom is of the temporary. That is why 'we' make the division between the temporary (non-Self; relative) and the eternal (The Self, real) for You. When 'we' destroy the sins (*paap*), the separation between the relative and real happens. Then the Self remains the knower-seer (*gnata-drashta*). So then the eternal element returns to its original nature and the temporary remains in the activities. This temporary (the non-Self) does not have the attribute of knowing. Feeling or such attribute is in the temporary (non-Self). Then the non-Self remains in the activities, while the Self remains the knower-seer.

### **True nishkam karma**

**Questioner:** How does *nishkam karma* (action performed without any expectation for its fruits-rewards) bind *karma*?

**Dadashri:** When a person does *nishkam karma* with the belief of 'I am Chandubhai', there is binding of *karma*. Doing such *karma* makes the worldly life run smoothly. Actually true *nishkam karma* cannot be done without first knowing 'who am I'. How can *nishkam karma* be done as long as there is a presence of anger, pride, deceit and greed?

One believes he is doing *nishkam karma* when the doer is someone else. Whatever activity he does, is all discharge. To believe 'I am doing *nishkam karma*' is itself bondage. As long as there is a doer of *nishkam karma*, there is bondage.

What is the definition of *nishkam karma*? You have your own income, you receive income from your farm and plus some from the printing press you have started. Now you estimate an income of twenty to twenty-five thousand a year from all this but when get an income of five thousand, you will feel as if you made a loss of twenty thousand. What if you had no

expectations to begin with? *Nishkam karma* means to do everything without expecting anything in return. Lord Krishna has given people a very wonderful thing but it is not possible for anyone to attain this, is it? Humans do not have such a capability. It is very difficult to understand *nishkam karma* precisely. That is why Lord Krishna had said there might be just one person or so who would understand the subtlest meaning of the Gita.

### **One can find peace through a true preacher**

**Questioner:** I want peace in my life, how can I get that peace?

**Dadashri:** You will find peace if you find a true preacher (*upadeshak*). Whom can you call a true preacher? It is the one who has no restlessness within him; absolutely no weakness of anger, pride, deceit and greed; the one who accepts or takes no money, the one who does not have thoughts about money or sex. This is where you will find peace. How can there be peace anywhere else?

*Dharma* (religion) is where there are no conflicts and there is increasing peace. People practice so much religion and yet their weakness of anger, pride, deceit and greed still remain. What do you think? Should there not be a decrease in their inner turmoil? Should their clothes not become cleaner if they use soap? Therefore these are not the true paths.

### **Religion is that which dissipates kashaya**

The nature of anger, pride, deceit and greed (*kashaya bhaav*) is such that they will not decrease. Rather, they keep increasing within. They will not decrease by one's own efforts. They will decrease through religion (*dharma*) as defined above. Where will one attain such a religion? From a Gnani Purush. It should be a religion certified by the Gnani. Thereafter, use of just two words of the Gnani Purush, words that are laden with the energy that brings exact results (*vachanbud*), words that awaken and maintain awakened awareness (*jagruti*), will shatter the veils of ignorance to release tremendous energies from within.

### **That which brings forth a result, is called religion**

What is the definition of *dharma* (religion)?

That which reverts to its original nature (*dharma*) and then brings forth result, is called religion. That means it takes hold within and decreases the *kashaya* (anger, pride, deceit and greed) within.

That which brings forth results is religion (*dharma*). That which does not bring forth a result is not religion (*adharmā*).

What is the result? Religion decreases one's *kashayas*. They become lighter, lesser and ultimately they leave. As they decrease and lessen, one's inner energy and bliss increases. One becomes aware of the amazing inner energies that express. Where did all these energies come from? That is *dharma* (religion). If not, the spinning toy (term Dadashri uses for the plight of the human being who enters one life after the other by creating *karma* through ignorance, the analogy being the spinning top which stops spinning at death) remains the same until the time of death (*nanami*). How can one call that religion?

What does it mean 'to become the religion and then bring forth result'? What result is to be expected? Is it to learn how to take a vow, discipline, penance? No, none of these. It means to be rid of anger, pride, deceit and greed (*kashayas*). To be rid of these *kashayas* is called *dharma* (religion). Then some say, what about these daily (worldly) introspective periods (*samayiks*), meditation sessions (*dhyān*), listening to discourses (*pravachans*)? Is that not religion? The Lord says, no that is not religion. Religion does not exist in (such) *samayiks* (introspection) etc. Religion exists in the expression of meaningful results. Religion means that which eradicate *kashayas* and their intents. These *kashaya bhaavs* cannot be killed even if one tries to; they cannot be peeled away no matter how much one tries to do so. They are very resistant to eradication.

When the religion attains its final and full result, then one becomes the embodiment of religion (*dharma swaroop*).

### **That which produces instant result is religion**

What is considered *dharma* (true nature of a thing)? It is that which produces instant result. Otherwise it is not religion, it is *adharmā* (non-religion). Does anger not give instant results? Just as *adharmā* gives instant result, *dharma* should give instant result too. As long as Self-realization is not attained, if one practices true religion, there will be no conflicts in his

home. There is no religion where there is *kashaya*: anger-pride-deceit-greed. It is a wonder that people are looking for religion where there is *kashaya*. People are not capable of testing. After attaining enlightened view (*samyak darshan*; right belief) one will not like the worldly life. And that is why enlightened view says, 'You will have to go to *moksha* after attaining me and so think before you worship me. That is why Kavi has sung:

*'Jeni re Santo, koti janmo ni punyai jaage re,*

*Tene re Santo, Dada na darshan thaaye re,*

*Ghatma ene khatkaro khat khat vage re'*

'Oh Saints! The one whose merit *karma* of infinite lives has awakened

They Oh Saints! Will have the *darshan* of Dada

And they will have the clock-like warning from within.'

*Khatkaro* (reminder) means that once you meet Dada, then you will want to keep doing his *darshan*. That is why I say, 'Do not meet me if you want to go back (to the worldly life), but once you meet me you have no choice but to go to *moksha*.' I tell you not to be trapped here (in path of *moksha*) because once you are trapped; you will not be able to get out.

### **Absence of *kashaya* is *vitara*g religion**

This is not a religion of doing *kashaya*. This is a real religion. This is the religion to get rid of *kashaya*. The absence of *kashaya* is called *vitara*g (absolutely free from attachment and abhorrence) religion. And where *kashaya* is present or where there is environment of *kashaya*, that is called a relative religion. Relative religion will bring you material pleasure (*sukha*) but not the bliss of liberation. One cannot attain the bliss of the Self.

### **Freedom from ignorance is *moksha***

**Questioner:** What is *moksha* or *mukti* (freedom)?

**Dadashri:** Both the words are very close together. They are 'sons' of the same 'mother'.

If you desire freedom from all *karma*, if you want complete *moksha*, then you will first have to become free from the ignorance of the Self. Therefore you are bound only by the ignorance. Everything will become

straightforward if this ignorance goes away. You will experience peace and pleasure will increase day by day and you will become free from *karma*.

