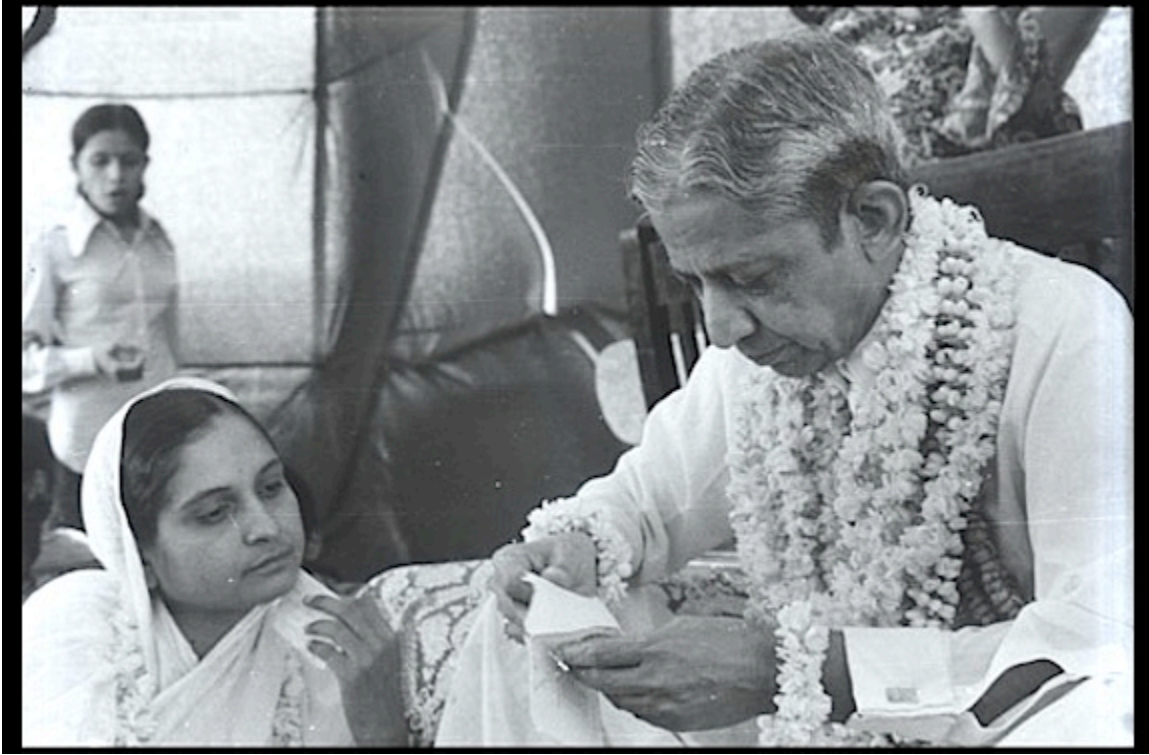


ESSENCE OF ALL RELIGIONS



Gnani Purush Dadashri with Atmagnani Pujya Niruma

EDITORIAL

From morning until night, in the home or outside, people are constantly saying that although they do not wish to do something, it happens all the same. Sometimes they want to do something, but it does not happen. They have a great *bhaavna* (deep inner intent), their resolve to do something is strong and the effort too is made, but still it does not happen.

It is the complaint of many religious instructors to their followers that whatever they are being told is not getting digested. Even the listeners are frustrated and confused. They wonder why despite being so deeply involved in religion and religious practices, it does not show in their behavior. What is the reason behind this? What is the impediment? Is there any way to overcome the mistake?

Pujya Dadashri, recognised the limitations of the human beings of this age. He provided them with a fitting answer using a new approach that employs a scientific method. Pujya Dadashri has clarified this mystery. He says that all conduct and behavior is a result of past life causes. It is an effect. Bhaav is a new term that denotes deep inner intent, which is not readily apparent. This bhaav is a cause. No one can bring about any changes in the

result. If the cause changes, the result will change. In order to change causes, one must make changes in the bhaav. To change this bhaav, Dadashri has taught us these nine Kalams. Pujya Dadashri has extracted the essence of the all scriptures and presented it to us, in the form of these Nine Kalams. These nine kalams are the keys to bring about a change in the bhaav at the fundamental level. Extensive study of scriptures will not bring about such changes in bhaav. Thousands of people have benefited from the simple message of these kalams. New internal causes are completely changed and in addition one attains inner peace in this life. One stops seeing faults in others. The main goal becomes the pursuit of eternal peace.

To become filled with the special powers that are presently lacking within one, all you have to do is keep asking for strength from the God within. The results come forth naturally.

Pujya Dadashri says that “All my life I have followed these nine kalams and that is my real wealth. I now share it with you. They are for the salvation of the world. These kalams have become a constant part of my inner life for the past forty years. Many seekers believe that they know everything there is to know about these nine kalams. They would say, ‘I am living my life like that’. But if you were to ask him, ‘Do you ever hurt anyone?’ The people around him would say yes. This means that they really do not know the truth of the matter. Furthermore, merely knowing cannot be of help to them. Here, whatever the Gnani Purush has achieved in life, his experience-linked-speech becomes the medium through which results can be acquired. The key bhaavs must be designed by the Gnani Purush. Only then meaningful results will come forth. These nine kalams recited with a prayerful attitude will wash away all negativity in your life. The path to liberation will become easy.
Dr. Niruben Amin

NOTE ABOUT THIS TRANSLATION

Ambalal M. Patel , Gnani Purush, also commonly known as Dadashri or Dada always used to say that it is not possible to exactly translate his satsang about the Science of Self-realization and the art of worldly interaction in English. Some of the depth of meaning would be lost. He stressed the importance of learning Gujarati to understand all his teachings exactly.

Dadashri did grant his blessings to convey his teachings to the world through translations in English and other languages.

This is an humble attempt to present to the world the essence of the teachings of The Gnani Purush Dadashri. A lot of care has been taken to preserve the tone and message of the satsang. This is not a literal translation of his words. Many persons have worked diligently for this work and we thank them all.

This is an elementary introduction to the vast treasure of his teachings. Please note that any errors encountered in the translation are entirely those of the translators.

Introduction of The Gnani

On a June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, contractor by profession, was sitting on a bench of a busy platform number three at Surat train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this his ego melted totally and completely. From that time onwards he became completely detached from all thoughts, speech and acts of Ambalal and he became a living instrument of The Lord for salvation of the world through the path of knowledge. He called this Lord, Dada Bhagwan. ' , This Lord is fully manifest within me,' he told, to all he met. Furthermore he added that, ' the same Lord, Dada Bhagwan exists in all living beings. The difference between you and me is that in me, The Lord has expressed fully in me and in you he is yet to manifest. ' Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered. Thus nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali a suburb of the city of Baroda and raised in Bhadran, Central Gujarat. Although a contractor by profession, and married to Hiraba, his life at home and with the world was exemplary prior to his Self Realisation. After becoming Self realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi) his body became a public charitable trust.

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

His words became the foundation for the new direct step less path to realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi) he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. He called it Akram Vignan (Step less Science, elevator path). Akram means without steps and kram means to rise step by step. Akram means lift or elevator path. Kram here means orderly, step by step spiritual progress. Akram is now recognized as a direct shortcut to the bliss of the Self. A shortcut.

Who is Dada Bhagwan?

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

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

**Current link for attaining the knowledge of
Self realization (Atmagnan)**

‘I am personally going to impart siddhis(special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, won't they?’

~ **Dadashri**

Param Pujya Dadashri used to go from town to town and country to country to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all who came to see him. In his final days in fall of 1987, he graced Dr. Niruben Amin, and gave her the siddhis to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988. Dr. Niruben continues his Work, traveling within India to cities and villages; and abroad in the USA, Canada, UK and Africa. She is Dadashri's representative of Akram Vignan. She has been instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self Realization for modern times. Thousands of spiritual seekers have taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now, while living their daily life.

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

THE ESSENCE OF ALL RELIGION

NINE CARDINAL SENTENCES

ALL OBSTACLES IN DAILY LIFE ARE OVERCOME

I am giving you this booklet to read. Please read it.

Questioner: Yes, I will.

Dadashri: This is a medicine to remove all obstacles in life. It is in the form of nine *kalams* (*dikshavakya* a sentence which liberates. Precise orderly writing that leads to total freedom from all obstacles of worldly life). This medicine is just to be taken in the form of reading. You do not have to do anything. This medicine will work if it is taken. Continue your current religious practices. These *kalams* are in the form of nine *bhavna* (deep inner intent).

Please read these nine *kalams*.

Questioner: Nine *kalams*....

