Aptavani 9

NOTE ABOUT THIS TRANSLATION

Gnani Purush, Ambalal M. Patel, also popularly known as Dadashri or Dada, or Dadaji, said it would be best to learn Gujarati to understand in depth, his satsang about the Science of Self-realization and the art of worldly interaction. Dadashri did however grant his blessings to convey his teachings to the world, through translations in English and other languages.

This is a humble attempt to present to the world the essence of the teachings of Dadashri, the Gnani Purush. 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 individuals have worked diligently for this work and we are very grateful to them all and thank them deeply.

In this translation capital 'Y' in 'You' or 'S' in 'Self' refers to the awakened Self or the real Self. For a glossary of the terms, please refer to: www.dadashri.org/glossary.html. In the current Aptavani the meanings of the unique words in Gujarati are given adjacent to the wors in English for ease of comprehension for the reader. Also many times Dadashri uses the term 'I' and 'we' depending upon whether it was before or after the spontaneous Self realization in 1958. Thus when He says, 'We remain as the Self', He is referring to the Gnani Purush and the fully enlightened Self, the Lord within.

This Aptavani 9 which is part of the vast treasure of Dadashri's knowledge and satsang, spirtual question and aswer session, is being offered on the internet free, in advance of the actual book which will be published later this year, to accommodate the intense thirst of many spiritual seekers across the world, who cannot access it in the original language of Gujarati. It is also part of the Celebration of this 100th year of the Gnani Purush Dadashri.

Pujya Deepakbhai Desai who carries on the mission of the Gnani Purush, and who with Pujya Dr. Niruben Amin was intricately involved in the original Aptavani 9 published in 1986, has closely worked with and

helped the translation team put forth the precise meaning, tone and message of Gnani Purush Dadashri, for the rest of the world, in this presentation. These energy filled words of the Gnani Purush have been left as they are in another language. The reader is urged to use this sacred text as the foundation from which to resolve all further questions in a direct meeting with Pujya Deepakbhai Desai

With deep humility and reverence, the translation team of this Aptavani, pay respects to the eternal within the reader, and ask forgiveness for any errors and omissions from the original message and intent of the Gnani Purush.

Sarvagnya na Soocharanoma
At the lotus feet of the One who Knows
Shuddha
New York
May 16, 2007

EDITORIAL

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

One can find the ways up to the path of liberation. But while going up, there are "Danger points," and the red signals to show them are not shown. As significant as the upward road is, the knowledge and precautions for the slippery slopes is more, multiple times more, significant, and without those precautions, no matter how much labor one does, one will fall back.

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

Once a Gnani Purush is met with and after he is known, one starts the worship of the path. Prior to that, one is entangled in the worldly interactions *sanaar*. Those who were deeply entrenched in worldly interaction now turn towards the path of liberation. Now onwards, the remaining worldly interactions must be completed, and in doing so, knowingly or unknowingly, one becomes dragged and immersed in worldly matters, and who can show them this leakage? To seal that leakage, here in this Aptavani is shown the practical knowledge *vyabahaar gnan*, the spiritual knowledge *gnan*, as well as the Vignan science of knowledge *Gnan*, the art of knowledge *gnan kada* as well as the art of explanation *bodha kada*, of the Gnani Purush.

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

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

There are mistakes that are binding mistakes in this world. The people in this world cannot visualize those mistakes. So because of constantly getting bound as a result of those mistakes and supporting them, people have turned away from the path of final liberation.

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

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

Gnani Purush is perfect light, and in his manifest illumination, it is inevitable that, in order to get freedom from all mistakes, one does the review of all mistakes *alochana* with the Gnani Purush. Gnani Purush can erase all the inner mistakes by direct interaction with the seeker. Whenever one has suffering from pain, has experienced difficulties, uneasiness or lack of spiritual experience, or has troubling attachments, and one does detailed *alochan* to Gnani Purush, he will show the light. And in that light, one can see all the mistakes, and find the way to get rid of the mistakes.

The main issue is that these mistakes have remained in the form of tubers. These tubers are always buried in the underground. Under the right circumstances, these tubers get water, they germinate and sprout into branches and leaves, and from that, one can find out which tuber is this, what disease is there. Unless the nature of the mistakes is identified, the mistakes continue to get supported and nourished. By coming to satsang of the Gnani Purush, by repeatedly listening to his speech, and by repeatedly understanding his interaction with specific questioner, one develops the awareness and one gets the strength to identify and visualize one's own mistakes. After that, one has generated the awareness to weed out the sprouts and by effectively practicing it; one can eradicate the tuber. But all that process is done after the *agna* guidance from the Gnani Purush, who shows one's mistakes in detail, helps to identify the nature of mistakes, thus helping one to become free from the mistakes.

Thus is perfected the path to final liberation *mokshamarg*.

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

Dr. Niruben Amin
Jai Sat Chit Anand

PREFACE

Dr.Niruben Amin

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

Obstinancy, Upset & Noncommunicativeness, Manipulative tantrum

Straight and simple liberation is achieved by those who are, straight and simple.The one who comprehends the statements of the Gnani Purush, who is straight and simple in every way and whose statements are proven true in all three times i.e. past, present and future, such a person's liberation is at arms length. Gnani Purush says that on the path to liberation, obstinacy is the obstruction and if one can straighten out, one can become a God. What is wrong in straightening out through your own understanding as opposed to straightening out after taking a beating from others?

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

You have the right to see your own own obstinacies. However, you can only see them when you attain impartial vision. Otherwise, if someone points out your obstinacies and you examine them, that would be the scope to remove your obstinacies. However, if you see other people's obstinacies, that is regarded as your own obstinacy.

When obstinacies are completely gone, one becomes a God. When one starts to see one's own obstinacies, they start to vanish.