When someone tells you, 'Get rid of your anger, pride, deceit and greed' you should tell him, 'Sir, even I know that I have to do that but show me a way that will help me get rid of them.' What is the point if you continue this way? You should go to a man whose words have energy and power (*vachanbud*); whose conduct is energy and power (*charitrabud*) so that anger, pride, deceit and greed will have to leave. If a weak person can remove his weaknesses, then what is the need for a strong man?

When people go to listen to talks about religion they call it *shrutgnan* (scriptural knowledge) but real *shrutgnan* is one which upon listening begins to dissipate the disease of *kashaya* automatically.

### **The path of attaining moksha**

**Questioner:** What is the method for attaining *moksha*?

**Dadashri:** There is no method for it. *Moksha* happens when *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) go away.

**Questioner:** Still what is the path to attain *moksha*? Whom can we attain *moksha* from?

**Dadashri:** *Moksha* can only be attained from a Gnani Purush. You can be freed only by the one who is free. How can a man who is bound, free others? Therefore you are free to go to whichever 'shop' (path) you want, but there you have to ask, 'Sir, will you give me *moksha*?' if he says, 'No, I am not qualified to give *moksha*', then you have to keep looking for one until you find one that will give you what you want. But what happens if you sit in just in one shop? Then you will suffer. Sitting in just one shop and not looking for another, is the reason you have wandered aimlessly for countless lives. You never bother to check whether you experienced freedom from sitting there or not. You never checked to see whether your anger, pride, deceit and greed had gone down or not.

When you want to get married, you will check out the family and their background; you will look into all those things but you do 'realize' (look) in this matter! What a huge blunder that is!

**Questioner:** What is the first step to attaining the state of *vitrag*?

**Dadashri:** The real thing to do is to go to *moksha*.

**Questioner:** *Moksha* is attained later is it not?

**Dadashri:** At the moment there is no freedom for the body, but there is *moksha* for the Self, is there not? The body's *moksha* is prevented because of the current time cycle and our location, but the Self's *moksha* can happen, can it not?

**Questioner:** Yes, it can.

**Dadashri:** Then that is more than enough if that happens.

**Questioner:** What should we do to attain that *moksha*? You show us the solution.

**Dadashri:** I can show you the way but you will not be able to do it. You will forget when you go home. In this time cycle, people are not that still and steady. Instead of that, come to Me, I will give you instant *moksha* within an hour. Then You will not have to do anything except remain in my Agna.

### **How can a sadguru be recognized?**

**Questioner:** How can a *sadguru* be recognized?

**Dadashri:** *Sadguru* is one who has awareness day and night, of the Self. His speech is one that is not found in any scriptures or has never been heard before and yet it gives You experience.

**Questioner:** How can we say that 'this is the *sadguru*'?

**Dadashri:** If you feel at peace around him, then he is the *sadguru*.

**Questioner:** What are the qualities of a *sadguru*?

**Dadashri:** He is without *kashayas*; he is without anger, pride, deceit and greed.

**Questioner:** Where can *sadgurus* be found in this time cycle?

**Dadashri:** He is sitting in front of you.

**Questioner:** What should one do to attain the grace of a *sadguru*?

**Dadashri:** One should maintain absolute humility.

**Questioner:** *Samyaktva* (right understanding), *beejgnan* (beginning of Gnan) or *bodhbeej* (beginning of Gnan) are considered main components of religion, so how can one attain them?

**Dadashri:** Through a *kashaya*-less *sadguru*.

**Questioner:** How does religion originate or how can we attain religion?

**Dadashri:** Through a *kashaya*-less *Sadguru*.

**Questioner:** Which *kriya* or what should one do in order to attain religion?

**Dadashri:** Religion is attained through *gnankriya* (Gnan) and *darshankriya* (vision), Gnan and vision as the Self.

**Questioner:** What is the instrument for *dharma*? What is considered religion?

**Dadashri:** The instrument for attaining religion is that your spiritual readiness should be there. What is considered *dharma*? When your *kashayas* decrease, then realize that *dharma* has arisen in You; realize that You have attained *dharma*.

**Questioner:** How can we become established in *dharma*?

**Dadashri:** By awakening spiritual readiness and receptivity (*upadaan*), You can maintain stillness.

**Questioner:** What is a simple and straightforward solution to *moksha*?

**Dadashri:** The path of *moksha* becomes easy through serving the *kashaya*-less Gnani Purush.

**Questioner:** Through which tools can one attain *moksha*?

**Dadashri:** *Moksha* can be attained through Gnan–Self-knowledge, through true Gnan (*sadgnan*), through the knowledge of the Self (*Atmagnan*).

### **How much weakness is acceptable?**

**Questioner:** The state of a guru is mysterious. To know him well one needs some prior experience about him. Otherwise, one cannot tell from the external pomp and ostentations.

**Dadashri:** If you live with him for a fortnight or so, then you would be able to see his impatience and agitation. If he is easily agitated and unstable, you will not gain any benefits. He should be stable and patient.

Moreover, he should not have a single atom of *kashayas* – inner weakness of anger, pride, deceit, and greed – within him. We can even make do if his *kashayas* are mild. However, if his *kashayas* are very strong, and we too have *kashayas* within us, what can we attain there? Therefore, you cannot make a guru who is full of *kashayas*. If you annoy him a little, and he shows you his ‘fangs,’ then you cannot have him as a guru. You can make someone your guru as long as he has no *kashayas* or if his *kashayas* have diminished significantly. Diminished *kashaya* means he can turn things around without expressing *kashayas*. It means he turns everything around before he experiences anger, indicating control over his *kashayas*. Such a guru will do. A Gnani Purush, on the other hand has no *kashayas*; He has no anger, pride, deceit or greed because He remains detached. He remains separate from the complex of body, mind and speech!

### **Kashaya can leave through Gnan**

**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 is that which gets rid of your anger, pride, deceit and greed.

**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 straightforward at heart?

**Dadashri:** Whether that happens or not depends on one’s karmic account from his past life. That is a person’s development. The more simple and straightforward 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 knowledge of one-birth (*ek-avatari*) i.e. this Gnan can bring liberation for a person in just one lifetime. If you follow this Gnan according to my Agna, then you will constantly experience oneness with the Self, even for someone in the medical profession like yourself. Nothing will affect or obstruct you. This is very elevated science. That is why Kaviraj has written:

‘That which has not happened for a million years has happened here.’

### **Qualities of a Self-realized being**

**Questioner:** If I have realized the Self, what qualities will I start to have? What changes will take place within me that will tell me that I am on the right path?

**Dadashri:** First, the ego comes to a stop. Then when anger, pride, deceit and greed leave, know that the Self has been attained. Have you attained such qualities?

**Questioner:** No, that has not happened yet.

**Dadashri:** Therefore, when such qualities arise, realize then that you have become the Self. At the moment, you are ‘Chandubhai.’ If someone makes a comment, ‘This Dr. Chandubhai ruined my health,’ will that have any affect on you while you are sitting here?

**Questioner:** It will affect me.

**Dadashri:** Therefore, you are ‘Chandubhai’! And if someone curses this ‘Ambalal’ (Dadashri’s worldly name), then ‘I’ will tell this ‘Ambalal,’ ‘Look, you must have said something to him which is why he is cursing you.’ ‘We’ experience complete and continuous separation (from Ambalal). When that separation happens to you, your puzzle will be solved. Otherwise, the puzzles will continue to arise every day.