NAV KALAMO

NINE PRICELESS *DIKSHAVAKYAS*, THE ESSENCE OF ALL SCRIPTURES AND RELIGIONS

1. *Hae Dada Bhagwan! Mune koi pan deh-dhari jivatma no kinchit matra pan aham Na dubhai, Na dubhavai, ke dubhava pratye Na anumodai, evi param Shakti aapo.*

Mane koi deh-dhari jivatma no kinchit matra pan ahum Na dubhai evi syaad-vaad Vani, syaad-vaad vartan ane syaad-vaad manan karvani param Shakti aapo.

Dearest Dada Bhagwan! Give me the infinite inner strength not to hurt, cause someone to hurt, nor provoke anyone to hurt the ego of any living being, even to the slightest extent.

Give me the infinite strength not to hurt the ego of any living being and to conduct my speech, thoughts and action in a manner that is accepted by all.

2. *Hae Dada Bhagwan! Mane koi pan dharma nu kinchit matra pan praman no dubhai, Na dubhava, ke dubhava pratye no anumodai, evi param Shakti aapo.*

Mune koi pan dharma nu, kinchit matra pan praman na dubhai, evi syaad-vaad vani, syaad-vaad vartan ane syaad-vaad mannan karvaani param shakti aapo.

Dearest Dada Bhagwan! Give me the infinite inner strength not to hurt, nor cause someone to hurt, nor provoke anyone to hurt even to the slightest extent, the foundation of any religion.

Give me the infinite strength not to hurt, even to the slightest extent, the foundation of any religion and that I conduct my speech, thoughts and action in a manner that is accepted by all.

3. *Hae Dada Bhagwan! Mane koi pan deh-dhari oopdeshak, sadhu, sadhvi, aacharya no, avarnavaad, apraadh, avinay na karvaani param shakti aapo.*

Dearest Dada Bhagwan! Give me the infinite inner strength not to criticize, offend or insult any living monk, nun, preacher or religious head.

4. *Hae Dada Bhagwan! Mane koi pan deh-dhari jivatma pratye, kinchit matra pan abhaav, tiraskaar, kyaareya pan na karaaya, na karavaay, ke karta pratye na anumodai evi param shakti aapo.*

Dearest Dada Bhagwan! Give me the infinite inner strength not to; nor cause someone to; nor to provoke anyone to dislike or hate any living being, even to the slightest extent.

5. *Hae Dada Bhagwan! Mane koi pan deh- dhari jivatma saathe kyaareya pan katthor bhaasha, tunteeli bhaasha na bolai, na bolavai, ke bolva pratye na anumodai evi param shakti aapo.*

Koi katthor bhaasha, tunteeli bhaasha bole, to mane mrudu-rujhu bhaasha bolvaani shakti aapo.

Dearest Dada Bhagwan! Give me the infinite inner strength not to speak, nor cause someone to speak, nor provoke anyone to speak any harsh or hurtful language towards any living being, even to the slightest extent.

If someone speaks in a harsh and hurtful language, please give me the strength to speak softly and kindly in reply.

6. *Hae Dada Bhagwan! Mane koi pan deh-dhaari jivatma pratye streeh, purush, agur napunsak, gummeh te ling-dhari hoi, toh tenah sambhandi kinchit matra pan vishay-vikaar sambhandi dosho, iccha-o, chesta-o, ke vichaar sambhandhi dosho na karai, na karvai, ke karta pratye na anumodai, evi param shakti aapo. Man nirantar nirvikaar rahevaani param shakti aapo.*

Dearest Dada Bhagwan! Give me the infinite inner strength not to have, nor cause someone to have, nor provoke anyone to have any sexual desires, feelings or gestures towards any living being, be it male, female or of neutral gender. Give me the supreme strength to be free of sexual desires, forever.

7. *Hae Dada Bhagwan! Mane koi pan rus ma lubdha-panoo Na karai evi param shakti aapo. samrusi khoraak levai, evi param shakti aapo.*

Dearest Dada Bhagwan! Give me the infinite inner strength to control my excessive temptation towards food. Give me the strength to take well-balanced and wholesome food.

8. *Hae Dada Bhagwan! Mane koi pan deh-dhari jivaatma no; pratyaksh agar paroksh, jeevant agar mrutyu paamelano, koi no, kinchit matra pan avarnavaad, apraadh, avinay Na karai, na karaavai, ke karta prayte na anumodai, evi param shakti aapo.*

Dearest Dada Bhagwan! Give me the infinite inner strength not to, nor cause anyone to, nor provoke anyone to, criticize, offend or insult any being; be he or she present, or not present, living or dead.

9. *Hae Dada Bhagwan! Mune jagat kalyaan karvaanu nimit banvaani param shakti aapo, shakti aapo, shakti aapo.*

Dearest Dada Bhagwan! Give me the infinite inner strength to become an instrument in the path of Self-Realization for the world.

These nine kalams should be read three times a day.

Ask the above from *Dada Bhagwan* (The Lord within you). This should not slip into a daily routine of recital. These sentences should come from your heart. Experience these *bhavna* with alert awareness from within.

These nine sentences encompass the essence of all the scriptures of the world.

EGO IS NOT TO BE HURT...

Questioner: Please explain the meaning of the first *kalam*.

Hae Dada Bhagwan! Mune koi pan deh-dhari jivatma no kinchit matra pan aham Na dubhai, Na dubhavai, ke dubhava pratye Na anumodai, evi param Shakti aapo.

Mane koi deh-dhari jivatma no kinchit matra pan ahum Na dubhai evi syaad-vaad Vani, syaad-vaad vartan ane syaad-vaad manan karvani param Shakti aapo.

Dearest Dada Bhagwan! Give me the infinite inner strength not to hurt, cause someone to hurt, nor provoke anyone to hurt the ego of any living being, even to the slightest extent.

Give me the infinite strength not to hurt the ego of any living being and to conduct my speech, thoughts and action in a manner that is accepted by all.

Dadashri: We ask for *syaadvaad* (universally accepted, accepted from all view points) *vaani* (speech), so that no one's ego is hurt. This kind of speech will come through you gradually. This current speech of mine, is the result of previous *bhaavna* (invocation of deepest feelings with awareness).

Questioner: By asking not to hurt anyone's ego, does it not mean that we are supporting that individual's ego?

Dadashri: No, you are not supporting any ego. Rather, no one's ego should be hurt. I am not telling you to protect the ego of others. They are naturally protected. Do not become an instrument in hurting their ego. All you have to have is a deep desire not to cause even the slightest hurt to any living being. Make sure you do not hurt their ego.

Questioner: In daily business, it is difficult to avoid hurting the ego of some individuals, however much we try.

Dadashri: That is not called hurting someone's ego. Ego is hurt for instance when you tell someone, " Shut up and sit down." You should not hurt someone's ego in this manner. And as far as your business is concerned, when you say that you hurt someone's ego, it is really not the ego that is hurt. It is the mind which is hurt.

Questioner: Ego is not a good thing, is it? Then what is wrong in hurting it?

Dadashri: You should not hurt his ego because he believes that he is the ego. He is everything he does. Whatever he does, he believes he is doing it. That is why you cannot hurt it. That is why even at home you should not scold anyone. You should make sure that nobody's ego is hurt. When a person's ego is hurt, he becomes estranged and will not come close to you again. You should not demean someone by calling him

useless. Yes, you may scold him, as long as you do not hurt his ego. It is fine if he gets hit on the head, as long as his ego is not hurt.

You should not have contempt for anyone, even for a laborer. Contempt hurts ego. If you do not need his services, then tell him gently, 'Brother, I do not need you.' If necessary, settle the matter by giving him some money. You may recover the money but you should not hurt his ego. Otherwise he will harbor revenge against you. This will hinder your salvation.

This is a very subtle point. If you hurt someone's ego, then you have to ask for inner strength (in accordance with this *kalam*) from the Lord within. The opinion you had previously, of hurting someone's ego, has now changed. You are not held responsible for your actions. Your actions are contrary to your intent or *bhaav* of not hurting anyone. The actions are a result, not under your control.

Questioner: What is meant by, being separated from one's opinion?

Dadashri: 'Dada Bhagwan', the Lord within now knows that you no longer have intentions of hurting anyone's ego. It still happens. In contrast, the people in the world hurt others and are in agreement with their actions. Through the *bhavna* of this *kalam*, your opinion is separated from our actions. Therefore, you are free from any future negative consequences.

You do not have to do anything. All you have to do is ask for the strength. The result of this *bhavna* will come in time.

Questioner: Asking for strength from within is fine. But what must be done to ensure that we do not hurt anyone's ego?