### **The food of kashayas: Anger, Pride, Deceit, Greed**

People do not realize that they feed their anger-pride-deceit-greed; these *kashayas* steal from none other than their very own self. If these four were starved for three years, they would leave. Now what is the food they survive on? How can you starve them to death if you do not know what feeds them? Because people do not have an understanding of this, all four continue to be fed. How do they survive? How have they managed to survive since time immemorial? One must stop feeding them. No one has thought about it in this way and they continue their struggle to rid

themselves of these *kashayas* by beating on them and trying to suppress them. These four are not likely to go easily. It is only when the Self separates, that internal cleansing of these four happens. These *kashayas* will not submit to violence or coercion. They will only submit to non-violent means.

A spiritual master will scold his disciples when he gets angry. If someone questions his anger, he would say that his disciples deserve to be scolded. That is it! He is finished! Such a comment is food for anger. When people become angry, they protect and justify their anger, and that is the very food anger survives on.

A tight-fisted person asks you to buy a packet of tea for him. You pay thirty *paisas* for the tea packet but when he says to you, 'How could you pay so much for the packet?' his words become food for his greed. On the other hand an extravagant person will say it's a good quality tea at eighty *paisas* per packet, this too is food for his greed of lavishness. You should remain within normal boundaries.

Now what nourishes deceit? A businessman is heavily involved in black-marketeering but when it comes to deceit, he will clearly and vehemently announce that under no circumstances does he deal in the black-market. On the contrary he will give the impression of being an ethical and honorable person. This is the food for his deceit.

And what is the food for pride? If you see Chandulal passing by, you call out to him and greet him with respect, he feels pleased and elated, his ego becomes inflated; that is food for Chandulal's pride.

Everything, except the Self requires food to survive.

I welcome all four *kashayas*; anger-pride-deceit-greed but I do not feed them.

From where do these four originate? Their origin lies in the fostering and feeding the relative self because of one's ignorance of one's real Self. They originate from the charged relative self. Gnani Purush puts a stop to the charging. He fractures the wrong belief that charges the self. By establishing the Self and the bliss of the Self, one's fascination for the transitory world leaves. Thus one gets released from these four *kashayas*.

Gnani Purush is capable of doing whatever he desires. These *kashayas* of anger-pride-deceit-greed is a bridge, a connecting link between the Self and

the non-Self. They are the link between Gnan and *agnan*. Otherwise, why should God, who is free from attachment, be attached?

### **Suspicion-free about ‘I am Chandulal’ for countless past lives**

No one has really any suspicions or doubts regarding the issue of, ‘Who am I?’ Even the greatest of ascetics and spiritual masters have never had suspicions over their identity with their name. If suspicions were to arise then we can know that they are approaching *samyak darshan* - the right vision. However, that suspicion does not arise in the first place! On the contrary, they strengthen their ignorance of their identity and because of that, anger-pride-deceit-greed remain intact. One has held on to the non-truth, this has caused an awareness of this non-truth to be the truth. If one hangs on to the non-truth for a long period of time, that non-truth becomes the truth for him. If the non-truth becomes deeply engrained in his belief, it becomes the truth and then he will never come to the realization that it is the non-truth; it will always be the truth for him.

Hence anger-pride-deceit-greed will go away if suspicions about one’s true identity arises, but such suspicions never do. How would they? Who would help you in doing so? Man has been suspicion-free about his real identity for endless past lives, who can create suspicion in this matter? Whatever name one has been given in any life, he assumed it to be the truth. Suspicion has never arisen about it, has it? How tremendously difficult this is? And anger-pride-deceit-greed remains intact because of that. You do not need anger-pride-deceit-greed if you are the pure Self and if you are Chandulal, then you need them. The ‘solution’ of all the scriptures comes from knowing only this – the knowledge of the Self. But how can one attain the knowledge of the Self? After attaining the knowledge of the Self, nothing more remains to be known, but how is one to know this?

### **Worldly life runs under the control of kashayas**

These *kashayas* will not leave you in peace even for a moment. You become engulfed in attachment when your son is getting married, at that time you are in complete oblivion. At other times you experience so much inner turmoil. This is all relative and temporary. You are supposed to just act out your role as you would in a drama. Once you leave this body, you will

have to resume your role in a drama elsewhere. These relationships are not real; they are merely worldly relationships. Once the *karmic* account is finished, the son will not go with the parents.

When you have a band-aid on your arm, it is so sticky that when you pull it off, it will not come off without pulling the hair on your arm. The worldly life is sticky, just like a band-aid; it will only come off when a Gnani shows you the medicine of how to take it off. This worldly life is not such that it will free you even if you wish to leave it. Anyone who relinquishes the worldly life is able to do so because of his past *karma*. Whether a person attains a worldly life or a life of an ascetic, he has been able to do so because of his *karma*. It is only after you attain the real vision, that you attain final liberation.

### **Ignorance results in wandering life after life**

**Questioner:** What is the state of the Self upon death?

**Dadashri:** It is the same as it is now. There is not going to be any change in its state. The only thing is that it leaves this gross body upon death; it does not let go of anything else. It only takes other circumstances along with it. What are these other circumstances? The *karma* that have been bound, then the anger-pride-deceit-greed and the subtle body, all that are going to go with it. Only this gross body remains here. The cloth becomes useless and so it discards it.

**Questioner:** And it attains a new body?

**Dadashri:** Yes. It changes into a new cloth; that is all. It does not undergo any other changes. It keeps sowing new seeds as long as there is *agnan*. It proceeds ahead only after it sows new seed. And liberation is attained after attaining the Gnan (knowledge of the Self, and more); after attaining the awareness of, ‘Who am I?’

### **What goes along with the Self?**

**Questioner:** If I am going to have another life (*poonarjanma*), my Atma (Self) will also go along with me, will it not?

**Dadashri:** It will go with you. When Atma leaves from here, it takes the *kashayas* (anger, pride, deceit and greed) from this body with it. This is

because of the wrong belief of 'I am this', so then with 'I' comes 'my', and with 'my' arise these anger, pride, deceit and greed. So when the Atma leaves, it sweeps and takes with it the anger, pride, deceit and greed; making sure nothing is left behind.

Now what else goes with the Atma. *Karan sarira* is called causal body and the subtle body is called electrical body. As long as there is this gross body, as long as it is *sansari* (related to worldly life), there is an electrical body in every *jiva* (embodied Self) and when one goes to *moksha*, the electrical body is discarded and it leaves as the absolute Self only.

People spend entire day preoccupied with 'mine' and 'yours'! And they take nothing with them when they die. What do you take with you to your next life? You take your entanglements and quarrels that you have had with others. You take whatever charities you have done. And you have to take the ego with you for sure. The ego, who is the owner of all the entanglements, is going to remain with you for sure. Anger, pride, deceit, greed and ego will all go with you.

### **New account according to the balance-sheet**

**Questioner:** Right now I have this ego, now if I get a heart attack at this moment, then does that ego goes along or does it decrease or increase or remain the same amount? Or does the new ego arise in the next life?

**Dadashri:** The newer one arises. The entire previous ego dissolves. As per new account, ego arises, anger-pride-deceit-greed everything new arises, not old.

**Questioner:** On what basis does that new ego increase or decrease? How about if two kids are born together, if the twins are born together?

**Dadashri:** This is anew. But that is the balance-sheet, so the stock that one has for whole life, that balance-sheet he takes with him.

**Questioner:** Is it from the past life?

**Dadashri:** This stock originally is from the past only. From the past does not mean what you think it is of today. It is in the form of a balance-

sheet of whatever you have done in the whole life. And your anger-pride-deceit-greed verily dissolves in this life. Whatever it is today, that dissolves.

**Questioner:** Then where does it arise? When a baby is born, then where does that ego arise?

**Dadashri:** It manifests; it does not arise. That which was not evident (dormant), that verily manifests.

**Questioner:** So it is together for sure, is it not?

**Dadashri:** Yes, it is there for sure. Yes, but all that stock is from the past only. But from the past, does not mean from the past life. Anger-pride-deceit-greed of the past life already dissolved and it comes forth as a balance-sheet from the other accounts which were bound in the past life, it comes forth as a balance-sheet of account.

### **The Science of Karma**

**Questioner:** It is said that whatever has to be suffered will have to be suffered here, in this life only. What is that?

**Dadashri:** Yes, it has to be suffered here and here only, but that is according to the worldly language (worldly understanding). What does it mean in the non-worldly (*alaukik*) language?

In the past life, one bound *karma* through the ego for pride (*maan*). In this life, many buildings are being built under his name and ownership and so he becomes a *maani*, meaning that he takes and exhibits pride in that. Why does he become a *maani* with so much pride in this life? It is because of the *karmic* account of past life. Now people would say, 'He is binding *karma*. He is creating *karma* because he is walking around with a lot of pride; it is evident.' People call this '*karma*,' whereas in Lord Mahavir's language, this is the fruit, effect of *karma* of past life (*karma-fada*). By 'fruit' 'we' mean that even though he does not want to display pride ('do' *maan*), he has to (undergo the effect); it happens automatically.

And when people say ‘He gets angry,’ or ‘He has a lot of pride,’ or ‘He has a lot of ego,’ he will have to suffer the consequences of all this, right here in this life. The result of his pride will be that he will lose his reputation and fame. He will have to suffer this right here. If, on the other hand, when he exhibits pride he feels it is wrong to do so and that he needs to be humble and without pride (*nirmaani*), then he is binding new *karma* of humility. The effect of such intent will be realized in the next life wherein he will be humble (*nirmaani*).

The theory of *karma* is like this: While doing something wrong, if the inner intent (*bhaav*) reverses and changes to the contrary, then such will be the *karma* that will be bound for next life. And if while ‘doing’ something wrong, one is pleased with what he is doing and has the intent and decision, ‘This is verily worth doing,’ then he binds even a heavier new *karma*. This *karma* will become heavy and ‘sticky’ (*nikachit*), which he will have no choice but to suffer.

This whole science is worth understanding. This science of the *Vitarag* Lords is very profound.

### **Knowledge of the reality**

People do not have the knowledge of the reality of this world. They only have the knowledge of ignorance, the relative world, which causes them to wander endlessly, life after life. If someone steals your wallet, whose fault is it? Why is that only your wallet was stolen and not anyone else’s? Of the two parties involved, who is the one that is suffering now? The mistake is of the one who suffers. I can see this in my Gnan exactly as it is, that the fault is of the sufferer.

The ownership of this world is ours. We are the masters of this universe. Then, why do we suffer? It is because of our past mistakes that we suffer. We are bound by our own mistakes. There is liberation for us, once these mistakes are destroyed. In reality, you are free, but you suffer bondage because of your mistakes.

### **The fault is of the sufferer**

If a person suffers, it is because of his own mistakes. If a person enjoys pleasure, it is the reward of his good deeds. But the law of the world is such that it accuses the *nimit* (the apparent 'doer' - person who inflicts the suffering). God's law, the Real Law, catches the real culprit. This law is exact and no one can ever change it. There is no law in this world that can inflict suffering upon anyone, not even the law of the government.

Surely there must be some fault of yours, so that the other person is blaming you. Why not destroy that mistake? In reality, no person in this world can cause hurt to another. This is how independent every living being is. If there is any suffering, it is because of one's own past mistakes. Once these mistakes are destroyed nothing is left pending.

**Questioner:** If one understands this science exactly, then all questions will be solved.

**Dadashri:** Not solution, this is exactly the way it is. I have concluded this with Gnan, not with my intellect.

### **One is seen at fault on the basis of kashaya**

**Questioner:** If someone throws a stone at us and hurts us, we become very angry.

**Dadashri:** You get upset because it hurts you. What if a stone rolls down from a hilltop and hits you on the head and you start bleeding?

**Questioner:** Then I would understand that I was hurt because of my *karma*. It would be a different situation.

**Dadashri:** Would you not be angry at the hill?

**Questioner:** No, there is no reason to get angry because we do not know who threw the stone.

**Dadashri:** Where does your wisdom come from in this situation? In this situation your wisdom is spontaneous and natural. In the same token when all these people throw stones at you, scold you, abuse you and steal

from you, they are all like the hill. There is no real life in them. If you understand this much, it will help you tremendously.

Your inner enemies *krodha* (anger), *maan* (pride), *maya* (deceit) and *lobh* (greed), makes you see faults in others. The vision of the Self, does not see any faults in others. It is these inner enemies that make one see faults in others. The one who has no inner enemies, has no one to show him fault in others and in fact he sees no fault in others. In reality, no one is at fault. These inner enemies are your weaknesses that possess you because of your wrong belief of, 'I am Chandulal'. If this wrong belief leaves, these weaknesses would disappear. However, it will take them some time to vacate the 'house' they have occupied for so long.

### **Stop kashayas with a lie!**

Right or wrong is really a line of demarcation. It is not exactly that way. "If you hang on to the truth's 'tail' (insist on truth) then it is called untruth." What kind of a God would say such a thing? Who is he to say so? So we may question him to confirm whether he is calling the truth, an untruth. He would say, 'Yes, why are you holding on to the tail?' If the other person becomes insistent and adamant, then you should let go.

Wherever there is insistence on the truth, it becomes untruth. That is why, even 'I' tell a lie! When a person who insists on his truth is bothering another person, it is like hanging on to a donkey's tail! Once held they never let go! Just let go! Once the donkey starts kicking, let go of it. You should realize it as soon as you get kicked that you are holding on to a donkey's tail. In the same token, you are not to hang on to the truth's tail either! It is wrong to insist on the truth. It is wrong to hang on to your truth, it is right to let it go.

If something valuable breaks in the house and the master hears the noise and asks what it was, one can tell a little lie and should know how to convince him otherwise. He can say that it was at the neighbor's home. The master will then say, in that case, that he is not too concerned. It is not wrong to lie under such circumstances because if he were told the truth there would be *kashayas* and the master would stand to lose a lot, by doing *kashayas*. Therefore it is not worth hanging on to the truth's tail! That verily is the untruth says the Lord.