Dadashri: No, nothing needs to be done. All you have to do is to read the *kalam*. There is nothing else you have to do. Your action of hurting the other person's ego is an effect (result, fruit, discharge) of causes (charge, seeds) sowed in your past life. The result cannot be changed. The cause can be changed with awareness. The change of opinion changes the cause. That is why your responsibility ends if you recite this *kalam*.

Questioner: And this should be said sincerely.

Dadashri: All this has to be done sincerely. Whoever says the *kalam* is doing so with sincerity. His opinion has been separated. This is the highest science.

You don't have to do any of it, but simply recite the nine *kalams*. Just ask for strength: 'Dada Bhagwan, give me strength. All I want is strength.' You will receive this strength and your responsibility will end.

The entire world teaches you, 'Don't do this, don't do that!' You would say this to the world, "It is not my intention to hurt others, but I end up hurting them any way.

Therefore your teaching does not work for me.” This approach fails to improve the present or the future. This bhavna of the nine kalams works for improvement of the present and the future.

BHAAV PRATIKRAMAN

Questioner: Whenever the other person’s ego is hurt, at that time I realize that it is my own ego that has spoken.

Dadashri: No, there is no need to come to that conclusion. What does our internal awareness tell us? Our path to salvation is a path of introspection. Inner awareness should remain constantly. Pratikraman should be done immediately when someone's ego is hurt. I also do pratikraman whenever, I hurt someone’s ego.

So, in the morning the first thing you should say is, 'I do not want to hurt any living being to the slightest extent through my mind, speech or action'. Repeat this five times before leaving home and then if someone gets hurt by you unintentionally, do *pratikraman* for it, as soon as possible.

What is *Pratikraman*? It is like washing off a stain the moment it occurs. After that there is no problem. Who does not do *pratikraman*? The one who is not aware of cause and effect, and karma. Those who have received Gnan (knowledge of the Self), do shoot-on-sight pratikraman. The followers of the twenty-four tirthankaras did exactly the same. Today people cannot do that and so God (Lord Mahavir) has laid down these raishi (at night)-*devshi* (in the morning), *pakshik* (every 15 days) and *samvatsari* (yearly) *pratikraman* during *pariyushan* (yearly event of intense introspection amongst Jains).

SYAAD-VAAD VANI, VARTAN, MANNAN...

[Speech, action and thoughts accepted by all]

Questioner: Now can you explain what is meant by ‘Give me the strength not to hurt any one’s ego by, *syaadvaad vani, syaadvaad vartan and syaadvaad mannan?*’

Dadashri: Syaadvaad means to know the viewpoint, of the other person. We should know the viewpoint of the person who is talking.

Questioner: Does *syaadvaad* mean to understand other’s viewpoint?

Dadashri: Understanding the other person’s viewpoint and interacting with him appropriately is called *syaadvaad*. You should interact with him in such a way that it does

not hurt his viewpoint. Even when you talk to a thief, you should not hurt his viewpoint. That is *syaadvaad*.

What I say is accepted by all regardless of their religious beliefs. This is because their viewpoint is not hurt.

Questioner: If there is a thief amongst us and we tell him that it is wrong to steal, he would be hurt, wouldn't he?

Dadashri: No, you should not say that. You may say, ' These are the consequences of stealing, do as you see fit.' You can say that much. *Syaadvaad* words will not hurt his ego, and he will listen. Otherwise he would not bother to listen to you and your words will be wasted. Your efforts will be in vain. He may harbor revenge against you.

People say that it is wrong to steal, but a thief may believe that stealing is his profession. If someone were to bring a thief to me I would put my arm on his shoulder and in privacy ask him, ' Do you enjoy this business of stealing? Do you like it?' He would at ease with me and is not afraid of me. He will be honest with me. It is because of fear that a person lies. Then I would ask him, 'Do you know the potential consequences of your actions?'

I never look at him as a thief. If I had such an opinion then it would have an effect on him. Everyone thinks that he is doing his duty. *Syaadvaad vani* does not hurt anyone. *Syaadvaad vani* is perfect. Every person has a different *prakruti* (inherent nature, characteristic tendencies), and *syaadvaad vani* does not hurt anyone's *prakruti*.

Questioner: What is *syaadvaad mannan*?

Dadashri: *Syaadvaad mannan* means that no one's religious foundation should be hurt through your thoughts. What I say applies to your actions and your thoughts. Both your words and your thoughts should be free from any intention to hurt. Thoughts do reach the other person. You can tell this by looking at the disgruntled facial express of a person around you to whom you have not even uttered a word.

Questioner: Do we have to do pratikraman whenever we have a bad thought about someone?

Dadashri: Yes, the other person's mind is affected. But when you do pratikraman, his mind and attitude towards you will improve. You must not think negative about anyone. Everyone should take care of his own self. That is all. There is nothing else to fret about.

NOT TO HURT THE FOUNDATION OF ANY RELIGION.....

Questioner: "*Hae Dada Bhagwan! Mane koi pan dharmanu kinchit matra pan praman na dubhai; na dubhavai, ke dubhava pratye na anumodai evi param shakti aapo.*"

Mane koi pan dharmanu, kinchit matra pan praman na dubhai, evi syaadvaad vani, syaadvaad vartan ane syaadvaad mannan karvani param shakti aapo."

[Dearest Dada Bhagwan! Give me the infinite inner strength not to hurt, nor cause someone to hurt, nor provoke anyone into hurting, even to the slightest extent, the foundation of any religion.

Give me the infinite inner strength not to hurt even to the slightest extent the foundation of any religion and that I conduct my speech, thoughts and actions in a manner that is accepted by all.

Dadashri: You should not hurt the foundation of anyone's religion. You should not feel that his religion is wrong. 'One' as a number counts, does it not?

Questioner: Yes.

Dadashri: Then, 'two' also a number, is it not?

Questioner: Yes, it is.

Dadashri: Do you know what those who are at "100", say? They say, "Our religion is right, yours is wrong." You should not say this. All are correct. "1", is correct according to the level of "1"; "2", is correct according to the level of "2". All are correct according to their level. That which accepts all levels is *syaadvaad*. To accept a thing in its totality as it is, is *syaadvaad*. To reject parts of it is wrong. The one who is at 360 degrees sees everyone as correct at their own degrees.

So we cannot say that Islam is wrong. Every religion is correct. We cannot tell anyone that his religion is wrong. How can we tell someone who eats meat that he is wrong? He will say that his religion allows eating meat. Therefore we cannot say 'no'. That is his belief and his conviction. We cannot hurt anyone's belief. But if our own people eat meat, we should tell him, 'My dear, this is not a good thing.' We cannot object if they still want to go ahead and do it. We should explain to them that this is not going to help them.

Syaadvaad means not hurting the foundation of any religion. Whatever portion of it is true, call it true and whatever portion of it is false, call it false. That is called not hurting the foundation. One should not hurt the foundation of Christianity or Islam or any religion, because they are all contained within 360 degrees. Real is the center and all these are relative views. For the one who is in the center all the relative views are correct.

This is *syaadvaad* path. Every religion has to be accepted. We have to accept slaps from the other person because no one is at fault. If you see someone's fault, it is your own fault. Our intellect makes us see fault in others.

AVARNAVAAD, APARAADH, AVINAY

(to criticize, offend, insult)

Questioner: Can you explain the exact meaning of the word *avarnavaad* in: *Hae Dada Bhagwan! Mane koi pan dehdhari, oopdeshak, sadhu, sadhvi, acharya no, avarnavaad, aparaadh, avinay na karvaani param shakti aapo.*

[Dearest Dada Bhagwan! Give me the infinite inner strength not to criticize, offend, or insult any living monk, nun, preacher or religious head.]

Dadashri: *Avarnavaad* means not tell it like it is. To paint a wrong picture about anyone is *avarnavaad*. For example, everyone has good and bad qualities. To talk only about the bad qualities, and not give credit for the good qualities is *avarnavaad*. You should say, 'He lacks in this manner, but in that manner he is very good!' *Varnavaad* is to say something as it is, and *avarnavaad* is to say things contrary to the facts.

To say anything negative about a Self-realized person is the most extreme form of *avarnavaad*. This has grave consequences.

Questioner: Does this include the monk, nun and the preacher?

Dadashri: Yes, all those. It doesn't matter if they are on the right path or not, whether they are realized or not, it is not for you to see. After all, are they not followers of Lord Mahavir? Whatever they may be doing, they are doing it in His name. Therefore we cannot speak falsely about them.

Questioner: What is the difference between *avarnavaad* and *viradhana*?

Dadashri: *Viradhana* takes you to lower *gatis*, (lower life forms), whereas with *avarnavaad*, there will be no consequences if *pratikraman* is done afterwards. So if you do *pratikraman* after having done *avarnavaad*, everything becomes clear again.

Questioner: Please explain *avinaya* and *viradhana*.

Dadashri: *Avinaya* is not considered *viradhana*. *Avinaya* is an attitude of 'I have nothing to do with it, it does not concern me.'

Whereas in *viradhana* you are saying contrary to the facts. For example, about an honest man, you say, "He is dishonest." Therefore you have deliberately defamed him.

If you speak in this manner about ordinary people, it is called *ninda* (slander), but it is considered extreme *viradhana* when you talk this way about 'higher' or *antarmukhi* (spiritually elevated) people. It is very risky. It is a grave mistake.

Questioner: What is *aparaadh*?

Dadashri: The one who does *aradhana* rises and the one who does *viradhana* falls. But the one who is doing *aparaadh* suffers from both sides. The person with *aparaadh* does not progress himself, nor does he let anyone else progress. Such a person would be called *apraadhi*.

Questioner: Even in *viradhana* one would not let anybody else make progress, right?

Dadashri: But comparatively, the person with *viradhana* is better. If someone were to show him the right direction, he would turn around. But an *apraadhi* will neither turn around nor advance.

Questioner: But is there a chance for the one with *viradhana* to turn around?

Dadashri: Yes, there is a chance for turning around.

Questioner: Is there a chance for turning around for the *aparaadhi*?

Dadashri: He neither turns around nor does he make any progress. He has no rank. He does not move forward, nor does he move backwards. Whenever you see him, he is still there, at the same stage. That is called *aparaadhi*.

Questioner: What is the definition of *aparaadha*?

Dadashri: *Viradhana* occurs without awareness and *aparaadha* occurs with full intent and awareness.

Questioner: How can that happen, Dada?

Dadashri: In some circumstances the one who knows that *viradhana* is wrong still ends up doing so because of heavy egoism on his part and a total unwillingness to let go. Such a person is committing *aparaadh*. The one who does *viradhana* can be liberated, while the one that does *aparaadha* will not. A person with a big ego will end up doing *aparaadha*.

That is why we must talk to ourselves, 'Listen here you! You are crazy. You are unnecessarily walking around with conceit. People don't realize it but I know what kind of a person you are!' We have to come up with some kind of a solution.

These situations in life where we interact with other human beings are the result of an account of additions and subtractions of past life. We cannot change them. When we hurt others, we are multiplying the accounts. Therefore, appropriate divisions of these multiplications have to be done through the correct understanding of these *kalam*s. This will ultimately result in a zero balance in your account.

Questioner: Where does *ninda* (slander, backbiting) fall in this?

Dadashri: *Ninda* (slander, backbiting) comes under *viradhana*. But with *pratikraman* its results can be negated. It is like *avarnavaad*. That is why I tell you not to slander anyone. People still talk behind others' backs. This must never be done. This whole atmosphere is full of *parmanus* (subatomic particles) and these vibrations reach the person who is the subject of slander. It is very dangerous to speak even a single reckless word about others. If you must say something, say something nice. Praise people but do not disgrace them.

So do not slander anyone. It is okay if you cannot praise them, but do not slander them. What do you gain from this? There is tremendous loss in it. The greatest loss in this world is through slander. Therefore there should be no reason to slander anyone.

Here there is no such thing as slander. We are merely having a discussion about what is right and wrong! God says know that wrong is wrong and the good as good. In knowing the wrong, do not have even the slightest abhorrence and in knowing the good, do not have the slightest attachment. If you don't see the wrong as wrong then you will not see the good as good. This needs to be understood exactly from a Gnani.

AVOID DISLIKE AND CONTEMPT

Questioner: *Hae Dada Bhagwan! Mane koi pan deh-dhari jivatma praty, kinchit matra pan abhaav, tiraskar, kyaareya pan na karaaya, na karavaaya, ke karta praty na anomodai evi param shakti aapo.*

[Dearest Dada Bhagwan! Give me the infinite inner strength not to, nor cause anyone to, nor provoke anyone to dislike or hate any living being, even to the slightest extent.]

Dadashri: Yes, that is true. When you are sitting in your office and someone walks in, you may feel *abhaav*, a sense of dislike or *tiraskaar*, contempt for that person. Later you must think about it and feel regret that it should not be this way.

With any kind of contempt one can never be free. Contempt towards anyone results in him harboring revenge towards you. Even if the *tiraskaar* is towards an inanimate object you will not be free. The slightest contempt for anyone is harmful. As long as you have *tiraskar* for anyone, you cannot become a *vitrag*. (The stage of final liberation where there is no raag or dwesh).

AVOID UNPLEASANT AND HURTFUL SPEECH

Questioner: *Hae Dada Bhagwan! Mane koi pan deh dhari jivatma saathe kyaareya pan katthor bhaasha, tunteeli bhaasha na bolai, na bolavai, ke bolava pratye na anumodai evi param shakti aapo.*

Koi katthor bhaasha, tunteeli bhaasha bole to mane mrudu-rujhu bhaasha bolvaani shakti aapo.

[Dearest Dada Bhagwan! Give me the infinite inner strength not to speak, nor cause someone to speak, nor provoke anyone to speak any harsh or hurtful language towards any living beings, even to the slightest extent.

If someone speaks in harsh and hurtful language, please give me the strength to speak softly and kindly in reply.]

Dadashri: You should not speak harshly. If someone is hurt by your words, you should tell him, 'Brother, I made a mistake. I am very sorry.' If it is not possible to tell him directly, then internally you must repent for having said such things.

Questioner: And we should remind ourselves repeatedly not to utter hurtful speech.

Dadashri: Yes, you should think this over and also repent for it. It will only stop through your repentance. It does not cease through words.

Questioner: What is *mrudu-rujhu bhaasha*?

Dadashri: *Rujhu* means simple and *mrudu* means humble. When the words are spoken with utmost humility it is called *mrudu*. So you should speak simply and humbly and ask for the strength to do so. If you keep doing that, you will get the strength. If your son is hurt by your harsh language you have to repent, and also tell him, 'I am sorry. I will not say such things again.' This is the only way to improve the speech and 'this' is the only college.

Questioner: So what is the difference in *katthor*; *tunteeli* language and *mrudu*; *rujhu* language?

Dadashri: Some people use harsh language: 'You are worthless, you are wicked, you are a thief.' They utter words that we have never heard before! With *katthor* speech the words are so harsh that upon hearing them, even our heart stops. *Katthor* speech is never agreeable. *Katthor* speech is egotistical.

And what is *tunteeli* speech? I will give you an example. If someone says, 'See how exquisite my cooking is, while she(the other woman) doesn't even know how to cook.' These words convey rivalry and obstinacy. *Tunteeli* speech is extremely bad.

One should not use *katthor* and *tunteeli* (harsh and hurtful) speech. All faults through speech are covered by these two words. So in your spare time you should keep

asking "Dada Bhagwan" for strength to speak *shuddha* (pure), *syaadvaad* (accepted by all, not hurting the ego of anyone), and *mrudu-rujhu* (simple and humble) speech.

FREEDOM FROM SEXUAL IMPULSES

Questioner: *Hae Dada Bhagwan! Mane koi pan deh-dhaari jivatma pratye streeh, purush, agar napunsak, gumeh te lingdhari hoi, toh tenah sambandhi kinchit matra pan vishay-vikaar sambandhi dosho, icchao, chestao ke vichaar sambandhi dosho na karai, na karavai, ke karta pratye na anumodai evi param shakti aapo. Mane nirantar nirvikar rehvani param shakti aapo.*

[Dearest Dada Bhagwan! Give me the infinite inner strength not to have, nor cause to have, nor provoke someone to have any sexual desires, feelings or gestures towards any living being be it male, female or of neutral gender. Give me the supreme strength to be free of sexual desires, forever.]

Dadashri: As soon as you see someone who incites passion and lust in you, you have to tell your self: "This is not right. You are a man of noble qualities, and therefore it does not befit you. Just as you have a sister, she is also a sister to someone. If someone saw your sister with lust, it would hurt you. Similarly it will hurt someone else. As soon as you are tempted, you should repent.

Questioner: What does *chesta* mean?

Dadashri: All bodily activities which anyone can see or photograph is *chesta*, e.g. laughing, flirting, touching, and winking.

Questioner: So when you joke about someone and make fun of him or her, would that be considered *chesta*?

Dadashri: There are many different kinds of *chesta*.

Questioner: What are the *chesta* related to sex?

Dadashri: All activities of the the body that pertain to things of a sexual nature, which can be seen or photographed, are *chestas*. Sexual desires and thoughts are not *chesta*. There are times when thoughts occur and the chestas do not occur. *Vichaar sambhandhi dosho* are thoughts related to sex. These are faults.