Only I teach you to tell a lie. No one else in the world has taught you this. But beware; if you misuse this, then the responsibility will be your own. I am showing you the way to escape from all this, but to misuse the knowledge is dangerous! It is to prevent your uncle from getting angry that I tell you to lie to him. Otherwise if he gets angry it will create a chain reaction, and you too will get angry, because in the heat of the moment, he will accuse you of spoiling your wife. He will blame your wife for not taking care of your children who just broke all his glasses. This is how things start and get out of hand. Once the anger ignites, everything will burst into flames. Instead smother it before it even ignites!

### **Untruth better than kashaya**

You go home to reduce your *kashayas* (anger, pride, deceit and greed), but if telling the truth increases *kashayas*, then it is better to tell a lie and stop *kashayas*, because this truth is ultimately the untruth over there. That is why I say, if you tell a lie at home to come here so that you can attain the Self, it is correct. If your wife tells you that you cannot go to Dada, but Your goal is to attain the Self and you lie to her in order to come here, the responsibility becomes Mine.

### **Material development and spiritual development**

Foreign countries look upon India as an under-developed country. I say that they are the ones who are under-developed. They are fully developed in material things but spiritually they are under developed. India is materially under developed but spiritually it is fully developed. I can transform even a pickpocket of India into God in one hour. But elsewhere where the people are spiritually under-developed, how can I make them understand spirituality?

The anger, pride, deceit and greed of people elsewhere in the world are still in the process of developing whereas anger, pride, deceit and greed of people in India are fully developed. They have reached the top limit.

People of foreign countries would be willing to drive you somewhere, even if they had to drive fifty miles each way. Even a casual acquaintance will drive you there and back and not only that he will also pay for your meal. Whereas here, in India, your own nephew will calculate how much it will cost him in gas, oil, and wear and tear on his car. Then he will even lie

to you and tell you that he cannot take you because his boss is going to be in town the next day.

Now what does this all mean? It means that in the foreigners, greed is not as developed as it is in the Indians. In Indians it is so highly developed that it will last for up to seven generations. And what is the level of greed in foreigners? Their greed is limited to their own needs. When their children turn eighteen they want them to move out and live on their own. If married couples have differences they will resort to a divorce, whereas in Indians their attachment is fully developed. There was a couple in their eighties who fought with each other their entire married life. They would bicker with each other all day long. When the old man died, the old lady was performing the ritual of *saravani*, which is performed on the thirteenth day after death. As she placed various items for offering in the rituals, she would say, 'This was your uncle's favorite sweet, this is what he liked...' When I asked her why she was doing all this when she fought with him every day, she replied, 'Things are always so. However, I will never find a husband like him again. I want him to be my husband in every life.' In Indians, attachment too has reached to the top!

### **Kashayas are not developed there**

**Questioner:** The life of the foreigners is verily such that *kashayas* do not arise. Their life style, air, atmosphere, all the settings are such that *kashayas* do not arise.

**Dadashri:** Everything would organize according to their account. No greed, no pride. No other trouble at all. People working in the parliament would have more or less some thoughts. Otherwise they will not think at all.

**Questioner:** If you buy some goods worth of five hundred rupees and it turned out to be bad and if you return, then immediately they would take it back over there.

**Dadashri:** Yes, they would take it right away.

**Questioner:** And here, we will not take goods back, once they are sold.

**Dadashri:** Oh, they will not take it back even if they give you that in writing!

### **Otherwise one will not even think about moksha**

Anger-pride-deceit-greed in foreigners are just this little, about one inch! And anger-pride-deceit-greed in our people are grown as big as a tree. That is why we have more worries and they (foreigners) do not have worry and people here they worry so much that they get fed up and think ‘there is no pleasure in this.’ Therefore they search for pleasure. Then they will say pleasure is in liberation (*moksha*). Then they think about getting freedom. If there is no worry then no one will go to *moksha*, not even a single person.

### **One gets according to account of vyavasthit**

This *deha* body complex has been formed and attained, so that *deha* the non-Self complex must have brought forth everything of it into this life from the past life, no? It must have brought the *hisaab* the account of *karma* along, no? There is no desire to grow a beard, even then it happens. So will there not be bread for it? This world is such that even for a moment if this *prakruti*—the formed non-Self complex revolts, then the lights will be shut off even as Your eyes are open! So therefore, the light is on, so why will the bread not come? *Vyavasthit* scientific circumstantial evidence is such that it has brought everything of yours. Therefore there is nothing like worry or stress.

Yet you should not depend on *vyavasthit*. You should make *vyavasthit* sit over you. If you sit on-depend upon *vyavasthit* then problems may arise. You should not recall *vyavasthit*. On the day you do not get anything to eat, on that day fast with deep devotion to the *agna* of what has been said by the *Vitarag* Lord. Here on the other hand, on the day one gets food, he says, ‘I am fasting today.’ On another day when there is some shortage and he gets served some items, he does *kashaya*, ‘where did you get this food from? This cold left over bread and all this?’ So then if you want to do *kashaya* then don’t fast and if you want to fast then don’t do *kashaya*. You do not have to fast to do *kashaya*, you have to fast to get rid of *kashaya*.

### **That which is charged will get discharged**

*Vyavasthit* (scientific circumstantial evidence) is exactly *vyavasthit*, but when? If one is in the state of suffering.

**Questioner:** How should one’s conduct be?

**Dadashri:** So whatever is in one's *vyavasthit* that is how one's conduct should be. But it should be without attachment-abhorrence. When can one have attachment-abhorrence? It is when the interferer (ego) mixes with that which is happening. The moment a doer comes together, attachment-abhorrence will arise. Now, doership is gone and one has become a *gnata* – knower. Therefore attachment-abhorrence will not happen. One will have *gusso* – irritation (anger without violent intent) but will not have *krodha* (anger with violent intent) – abhorrence. After few minutes its nothing, this is *bharelo maal* (stock of *karma* filled in the past life). The stock which was charged is discharging. New charging has stopped.

Anger-pride-deceit-greed, do not happen after attaining Gnan – Self-realization, but people think that it still happens to me, but it comes as discharge. They are not as charge. What can you call the charge anger-pride-deceit-greed? Behind which there is violent intent and link of grudge.

There is ego in Self-realized *mahatmas* of Akram Vignan but that ego is only 'dramatic', because their 'files still need to be settled with equanimity. That is why the drama of Chandulal still remains. Whether one incurs a profit or a loss, it will not touch the Self. All one has to do is act out Chandulal's drama with equanimity, and proceed towards liberation.

### **There the solution is pratikraman**

Now what work those weaknesses of anger-pride-deceit-greed-attachment-abhorrence, do? What role do they play?

**Questioner:** They scare me. I get irritated (*gusso*). Later on I get awareness (*jagruti*) that I did this wrong, then, is it necessary to do its *pratikraman*?

**Dadashri:** If *gusso* (anger without violent intent) happens and it hurts the other person, if other person incurs loss then 'You-the Self' have to tell Chandubhai, 'Hey, Chandubhai, do *pratikraman*, ask for forgiveness.'