'*Mane nirantar nirvikar rehvani shakti aapo*', ('Give me the strength to remain free from all sexual impulses for ever'), this is all you have to ask from "Dada". "Dada" is the ultimate giver of blessings and grace.

SPIRITUALLY BALANCED DIET

Questioner: *Hae Dada Bhagwan! Mane koi pan ras ma lubdhapanoo na karai evi shakti aapo. Samrassi khoraak levai evi param shakti aapo.*

[Dearest Dada Bhagwan! Give me the infinite inner strength to control my excessive temptation towards food. Give me the strength to take well-balanced and wholesome food.]

Dadashri: When you sit down to eat and you only like certain vegetable dishes, for example only those made with tomatoes, and you keep thinking about it later, it is called *lubdhapanoo*. There is nothing wrong with eating tomatoes, but thoughts about tomatoes should not occur again, otherwise all our energies are drained in *lubdhapanoo*. So what you have to say is, 'Whatever is served, will be accepted by me.' There should not be *lubdhapanoo* of any kind. Eat whatever is served on your plate, quietly. You have to accept whatever comes to you on your plate. You should not be thinking about any other things.

Questioner: Then what is *samrassi*?

Dadashri: *Samrassi* means you have to eat everything; the sweet bread, lentil soup, rice, vegetables etc. and not just stuff yourself with one thing, like just eating the sweet bread alone.

Some people stop eating sweets. These sweets will place a claim against them: 'What have you got against me?' The crime is committed by one entity, but another gets punished. You cannot succumb to your tongue (taste buds). The blame lies with ignorance.

Questioner: But what is a *samrassi* meal? How can the same amount of *Bhaav* go into it?

Dadashri: In your caste, when they cook anything, they will cook whatever is *samrassi* for the caste, but if you serve that to somebody from another caste they will not consider it *samrassi*. Perhaps your own caste eats fewer chilli peppers than the other caste does. A *samrassi* meal means that it is different for each caste. *Samrassi* means tasty food. It means that no one ingredient dominates. All the ingredients are proportional and within normal limits. Just drinking a glass of milk is not a *samrassi* meal. It is *samrassi* when you enjoy all the six different types of tastes together. If you cannot endure bitter taste, then substitute this taste with vegetables like *karela* (bitter gourd), *kankoda* (green vegetable in gourd family) etc or the leafy greens of fenugreek seeds (all these have some degree of bitterness in them). You have to eat something that is bitter. Lots of diseases arise as a result of not eating anything bitter. Then in the end you have to end up taking quinine (very bitter medicine to combat malaria). Because there is a lack of the bitter taste in our diet, we have problems. All the six tastes must be included.

Questioner: Is it for the balance of various tastes that we ask, 'Dada Bhagwan! Give me strength to eat a samrassi meal.'

Dadashri: Yes, you have to ask for the strength. What is your *bhaavna*? Your *bhaavna* to take *samrassi* meal is your *purusharth* (effort with awareness, independent will) and when I give you the strength your *purusharth* becomes stronger.

Questioner: Is it true that there should not be any *lubdhapanoo* in the taste?

Dadashri: Yes, you should not feel that you do not like anything other than things that are sour in taste. Many people will say that they do not like sweet things at all and that they only like foods that are spicy. This all is not called *samrassi*. *Samrassi* means that every taste is acceptable. Perhaps a particular taste may be taken to a lesser degree, but everything should be acceptable.

Questioner: Is there any connection between *Gnan* and *samrassi* meals? For the awareness in *Gnan*, should we avoid meals that are not *samrassi*?

Dadashri: As far as *samrassi* meals are concerned, for the *mahatmas* (title for those who have received the knowledge of the Self) every thing is *vyavasthit* (scientific circumstantial evidence) so there should not be any fuss over what is served. This *kalam* is for the benefit of people at large. Our *mahatmas*, however, should at least think about taking as much *samrassi* meals as is possible.

PRAKRUTI : MULTIPLICATION - DIVISION

Questioner: Does this *prakruti* (the non-self, all that is within the body except *Atma*) have to have *samrassi* food?

Dadashri: What is *prakruti*? *Prakruti* ceases to be when 'that which was multiplied by thirteen is divided by thirteen.' Now what happens when you divide seventeen by thirteen? There will be a remainder. Therefore, I suggest a different kind of division.

Questioner: So that which was multiplied by thirteen needs to be divided by thirteen....?

Dadashri: If you do that, only then there will be no remainder.

Questioner: Give us an example.

Dadashri: *Prakruti* is the result of the *bhaavs* you did previously. These *bhaavs* were based on whatever you ate at that time. You multiplied those *bhaavs* with thirteen. Now you want to get rid of them so you have to divide them by thirteen. After this if you

do not allow new *bhaavs* to occur, then your account will be closed. Because there are no new wishes, your account closes. This account has to be sealed.

PRAKRUTI NEARING ZERO

Questioner: You have given us the Gnan of pure Self. Do we have to recite these nine *kalams* to settle previous accounts of the *prakruti*?

Dadashri: It will help. Divide with whatever you had multiplied in your previous life. Some doctors tell me, 'You have to eat this.' I replied, ' Doctor, please give these instructions to your other patients. My multiplication is of a different kind.' How can it work if he gives me the wrong figure to divide with?

Questioner: So first, we must get rid of whatever is in the *prakruti*.

Dadashri: Yes, you must get rid of it.

I tell Niruben (Dada's disciple), 'If it is all right with you, I would like to eat a little *sopari* (beetle nut).' While eating *sopari* I say that it is a medicine that will cause coughing. Many times she will say no, so then I will not touch it. And at times, she will say have a little, so then I will eat it, and suffer cough. I do not eat *sopari* if I have cough. I do not have any kind of a habit. One can only eat when there is a previous account of eating *sopari*.

This is our Akram Vignan. Everything occurs because of the habits that were formed in the past life. Then after asking for strength, even if you end up not eating *samrassi* food, it is all right. Through the *bhavna* of this *kalam* your past accounts are settled.

Questioner: Dada, you have said: 'Prakruti should be divided by prakruti, and if you multiply it will increase.' Please explain this.

Dadashri: Repeated invocation of these *kalams* result in divisions which lead to dissolution of *prakruti*. If you do not do this the sapling of the current *prakruti* will grow into a big tree. As you keep saying these *kalams*, a division is taking place. With your invocation, whatever multiplication of the *prakruti* that had taken place will be neutralized. Therefore all facets of the non-self, *prakruti* will divide and all facets, qualities of the Self will multiply. Keep saying these nine *kalams* day and night, whenever you have time. I leave you with the remedy and have explained everything to you. It is now up to you.

PRESENT, DISTANT, LIVING OR DEAD

Pratyaksh, Paroksh, Jeevant-Mrutyu Paamelano....

Questioner: *Hae Dada Bhagwan! Mane koi pan deh-dhari jivaatma no, pratyaksh agar paroksh, jeevant agar mrutyu paamelano, koi no kinchit matra pan avarnavaad, apraadh, avinay na karai, na karavai, ke karta praty na anumodai evi param shakti aapo.*

[Dearest Dada Bhagwan! Give me the infinite inner strength not to, nor cause anyone to, nor provoke anyone to criticize, offend or insult any being; present or not present, living or dead.]

Dadashri: *Avarnavaad* is to destroy someone's good reputation through slander. If you speak negatively about someone who is renowned and respectable, it is *avarnavaad*.

Questioner: Whenever we ask for forgiveness from those who have died, does our message reach them?

Dadashri: It is not necessary for the message to reach him. You incur a tremendous *dosh* (faults for which repayments have to be made in the next life) when you curse a person who is no longer living. This *kalam* is addressing this point exactly. That is why I am telling you not to commit such faults. Even if a person did evil things during his lifetime we should not speak negatively about him.

Even now we must not say anything negative about *Raavan* (opponent of Lord Rama in Ramayana) because he is still *dehdhari* (in physical form) living elsewhere, and when you talk about him, it will reach him. If you slander him, it does reach him.

If people are talking negatively about a dead relative of yours, you must not get involved. If you do become involved in it, you must repent and tell yourself not to do so again. There is a grave danger in talking about the dead. Our people never seem to leave the dead alone.

Committing slander in this life is the result of wrong opinions in previous life. These *kalam*s prevent future life bondage. For example, if you are addicted to smoking, while smoking you should say, 'Give me strength not to smoke, nor cause others to smoke and not to instigate others to smoke.' In this manner you will be able to free yourself. The nature of the body is to lead you astray. So you have to have these *bhaavnas*.

TOWARDS SALVATION OF THE WORLD

Questioner: *Hae Dada Bhagwan! Mane jagat kalyan karvaanu nimit banvaani param shakti aapo, shakti aapo, shakti aapo.*

[Dearest Dada Bhagwan! Give me then infinite inner strength to become an instrument for the world in the path of Self- Realization.]

Questioner: How does this *bhaavna* for the salvation of the world work?

Dadashri: The words that you utter will be such that the other person's work will be done.

Questioner: Are you talking about relative material benefits or real benefits that lead to liberation?

Dadashri: No, not for the body. We should only be concerned about that which takes us towards Self-realization. Thereafter, with the aid of the Real, progress will happen in the relative realm. You have to develop a *bhaavna* for doing *jagat kalyan* (salvation of the world). You should not say it just for the sake of saying it. You have to have the *bhaavna*. People just merely say these words as if they are reciting *slokas* (holy chants).

Questioner: Instead of sitting idle, wouldn't it be highly beneficial to do these *bhaavnas*?

Dadashri: That would be very good. At least all the negative *bhaavs* are destroyed. A lot of good comes out of this.

Questioner: Can you call that *bhaavna*, a mechanical *bhaavna*?

Dadashri: No. How can you call it mechanical? It is mechanical when one keeps on repeating it like a parrot, without awareness.

NOTHING NEED BE DONE, SIMPLY UNDERSTAND

Questioner: It is written here, 'Give me strength... give me strength...' Would we get the strength just by saying this?

Dadashri: Of course! These are the words of 'Gnani Purush'. Is there a difference between a letter from the President and one from an ordinary businessman? Yes. So these are the words from the highest source, a Gnani Purush. One will not understand this with his intellect. This is beyond intellect.

Questioner: But to put it into practice, won't we have to do what is written?

Dadashri: No. All you have to do is to read it. It will automatically come into your daily life. So keep the book with you all the time and read it daily. You will know all the Gnan that is within. As you read them daily, these *bhavnaas* will become part of your daily life. You will become an embodiment of these *bhavnaas*. At the moment you do not know what benefits you are getting. Later you will know their value exactly.

Asking for the strength will result in the changes of behavior of the type that you desire. That is why you must keep asking for strength from Dada Bhagwan. Dada Bhagwan (the Lord within) has infinite power to give you whatever you ask. So what will happen when you ask?

Questioner: We will receive the strength.

Dadashri: Yes you will get the strength to carry all this out, after which you will be able to conduct yourself according to the *kalams*. Without that you will not be able to do so. So keep asking for these inner strengths. You don't have to do anything else. It is not possible to do everything as it is written, right away. You simply have to know how much of it you are able to do or not able to do. Ask for forgiveness for that which you were not able to do and for that, ask for the strength and you will get it.

ACHIEVE YOUR GOAL BY ASKING FOR STRENGTH

I told one gentleman that these *nine kalams* comprise everything. Nothing has been left out. I told him that he should read them everyday to which he said, 'It cannot be done.' So I told him, "I am not telling you to do anything. Why are you saying it cannot be done? All you have to do is say, 'Hey Dada Bhagwan, give me strength...'" I am telling you to ask for strength." So then he replied, "Oh, then it will be easy." Everyone else tells you to do this or do that to improve your behavior.

He then asked, "Who will give me the strength?" I replied, "I will." I am ready to give you all the strengths you ask for. But you do not know what to ask for. That is why I am teaching you. He accepted my words.

I told him, "You don't have to do anything at all. Instead enjoy your meals, you can even have second helpings, but ask for the strength." He told me that he really liked what he was hearing.

Questioner: Initially one doubts whether or not he will get the strength by just asking.

Dadashri: These doubts will prove to be wrong. Asking for the strength, will certainly bring strength. Thereafter, the strength itself will carry on the work. You will not have to do anything. If you attempt to do anything your ego will arise and cause impediments in your spiritual progress. You will say, "I am trying my best but it is not happening." So just ask for strength.

Questioner: In these nine *kalams*, when we ask for strength not to, nor cause anyone to, nor provoke anyone to... does that mean that we are asking for strength so that it would not happen in the future or is it to wash off our past deeds?

Dadashri: The past deeds are washed away and the strength is manifest. The inner energies are already there but they have to be manifest. That is why we ask for Dada Bhagwan's *krupa* (blessings, grace) to wash off these previous misdeeds. These energies will manifest when this cleansing occurs.

Questioner: This is phenomenal and great, Dada. It is guaranteed to improve the life of anyone who reads it.

Dadashri: Yes. Until now he had never found anything that was worth understanding. This is the first time that he is getting something that he can clearly understand. Once a person gets this, he will find all the solutions.

It does not matter how many of these nine *kalams* you are able to follow. Do not let it bother you if you cannot follow any one of them. All you have to do is to ask for strength and that strength will accumulate and deposit itself within. Then the work will get done automatically. When you ask for strength, all the nine *kalams* will be set up. Even if you just say it, it is enough. Once you ask for the strength, the strength will be granted to you.

PURITY OF BHAAV THROUGH BHAAVNA

Questioner: Previously you had said that, while smoking this pipe, from within you are making the *bhaav* that, 'I should not be smoking, not offer anyone a smoke, nor should I be encouraging anyone else to smoke...'

Dadashri: Yes, therefore the meaning behind the *bhaav* is that 'I am not in agreement with the action that is going on.' That is what I am trying to say. And when the time is right, this *hukka* (water-smoking pipe) will no longer be used. Now, 'I' am not attached to it, it is attached to me. So a time will come when this smoking will cease.

For example, when you go to someone's home unannounced, the person who opens the door will welcome you, but from within he may be annoyed at your unannounced arrival. In this situation his outward behavior is positive whereas the inner *bhaav* is negative. Compare this with what we have said about smoking. Outward behavior is negative, but the inner *bhaav* is positive. The other person is spoiling from within, by having a negative *bhaav* even while his external behavior (result of past life *bhaav*) is positive and good.

Questioner: This is the wonder of Akram Vignan, Dada. That which is spoilt from outside, is being improved from within.

Dadashri: Yes that is why we are satisfied. Never mind if all this, current situation is spoilt but at least the new lot (what is to come) will be better. The lot that was ruined is

history, but at least the new one will be improved. Elsewhere people insist on trying to improve this current lot. Let it go! Otherwise you will ruin even the next lot.

Questioner: We are not responsible for that which has become spoilt and expressing in the present life. All that is the result of our last life.

Dadashri: Yes. In this current life you are not responsible and it is beyond your control. Right now you are not responsible. Why do you become restless when you cannot change anything?

Nowadays, even the religious teachers tell their disciples, “ I will not let you come here unless you improve.” The disciple pleads, “ Master, I very much want to improve, but I simply cannot. Pray tell me, what shall I do?” Alas, such rampant misunderstanding prevails.

Questioner: When one does something wrong, one feels intense suffocation.

Dadashri: Yes, such a disciple who has committed a fault is made to fast for a week or so. He will torture the poor body unnecessarily. The mind is at fault here, yet it is the stomach which is being tortured. What is the poor person to do? He will lose all his strength and become weak. Had he eaten properly he would be able to do some work. That is why we have the saying ‘*Pakhali* (the water -bearer) gets the prodding but the fault is of the bull!’ (One commits a crime and another gets the punishment). It is really the bull's fault; the mind's fault, but the *pakhali*; the body receives the blame. Where has the poor body erred?

And what is the point in trying to clean the external, over which we have no control? And what is the use of complaining afterwards? Really it is the internal that needs to be cleansed and purified. All these people are trying to clean the external; they dunk their bodies again and again in the river Ganges. What good does this ritual do? Dunk your *mun* (mind). Dunk your *buddhi* (intellect). Dunk your *chit* (inner complex of knowledge and vision). Dunk your *ahankar* (ego). Have you ever given these a bath? No wonder they are so dirty.

Everything remains well during childhood. As you grow older, it starts to spoil and begins to fill with dirt. That is why I tell you that you to stop fretting about your behavior and start concentrating on your *bhaav* through these *kalams*. Your next life will be the best yet.

Questioner: Can people change their behavior in this manner even if they do not want to take Gnan?

Dadashri: Yes, they can change everything. Anyone may recite these *kalams*.

Questioner: When something wrong happens, then these *kalams* are a very potent solution.

Dadashri: This is the greatest *purusharth*(independent effort towards liberation). I have disclosed to you, the highest science. This has to be understood by people. I have mandated just this much and have told people to do at least this much. Just take it as a medicine.

Questioner: All the internal diseases are destroyed.

Dadashri: Yes they come to an end. 'Dada' has said for us to read this, so just read it only. That is more than enough. This is not meant for you to digest. Just take this medicine according to the instructions and then go about your business.