You do not have a right to hit children; you have a right to explain things to them and make them understand. Will it not create bondage if you hit your children and neglect to do *pratikraman*? Should you not do *pratikraman*? It is the negative trait of the *prakruti* that makes one beat a

child. *Kashayas* (passions) of anger, pride, deceit and greed cause one to hit a child. But having done so, if one recalls my words that ‘Dadashri has said *atikraman* can be cleansed if *pratikraman* is done right away’, then it is possible to cleanse mistakes right away. With *dharmadhyan* you can get rid of the *karma* that are already bound and not bind any new ones. *Moksha* is attained only with *shukladhyan*, which can be attained only from the Gnani Purush. The *vitargas* have said that there is no *shukladhyan* in the current era of this time cycle. But this is the Akram path, an exceptional path and that is why ‘we’ give you *shukladhyan* within an hour. Otherwise we cannot even begin to talk about *shukladhyan*. If one does attain *shukladhyan* then his work is done.

### **Let no one be hurt through us**

**Questioner:** What should I do so that the pride or arrogance (*abhimaan*) does not cause any problem or hurt to others? How can I give pleasure to others?

**Dadashri:** Just have this inner intent (*bhaav*), nothing else. Just maintain the *bhaav*, ‘May no one be hurt because of my extra pride (*abhimaan*) and may people become happy.’ And then, if someone does get hurt, do *pratikraman* and move on. What else can you do? Should you stay up the whole night for that? You do not have to do that. And it is not possible to stay up even if you want to. Then what will you do? Nevertheless, you still have to be careful so that no one gets hurt because of your actions.

**Questioner:** In that sense, the entire worldly life is a result of the ego. The result of ‘I am Chandulal’ is the entire worldly life, is it not?

**Dadashri:** But now, after attaining Gnan, that ego is gone for You. If that ego was still there, then new consequences would continue to arise. New consequences do not arise after attaining this Gnan. And the old ones (effect in this life of causes created in the past life) keep going away. The old ones will go away. The ultimate solution (liberation) is at hand. That ‘tank’ (cycle of cause and effect of *karma*) is not being filled anew. Some people have a fifty-gallon tank and some have a two-hundred and fifty thousand gallon tank. The bigger the tank, the longer it will take to empty it. But it has started to drain for sure. For the one for whom it is emptying, what does it matter?

**Questioner:** But as it is emptying, like the force of the flood water, it will topple someone, and it may even collide with someone and kill him!

**Dadashri:** Yes, all that is its result. What does that have to do with You, the Self? But if someone gets hurt then you should do *pratikraman*.

### **Veils of ignorance can only be destroyed with the right vision**

**Questioner:** When the Knower, who is established in the Self, has to face unfolding of his *karma*, does he not become controlled by those circumstances?

**Dadashri:** No, he is the Knower of the unfolding circumstance (*udaya*). When he remains the Knower (*Gnata*) of the unfolding *karma*, he is considered to be the Knower (*Gnaya* *swabhav*). And when he is not the Knower of the *karma* effect, he is under the control of those circumstances (*udayavash*).

**Questioner:** Dada, when one becomes the Knower once, will he ever be controlled by the circumstances?

**Dadashri:** He will come under control of circumstances. When the unfolding *karma* are very heavy and sticky, then he will become controlled by them. That is why we have these *pratyakhyan avaran kashayas*. I used to think a lot about them, ‘Oh, ho ho! What kind of *kashaya* is this *pratyakhyan avaran kashaya*?’ I used to think a lot about them before I attained Gnan. Because what did people say? They said *avirat kashays* (never-ending *kashayas*) means *anantanubandhi*, and then after that comes *apratyakhyani*. What are the *kashayas*, for which no *pratikraman* and *pratyakhyan* has been done, called? ‘*Apratyakhyani*.’

**Questioner:** Now, the process of going from *anantanubandhi* into *apratyakhyani*, and then into the *pratyakhyani*... is *samkit drashti* (right vision) behind that process?

**Dadashri:** It verily is the *samkit* vision. One continues to proceed forward because of the right vision (*samkit drashti*).

### **Anantanubandhi kashaya**

**Questioner:** Please explain in detail about this *anantanubandhi, apratyakhyani kashayas*.

**Dadashri:** What have the writers of scripture written? Suppose this man says something that breaks this woman's heart, such that it will not mend in her entire life. Her mind is permanently fractured. It cannot be mended. The scripture writers call this '*anantanubandhi krodha*' – anger that will make one bind *karma* for infinite lives.

Another kind of anger is one where she will not speak with him for a year or so. Her wounds will heal after a year and the anger will be gone. What is this kind of anger called? It is 'anger for which one did not do *pratikraman*' (*apratyakhyani krodha*). Because *pratikramans* were not done in the past life, the anger happened.

**Questioner:** Is it the same anger that happened in the past that is expressing now?

**Dadashri:** No. Not like that. If *pratikraman* is not done after anger happens, then the anger will come out with the same intensity and force again. If one does not do *pratikraman* after anger, it will last for a year (*apratyakhyani krodha*). And if he does *pratikraman*, it will last for fifteen days. They will forget everything and become friends again within fifteen days. That is called *pratyakhyani krodha*.

The *anantanubandhi krodha* is anger that will ruin the entire life. It is like a big crack, of a foot or two, that forms between rock cliffs. No matter how much gets filled in it, the crack will still remain.

As compared to that, the one that lasts for a year or so is *apratyakhyani krodha*. That is comparable to the cracks that form in the earth in the farms and the fields. They will eventually fill up after a year.

Then there is the anger that lasts fifteen days or so. That is *pratyakhyani krodha*. It is like the markings in the sand. If you write in the sand on a beach, what will happen with that writing? How long will it be before it is erased?

**Questioner:** Immediately. If the wind blows, it will be erased immediately.

**Dadashri:** It will get smudged if the wind blows. It may take one hour or two hours. That is called *pratyakhyani krodha*.

And the fourth one is like a line one draws in the sand under water. It will get erased immediately. That is called 'a line in the water.' It is called *sanjvalan krodha*. Not all *mahatmas* have anger like 'a line in the water.' For most, it will mend after a fortnight or so. For some, it is like the line drawn in the sand in the water.

This is something that the intellect (*buddhi*) will accept, is it not?

**Questioner:** This is something that the self (*atma*) will accept.

**Dadashri:** Which *atma* are you talking about? The *vyavahar atma*, the *pratishthit atma* (the relative self)? It is all a play of the intellect (*buddhi*). And which kind of *atma* will be there? It is all *vyavahar atma* (the relative self). The main *Atma* (the Self) knows even all this; it 'knows' everything.

### **Apratyakhyan avaran kashaya**

**Questioner:** Once the *anantanubandhi kashaya* breaks, is overcome, it will go into the descending level and thus gradually decreases?

**Dadashri:** It can also increase. But when *apratyakhyan kashaya* comes, it means that it is *kashaya* for which one has never done *pratikraman* or *pratyakhyan* in the past life. That is why all the *kashayas* that come, come because one has failed to do *pratyakhyan*. So once *pratikraman* and *pratyakhyan* start, and one continues to do them, then as a consequence of that he will move from the fifth into the sixth *gunasthanak*. What happens in the sixth *gunasthanak*? *Pratyakhyan avaran kashaya* arises!

### **Pratyakhyan avaran kashaya**

What does *pratyakhyan avaran* mean? It means *kashayas* happen even when one does *pratikraman* and *pratyakhyan*. The ones that come have so many layers. Those with few layers are gone, but those with many layers

are *pratyakhyan avaran*. They will not go away even after hundreds of thousands of *pratikramans*.

**Questioner:** What kind of mistakes are they?

**Dadashri:** They are called *pratyakhyan avaran*. They do not go away even after one does *pratyakhyan*.

**Questioner:** What is the major reason behind it?

**Dadashri:** They are very deep and very thick. If an onion has five thousand layers, would it not look the same even if you peel off a layer at a time? This is like a layer of a kind, a veil of a kind (*avaran*). Everyone has one or two of these, not too many.

**Questioner:** They keep coming back, again and again.

**Dadashri:** Yes, they will keep coming back.

**Questioner:** But will they not leave, sooner or later?

**Dadashri:** They will begin to leave. As the *karmic* account (*hisaab*) matures, it will become less. There is no problem with them going. They will go away for sure, but what kind of problems do they create today? Despite doing *pratikraman* and *pratyakhyan*, they come back.

Hence, you created *pratyakhyan avaran* by doing *pratyakhyan* for *apratyakhyan avaran*. So now, what about the *pratyakhyan avaran* that is created?

**Questioner:** Does that become a layer too?

**Dadashri:** Yes, you remove the stain with the 'soap,' but what about the residual stains the soap leaves behind? So that is *pratyakhyan avaran*. So when it becomes clean this way, it is *pratyakhyan avaran*. If mistakes happen, despite doing *pratyakhyan*, that is called *pratyakhyan avaran kashaya*. That is because *pratikraman* was done in bulk.

**Sanjvalan kashaya**

When there is constant *pratikraman-pratyakhyan*, it is called *pratyakhyan avaran*. That is the sixth *gunasthanak*; or *gunthanu* (spiritual stage). One is doing *pratyakhyan* of the past *apratyakhyan*. When can we say that the ascetic has reached the sixth *gunasthanak* of the real (*nischay*) and of relative (*vyavahar*)? It is when *pratikraman-pratyakhyan* happens every moment. The *pratyakhyan* of the past life comes into unfolding today and, consequently, one is able to renounce naturally.

So what is the sixth *gunasthanak*? *Kashayas* become effective. They become evident in their effect. They are not just concepts, but their effect is visible. They become effective despite *pratikraman*, therefore, despite *pacchkhani* (*pratyakhyani*) *pratikraman*, they still remain. Because it is a large *karmic* tuber, it is considered *pratyakhyani*. It is a *pratyakhyan avaran*. But if it comes into maturation from within, but does not become effective, expressed externally, then it is considered *sanjvalan*. It will not cause one to slap someone, or something like that. There is suffering within in the *pratyakhyan avaran*. But when one experiences *samadhi* (absolutely unaffected state) within, that is when one will understand what all this is about. So this is completely a different thing.

Anger, pride, deceit and greed are *pratyakhyani*, meaning others will not know about them. Even a clever person will not be able to measure through his intellect (*buddhi*) whether or not a person has anger within him. Only the person who has it will be aware of it. That is *pratyakhyani*! So, what can you say about the one for whom the five major vows (*mahavrats*) are natural in his conduct? It would be more than enough if there was one such person in this current time cycle. Those *pratyakhyani kashayas* are gone and, therefore, only the *sanjvalan kashayas* remain.

### The Spiritual Stages

**Questioner:** Please explain the fourteen spiritual stages (*gunasthanaks*)?

**Dadashri:** The first three *gunasthanaks* are of no use. They will not do for *moksha*. In those stages, one simply goes to temples; that is all. He just wanders around; life after life. When one attains right belief (*samkit*), he enters the fourth *gunasthanak*. Before that there is wandering around in the first three stages. There is enlightenment in the fourth *gunasthanak*. One progresses from there on. He then comes into the fifth. Then, as he does

more and more *pratikraman*, he goes to the sixth. That is how one progresses by doing *pratikraman*.

### **The sixth to the ninth gunasthanaks**

The *vyavahar* (worldly interaction) *gunasthanak* (stage of spiritual development) qualities of everyone will keep on changing. Some will come into the fourth, some into the fifth and some into the sixth *gunasthanak*. Before, their *kashayas* were *apratyakhyan*, *apratikraman* and now, because of *alochana*, *pratikraman* and *pratyakhyan*, even the *apratyakhyan avarans* have gone.

Those who have heavy ‘files’ in the worldly life are considered to be at the sixth *gunasthanak*.

What is the sixth *gunasthanak* in the worldly life interaction? It is not the one where one renounces a wife or a husband, but it is the one where there is no *apratyakhyan avaran*. You see the same thing again even after doing *pratyakhyan*; it is like seeing another layer of an onion. That is *pratyakhyan avaran*. If ever that *pratyakhyan avaran* goes away for an hour, then that is *apramat gunasthanak*, and that is the seventh *gunasthanak*. And rarely there comes the eighth *gunasthanak* where there is nothing but bliss! That is called *apurva gunasthanak*. But one cannot cross over to the ninth *gunasthanak* as long as there is sexuality (*stri parigraha*).

### **Unawareness is due to kashayas**

**Questioner:** If one does no *atikraman* towards anyone and has no active, ongoing *kashaya*, how can he remain a hundred percent in the Knower-Seer (*Gnata-Drashta*) state?

**Dadashri:** No, it is not like that. He may not have *atikraman* towards anyone even in his thought, but his mind is always in some kind of *kashaya*. If it is not in *raag* (attachment), it is in *dwesh* (abhorrence). *Kashaya* is always there when one is not in the knower-seer (*gnata-drashta*) state.

**Questioner:** Is there always some kind of *kashaya* in a thought that is going on?

**Dadashri:** It is always there. It is always there for sure, but *kashaya* is not there in the thoughts that one can 'see.'

**Questioner:** That entire ball of confusion comes and goes and only afterwards do I become aware of it.

**Dadashri:** No, You can 'see' (*joyee*) it, and then you know (*janavoo*) it. Still, until then it is considered a *kashaya*.

**Questioner:** I 'see' it after fifteen or twenty minutes have passed.

**Dadashri:** *Kashaya* stops our *jagruti* (awareness) and so it will not allow us to remain as the Knower-Seer. And if you have the worst of thoughts, and You keep 'seeing' them, then no part of *kashaya* will touch you.

### **Kashaya is not in our control but pratikraman is**

In *Akram Vignan*, true control (*saiyam*) is the cessation of anger, pride, deceit and greed. If any of these *kashayas* happen, one has to do *pratikraman*, because that is *atikraman*. Sensual enjoyment (*vishaya*) is not *atikraman*, but these *kashayas* (anger, pride, deceit and greed) are *atikraman*. You have been taught to do *pratikraman* for the *atikraman*. The world has arisen because of *atikraman* and it will end with *pratikraman*. Worldly interaction with *kashayas* have given rise to life-after-life world; not the worldly interaction in *vishaya*. Worldly interaction with *kashayas* has given rise to the worldly life, and that is the *atikraman* which can be washed off with *pratikraman*. Happenence of *kashayas* is not under Your control but doing *pratikraman* for it is under your control. Therefore, effort (*purushartha*) towards liberation is through *pratikraman*.