Questioner: Is it true that you can increase your level of *patrata* (spiritual development) by doing *bhaav*.

Dadashri: The true *purusharth* is *bhaav*. All other talks are without any basis. To make people do something is to bring them in *kartapad* (state of doership) which is the state of being bound. Whereas, *bhaav* is the path of liberation. Wherever one has to 'Do this, do that etc., etc' people become bound even further.

BHAVNA WILL BRING FRUITS IN NEXT LIFE

Questioner: When I hurt someone's ego, then at that time, can I recite the *kalam*: "...I do not want to hurt anyone's ego..."?

Dadashri: You have to invoke all these *bhaavanas*. These *bhaavanas* will bring forth their fruits. At that time you will have become the embodiment of these *bhaavanas*. Your conduct will become exactly as is written in these *bhaavanas*. All this will be in your next life. You cannot expect to harvest the crops of the seeds you have just planted.

Questioner: The results will come in the next life, not this life?

Dadashri: Yes. That is why we are planting these seeds. In the next life everything will be free from obstacles. This is for the people who want to plant such seeds.

Questioner: So should we recite these constantly or as the occasion arises?

Dadashri: No, the events and these *bhaavanas* have nothing to do with each other. What significance do the events have? These poor events have no basis, no support. And these *bhaavanas* are the foundation that will lend its support. These *bhaavanas* will accompany you into your next life, whereas these events will dissipate.

Questioner: But is it not because of these events that we are able to make the *bhaavana*?

Dadashri: No. The events have nothing to do with it. Only these *bhaavanas* will carry forward with you. These events have no support so they wither away. No matter how wonderful the occasion, it will pass. These *bhaavanas* have to be invoked, but the results will come into effect later on.

Questioner: But it is due to that event that our bhaav changes, then are we not to change that bhaav by using these *bhaavnas* in the *nine kalam*?

Dadashri: That will not help. Whatever positive you have done in your previous life will help you now. If you have commenced the process of changing towards the positive in your previous life, then in this life you will be able to change completely.

Questioner: Are the current events the result of *bhaavs* from the previous life?

Dadashri: Yes, only *bhaav* will come into effect. Nothing else will. *Bhaav* is the seed, and *dravya* (that which unfolds as events in this life) is the effect. *Dravya* is the crop of the seeds. If you plant just one tiny corn seed you will get many corn on the cob.

These *kalams* are merely to be spoken. Everyday you have to do these *bhaavanas*. In essence it is the seed that we are planting. Having planted it, just wait and watch the effect whenever it comes forth. Until then you have to nurture it and fertilize it. Otherwise there is nothing that needs to be changed as the events unfold in this life. Whatever these events are, they are all of the past life *bhaavanas*.

What is it that these nine *kalams* say? 'Dear Dada, give me the strength, (*shakti*)'. Now what do people say? 'It is not possible to abide by these *kalams*'. But you are not supposed to do these *kalams*. Listen! Why are you being silly? Everyone in this world says 'Do this, do this, do this!' Nothing needs to be done, you just have to know and understand. For the negative things done, do *pratikraman*. From the moment you say, 'I do not want to do it' you are changing your opinion. By the very fact that you have changed your opinion, you have become separate from the event. This is the secret of path of liberation. The world is not aware of it.

Questioner: Are these people striving to make changes in the discharge, the effect, the result?

Dadashri: Yes, because the world does not know of this secret. They have no clue. I am trying to free you from your opinions. Through this satsang of these *kalams*, you have formed a new opinion that to hurt the ego of anyone is wrong. Previously you had the opinion that this was allowed depending on your view of the situation. Such misunderstanding is the reason for this world of yours in this life. Now that you have changed this opinion, you will be liberated. You must make sure that you do not change this new opinion, under any circumstance.

If you say these nine *kalams* everyday, then gradually your conflicts with everyone will end. Now the only thing that is left is that which is reactionary (the effects from past life, the discharge). Even this too will gradually cease.

IS THIS CHARGE OR DISCHARGE FOR MAHATMAS?

(Mahatmas is the term used by Dadashri for those who have been graced with Gnan, the Knowledge of The Self, through the Gnan Vidhi)

Please note that up until now, Dadashri has used the terms *bhaavna* and *bhaav* interchangeably. Now these terms are defined precisely. Chandubhai is the name given by Dadashri to that who has been separated from the self, after the Gnan Vidhi. The mahatma substitutes his own worldly name for Chandubhai.

Questioner: What is the difference between *bhaav* and *bhaavna*?

Dadashri: Both are within Chandubhai. Yes, you are correct that there is a difference between *bhaav* and *bhaavna*.

Questioner: *Bhaavna* is *pavitra* (pure) and *bhaav* can be good or bad?

Dadashri: No. It is not that *bhaavna* can be *pavitra* (pure) only. *Bhaavnaa* can be *apavitra* (impure) also. There can be a *bhaavna* of burning someone's house down and also there can be a *bhaavna* of building a house for someone. So *bhaavna* can be used in both ways, but *bhaav* is considered 'charge' and *bhaavna* is considered 'discharge'.

When you feel that, 'I have a *bhaav* to do this, I have to do this,' that too is a *bhaavna*, it is not a *bhaav*. *Bhaav* is something that is 'charge'.

This whole world has come into existence because of *bhaavkarma*, (charge karma, cause). Even though you cannot do anything positive, you must have the *bhaav* for it. I have taken away the *bhaavkarma* of mahatmas. Everyone else have *bhaavkarma*, so they have to ask for the strength. Whatever strength they need, they should ask from Dada Bhagwan(The Lord within).

Questioner: These other people have to ask for this strength. Our *mahatmas*, when they ask for strength and when they have these *bhaavna*, what happens?

Dadashri: What *mahatmas* ask is discharge. There are two kinds of *bhaavnas*, charge and discharge. People of this world have *bhaavnas* in *vyavahar* (daily activities) and *mahatmas* too have *bhaavnas* here. But ours is in the form of discharge and theirs is in the form of both, charge and discharge. What is wrong in asking for strength?

Questioner: When outside people ask for strength in these nine *kalams* it is called *bhaav*, then is it not a *bhaav* when the *mahatmas* ask for strength?

Dadashri: For the outsiders it is called *bhaav* and for our *mahatmas* it is *bhaavna*. It is true. That is called *bhaav* and it is considered as charge. And this *bhaavna* is considered discharge.

BHAAV, EXACTLY ACCORDING TO DESIGN

Questioner: Our *bhaavna*, desire, opinions etc., everything at present are just as expressed in these nine *kalams*?

Dadashri: It may appear to be same but it is not exactly the same. It is accepted that your inclination is in the direction of the nine *kalams*. This inclination towards the nine *kalams* must be according to an exact blueprint. The exact blueprint is only that of a Gnani Purush. Your inclination not to hurt any *sadhu-sanyasi* (monks and ascetics) is there, but it should be exact and correct, bringing forth meaningful results for you. This blueprint must be according to design or designpoorvak.

Questioner: What do you mean by ‘designpoorvak’ Dada?

Dadashri: It means as it is written, precisely. Otherwise it is generally the norm that one does not want to hurt any *sadhu-sant* (monks and preachers), but people still do. What is the reason? It is because their *bhaavna* is not according to design.

Questioner: Are these nine *kalams* to be brought (instilled) into life with understanding?

Dadashri: No, it does not need to be brought in life. Just ask for the strength in these *kalams*. This strength will bring you to your exact goal. You do not have to do anything. It is impossible for man to achieve this by doing. So leave it in the hands of nature, thus: “Dearest Dada Bhagwan, give me the strength....” Energy will rise itself and you will realize the exact goal.

This is the highest truth.

Why would I have said that you must ask for strength? One cannot make this design himself. How can he make an original design? The asking for strength is the cause and that which will come forth is the effect. Who facilitates this effect? Dada Bhagwan (The Lord Within)

So when one keeps asking for strength according to the nine *kalams*, then he will automatically remain within those nine *kalams* after many years.

FREEDOM FROM WORLDLY RELATIONS

Questioner: These nine *kalams* that are given, are they for the purification of thought, speech and conduct in this life?

Dadashri: No, no. There is no need for that here. In this Akram path, this is not necessary at all. These nine *kalams* are given to liberate you from the *hisaabs* (accounts) created with others in your previous endless lives. They are given to clear your books (account).

So if you say the nine *kalams* you will break *roonanubandha*, (link that has been made with people in previous lives). *Roonanubandha*, is preventing you from liberation. These nine *kalams* break these links.

All your faults that have occurred up until now will be washed when you say these *kalamas*. And the fruits will surely come.

Questioner: To do *pratikraman* for my faults, I constantly say the *nine kalams* daily. Will that give me strength?