Has your ego (*ahamkar*) and pride (*maan*) gone away or not; have they decreased or not?

**Questioner:** They are decreasing.

**Dadashri:** Yes. So all that filled *karmic* stock is beginning to go away; it will move away after twelve months. Once the stock decreases, You become the *Atma* (the Self).

**Questioner:** These anger, pride, deceit and greed are *karmic* discharge and so they are bound to arise, but then after ‘seeing’ them, how can I remain separate?

**Dadashri:** What does one have to do if the awareness (*jagruti*) decreases, when it becomes dim? You have to repeatedly try to remain in My Agna only. But when you slip into the non-Self and do not stay in the Agna, then it is the same old thing!

All these *kashayas* were filled as stock in the past life so they will continue to come out, and ‘You’ have to keep seeing and tell Chandubhai, ‘Do *pratikraman*.’ Through *pratikraman*. All the *karma* get erased. Because the doer is no longer there, they get completely erased. When the doer is absent, only the effects of past *karma* are suffered. People who do not have the knowledge of the Self have to suffer the effect in the presence of the ‘doer’ (ego). Their *karma* may weaken a little if they do *pratikraman*, but they are not erased completely. Their causes will not refrain from bringing about new *karma* effects, whereas for You, that *karma* is destroyed.

If You remain in applied awareness as the Self (*upayoga*), then nothing remains. There after no garbage remains to sweep. This is verily called cleaned. If it has been cleaned then only You can remain in *upayoga* and if it is not then the *upayoga* will diminish. It will stay for a little while and will not stay for a little while.

### **Settle the account of karma that was bound in ignorance by seeing**

**Questioner:** And sometimes it happens that they are ‘seen’ as the mistake is happening, and yet this (non-Self) continues doing it.

**Dadashri:** No, You cannot stop them (*kashayas*). It is wrong to stop them, because You have to ‘see’ the current film till it ends. The ‘Seer’ (Self) has no objection to whether one is fighting, or being non-violent, or being violent. The problem is if he interferes, starts crying, fights and says, ‘Stop fighting! Stop fighting!’ Hey, it is just a recorded film, and hence the ‘Seer’ has no problem with it.

**Questioner:** But when that is happening within, I ‘know’ it and I also scold him and tell him that what he is doing is not right. But even then, he will not listen and he will continue doing it.

**Dadashri:** There is no problem with it because the ‘Seer’ is pure (*shuddha*). He (‘Chandulal’) sees it as good or bad, but that is the relative view. There is no such thing as good-bad for the ‘Seer’. They are both the same to the ‘Seer’. Good and bad are for the worldly people and not so for the God (the Self). Society has the good and the bad. What the Lord says is that You are free once You ‘see’ them. The Self is separate and this is separate.

So settle the account of *karma* (*hisaab*) that was bound in ignorance (*agnan*) and lack of understanding (*adarshan*) ‘seeing’ (*joyeeney*). Then You are free and separate from it. The accounts bound without ‘seeing’ are settled by ‘seeing’!

When this ‘tank’ (stock of *karma* called the non-Self complex) empties, and when it is just about to empty, your body will feel as light as a flower. You will feel free, here in this very life.

### **Total absence of any kashaya**

There should not be the slightest of anger in this body. There should not be even a single *parmanu* (subatomic particle) of anger in this body. When there is not a single *parmanu* of greed, not a single *parmanu* of pride, not a single *parmanu* of deceit, then one is called a God.

**Questioner:** Should *kashaya* end completely?

**Dadashri:** All the *kashayas* are gone, but not even a *parmanu* of it should remain thereafter. Thereafter, it would not be there even in the form of an effect (discharge). Departure of *kashayas* means there are no more causes of *kashayas* being created. It means all effects of *kashayas* are gone from the body; no trace of effect remains in the body. Right now, Your causes are gone but you still have *kashayas* in the form of discharge (effect) stuck somewhere within.

**Questioner:** Even the discharge is gone completely?

**Dadashri:** Yes, I have seen such a state. That is when the absolute Self form (*mood swaroop*) arises. That is when total experience (*anubhav*)

of the Self will arise, otherwise not. The Self cannot be seen. Where there is absence of *kashayas* is verily where the Self is.

**Questioner:** And is that the state of complete absence of *kashayas*?

**Dadashri:** That is impossible in this era of the current time cycle. And in *sushamkaal* (auspicious time cycle) there is no such thing as impossible.

**Questioner:** Therefore, it does not exist even in the origin of *kashaya*. It does not exist even where it originates from.

**Dadashri:** Not even there.

### **Bliss when the ego melts**

However much you walk in the wrong direction, the ego will increase by that much; and however much the ego dissolves, that much bliss will be experienced. My ego is completely gone and that is why there is constant eternal bliss. Pleasure (*sukha*) that prevails even in pain (*dukha*) is true pleasure. That pleasure will not go away even when someone insults you; that is when You will be amazed knowing ‘Oh ho ho! What wonderful bliss’!

There is verily absolute bliss in the Self but because of conflict-laden intents, *kashayas* of anger, pride, deceit and greed, that bliss is clouded. Where does pleasure within come from? Does it come from sex? From respect? From anger? From greed? If it does not come from any of these, then understand that this is real pleasure; it is bliss.

The Self is where there is no pain at all.

### **This is how the energies of the Self manifest**

There is infinite energy within. There is infinite accomplished inner energy (*siddhi*), however it has remained unexpressed. There are charming and pleasant energies within. There are tremendous energies within; leaving these aside people bought unpleasant energies from out there. How beautiful are these energies of the Self! And people bought these perverted energies from out there! One’s vision has not fallen within at all. When You attain the Self, those energies start to manifest.

The energies of the Self are called *atmavirya*. In the one who is lacking in *atmavirya*, weakness will arise, and anger-pride-deceit-greed will arise. *Atmavirya* the energy of the Self dissipates due to ego. *Atmavirya* rises as the ego dissolves. When you feel that *atmavirya* is decreasing then you should speak loudly five to twenty-five times, ‘I am full of infinite energy.’ Then energy will arise. There are infinite obstructions in the path of *moksha* therefore against them there is infinite energy of the Self.

This *sansar* worldly life originated due to wrong energy. Now we have so much right energy which can destroy all the obstacles. That is the only reason that ‘we’ make you speak that sentence ‘In the path of *moksha* because there are obstructions of countless varieties, against them I am full of infinite energy.’ All the obstacles can be broken by staying in the state of *gnata-drashta*—knower-seer. Otherwise *moksha* is right here, it is lying verily with You. Is *moksha* that far? It is just that obstructions have happened in the middle.

**~Jai Sat Chit Anand**

[www.dadashri.org](http://www.dadashri.org)

[www.dadashri.org/dadavani.html](http://www.dadashri.org/dadavani.html)

[shuddha@dadashri.org](mailto:shuddha@dadashri.org)