Dadashri: The nine *kalams* you say are different and the *pratikraman* you do for your faults is different. You have to do *pratikramans* daily for your faults.

By saying the nine *kalams*, you will be liberated from the problems created with other people in your endless past lives; you become free from *roonanubandha*. This is the highest *pratikraman*. The whole world's *pratikraman* is in these nine *kalams*. Do it properly. Having shown this to you, I am done with my work.

DADA'S LIFELONG ADHERENCE TO THESE KALAMS

Due to the current time cycle, people today do not have the strength to rise spiritually. If they do these *bhaavanas*, their next life as a human being is guaranteed. Otherwise almost eighty percent of the current human population will be born in lower life forms. Such are the times.

These nine *kalams* contain the highest *bhaav*. They are the essence of all the scriptures. I have adhered to them all my life. This is very precious. This has been going on within me for the past forty years, and now I present it to the world for its salvation.

Questioner: Right now we are reciting them by asking Dada to give us the strength, but to whom did you ask?

Dadashri: There may not have been a specific name 'Dada Bhagwan', there may have been a different name, but there was definitely a name. It could have been *Shuddhatma*(Pure Self).

In the *kramic marg* (traditional path to salvation) one has to read voluminous scriptures, but here it is adequate to recite these nine *kalams*. There is great power in these nine *kalams*. Tremendous power. People will only understand this when I explain it to them. The person who comes to me and tells me that he really likes these nine *kalams* has understood their value.

These nine *kalams* are not in scriptures. I give you what I myself abide by and experience. These *kalams* have been written exactly according to the way I conduct myself. Despite this I am not God. The One manifest within is God.

These nine *kalams* is the pure extract of all the fourteen *lokas* (14 universes). It is like taking out the pure whey from having churned the yogurt of all these 14 *lokas*, and giving you the extract. Look how *poonyashadi* (people with positive karma) these people are. They are sitting in the elevator that is headed for liberation. There is only one condition given to them. They should not stick their heads out of the elevator door.

These nine *kalams* are not to be found anywhere else. Only a *Poorna Purush* (absolutely Self-realized) can write them. Such a person is very rare. When such a One exists, people achieve salvation.

THE ESSENCE OF THE SCIENCE OF THE VITARAG

What should be done whilst doing these *kalams*? When they are being read, each word should be seen. If you see yourself reading, then you are not entangled elsewhere. You should not be wandering anywhere else while doing these *bhaavanas*. I do not go anywhere else even for a moment. You will have to go on that path as well, won't you?

It is called *bhaavana*, when you say it with unity of mind, speech and body. So make sure you specifically do this. The essence of all the collective Science of the *Vitarag* is in these nine *kalams*. They also include *pratikraman-pratyakhan*. Such *kalams* cannot be found anywhere. My book on *brahmacharya* (freedom from sexual impulse) cannot be found anywhere.

When a person invokes these *kalams* all his conflicts with the world will cease. A sense of oneness with all will prevail. These nine *kalams* is the essence of all religion.

JAI SAT CHIT ANAND

**PRAYER TO THE PURE SELF
THE LORD WITHIN ALL**

SHUDDHATMA PRATYE PRARTHANA

Hae Antaryaami Parmatma

Aap dar-aek jiv-maatrama beeraj-maan chho temaj maarama pan beerajela chho

Aapnoo swaroop tej maaroo swaroop chhe

Maaroo swaroop - "Shuddhatma" chhe

*Hae Shuddhatma Bhagwan ! Hoon aapne abhed bhaave atyant bhakti poorvuk
namaskaar karoo chhu.*

*Agnanta-ey karee-ne meh je je * dosho karya chhe, te sarva doshoney aapni samaksha
jaaher karoo chhu*

Tey-no hradai poorvak khoobh pastaavo karoo chhu

Aney aapni paasey kshama praarthu chhu

Hae Prabhu ! Mane kshama karo, kshama karo, kshama karo !

Aney fur-ree aeva dosho naa karoo

aevi aap mane shakti aapo.

*Hae Shuddhatma Bhagwan ! Aap aevi krupa karo ke um-ne bhed-bhaav chhu.ti jaai aney abhed swaroop praapt thai.
Amey tumara-ma abhed swaroope tan-maiyakaar rahiyeh*

JAI SACCHIDANAND

PRAYER TO PURESELF

Dear Lord Within me...

You reside within all living beings, just as you reside in me.

Your divine form is my real form . My Real form is "Shuddhatma." (Pure Atma)

Oh Shuddhatma Bhagwan ! With infinite devotion and oneness, I offer my salutations to you.

I confess unto you, all mistakes** that I have committed in my ignorant state. I sincerely repent for these mistakes and ask for your pardon. Oh Lord ! Please forgive me, forgive me, forgive me and give me the strength not to repeat these mistakes again.

Oh Shuddhatma Bhagwan ! Please bless us all with such grace that this separation from you disappears and we attain oneness with you. May we remain One with you at all times.

(** Recall the past mistakes that you have committed)

SALUTATIONS TO ALL HIGHER POWERS

NAMASKAR VIDHI

THE PROCESS OF SALUTATIONS TO ALL HIGHER BEINGS & POWERS

1. Pratyaksh "Dada Bhagwan " ni saakshiye vartmaane mahavideh kshetrama vicharta tirthankar bhagwan Shree Simandhar Swami ne atyant bhakti poorvak namaskar karu chhu. (40)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Bhagwan Shree Simandhar Swami, who at present moves about in Mahavideh Kshetra .

2. Pratyaksh "Dada Bhagwan " ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta "Punch Parmeshti Bhagwanto ne" atyant bhakti poorvak namaskar karu chhu. (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Om Parameshti Bhagwants who at present move about in Mahavideh and other Kshetras .

3. Pratyaksh "Dada Bhagwan " ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta "Punch Parmeshti Bhagwanto ne" atyant bhakti poorvak namaskar karu chhu. (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Panch Parameshti Bhagwants who at present move about in Mahavideh and other Kshetras .

4. Pratyaksh "Dada Bhagwan " ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta "Tirthankar Sahebo ne" atyant bhakti poorvak namaskar karu chhu. (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Sahebs who at present move about in Mahavideh and other Kshetras .

5. Vitraag shaasan dev deviyo ne atyant bhakti poorvak namaskar karu chhu. (5)

I offer my salutations with extreme devotion to Vitraag Saashan Dev and Devis

6. Nispakshpati shaasan dev deviyo ne atyant bhakti poorvak namaskar karu chhu (5)

I offer my salutations with extreme devotion to Nis Pakshapati Saashan Dev and Devis.

7. Chauvees Tirthankar bhagwanto ne atyant bhakti poorvak namaskar karu chhu. (5)

I offer my salutations with extreme devotion to 24 Tirthankars Bhagwans.

8. Shree Krishna Bhagwan ne atyant bhakti poorvak namaskar karu chhu.(5)

I offer my salutations with extreme devotion to Shree Krishna Bhagwan.

9. Bharat kshetre haal vicharta Sarvagna Shree Dada Bhagwan ne nischay thi atyant bhakti poorvak namaskar karu chhu. (5)

With unflinching devotion I offer my salutations to Sarvagna Shree Dada Bhagwan who at present moves about in the Bharat Kshetra (this world). (5)

10. Dada Bhagwan na bhavi Tirthankar sahebo ne atyant bhakti poorvak namaskar karu chhu. (5)

With extreme devotion, I offer my salutations to future Tirthankars of Dada Bhagwan.

11. Dada Bhagwan na sarve Gnani Mahatmao ne atyant bhakti poorvak namaskar karu chhu. (5)

With extreme devotion, I offer my salutations to all Gnani Mahatmas of Dada Bhagwan.

12. Aakha bramhanda na jeev matra na "REAL SWAROOP" ne atyant bhakti poorvak namaskar karu chhu. (5)

With extreme devotion, I offer my salutations to the "REAL SELF " in all living forms of this universe.

13. Real Swaroop ey bhagvat swaroop chhe, jethi aakha jagat na bhagvat swaroope darshan karu chhu. (5)

The " REAL SELF " is " God " and so I see God in all living beings

14. Real Swaroop ey Shuddhatma swaroop chhe, jethi aakha jagat ne Shuddhatma swaroope darshan karu chhu. (5)

The " REAL SELF " is the " Pure Self " and so I see the "Pure Self " in all living beings.

15. Real Swaroop ey tutva swaroop che, jethi aakha jagat ne tutva gnane karine darshan karu chhu. (5)

The "REAL SELF " is "Elemental Self " and so I see the entire world through Tatvagnan or " Elemental Knowledge".

JAI SAT CHIT ANAND

The Awareness of The Eternal is Bliss



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