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

The finest qualities of the innate nature *prakruti* are available to everyone , free, on the path to liberation. These are ultimate humility, extreme simplicity, instinctive forgiveness, total lack of obstinacy - these qualities can be regarded measures of progress.

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

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

The root of obstinacy is ego. If one has faith in the opinion of 'people will only shape up if I remain obstinate and upset and noncommunicative *risavoo*', then obstinacy will not refrain from manifesting in the behaviour.

If you become obstinate with the Gnani Purush, you will not get any support or encouragement from Him. There, infront of the Gnani, one has no choice but straighten out! Obstinacies succumb and bow down to the one who is *nispruha* without any inclination. The one who has the virtue of being straight will naturally receive the grace of the Gnani Purush who is himself, completely straight in everything.

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

Obstinacy arises by making others do what you will , and by doing what others will, obstinacies become exhausted.

"To have the knowledge that 'the one who is obstinate is not I' is called Akram Vignan, the stepless path to Self realization, and 'the one who is obstinate is I and I have to straighten out', is called Kram, step by step path."

~Dadashri

To be upset and noncommunicative *risavoo* is also a type of obstinacy. Who is at a loss from becoming upset and noncommunicative *risavoo*? Will the train wait for the one who is being upset and noncommunicative *risavoo*? Trains will leave right in front of the one who is being upset and noncommunicative *risavoo*. The world will not stop at all for him.

If someone is being upset and noncommunicative *risavoo* with you, he is being so with the *risad* in you. The one who is *risad* , the one with this inner reaction, is seeing the one who is upset and noncommunicative *risavoo* . The one who is the *risad,* is not the Self. The one who is upset and noncommunicative *risavoo* is not the Self either. The Self sees the Self , sees the pure *shuddha* only. Inherent in this, is the path of liberation.

If someone is upset and noncommunicative *risavoo* with the Gnani Purush, how does the Gnani Purush deal with him? Only the Gnani can explanation that state of absolute detachment *vitaragata*! The excellence of the manifest Gnani Purush is in His unattached state along with his compassion *karuna* without cause and as a result, the other person will become free of faults and become steady on the path of liberation and attain the bliss of the Self.

In the advancing stages of obstinacies, one becomes upset and noncommunicative *risavoo* and then if things don't happen as per one's intentions, one will resort to doing a *tragu* manipulative tantrum.

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

It is an art to do a *tragu* manipulative tantrum. Tremendous energies are wasted in doing it. One occurs tremendous loss and as a result, one risks a state that crosses the entry, that is beyond the animal state, into hell.

The Akram Vignani shows us the ways to be saved from *tragu* manipulative tantrum. The Gnani Purush opens up the vision to get freedom from all kinds of deformed personalities by looking at them and experiencing them from all the phases; so that we too, in their own lives can open up and develop that vision and make ourselves free from obstinacy *adai*, adamancy *risavoo*, and *tragu* manipulative tantrum, or we can escape from people who are obstinate, upset and noncommunicative *risavoo*, or do *tragu* manipulative tantrum. Through the Vignan of Akram, the Gnani Purush gives us the understanding of the art and the knowledge to become free from our relative self and to not get entangled in the relative self of others; this becomes extremely helpful to remove the obstacles in the path to final liberation!

2. Emotional agitation, suspicion, intense mental note

In order to make others do what one wants, one starts with obstinacy, then becomes upset and noncommunicative and if one is not successful, one starts to do *tragu* manipulative tantrum. And still if things don't happen as per one's wish, one develops extreme emotional agitation *udvega*. If the tendency to make others do what one wants is eroded, one gets freedom from the pain and suffering of emotional agitation .

Emotional agitation is created when attachment *moha* with ego reaches extremes and in the state of extreme emotional agitation , horrible new karmas are bound.

Only the Gnani Purush can show the subtle clarity of the speed and force of the innate nature *prakruti* and of the emotional agitation ! And it is from the Gnani Purush that the keys to the intended causes of emotional agitation can be easily be obtained and then tackled.

To be free from emotional agitation one should find it's causes and stay away from them or leave the issue no matter how priceless it may be; but one must remove the root causes of emotional agitation ; because as long as there is slightest emotional agitation , the path to liberation is not there at all.

In Akram Vignan, one enjoys the freedom as a result of 'seeing' the self that is caught in emotional agitation . But then, because of ignorance one takes upon himself that, 'I am caught in this emotional agitation .' And as a result he actually gets trapped!

What causes emotional agitation ? Intellect. It is the intellect that brings one from the speed of the emotions, to the force and then towards the emotional agitation ; and it is the intellect that gives rise to suspicions *shanka*.

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

In Akram Vignan, to save one's self from the ravages of suspicion , one can remain in a steady suspicionless state by of the scientific knowledge of ' scientific circumstantial evidence'; as given in the form of Agna by the Gnani Purush.

If a suspicion entered into the mind as a result of seeing a snake entering the house; that suspicion will not go away until the snake is seen leaving the house; and if the knowledge of 'scientific circumstantial evidence' vyavasthit, is understood, the suspicion will not be born at all.

The Vignan that is evolved as a result of the divine words of Gnani is the extract of the analysis of the experiences of many a lifetimes. The original knowledge of freedom attained as a result of going through every phase of numerous innate natures *prakrutis* is the research of the Gnani Purush!

In the lives of men, many incidences happen where in they don't have any suspicion about what is happening; then why should there be suspicion where everything is happening in a natural order? In the matter of digesting the food after eating, is there a suspicion whether the digestion will occur or not?

What help is there from being laden with suspicion? The condition of an intensely suspicious person is like a dead person even though he may be alive! What happens when there is suspicion about the daughters when they

go study? That suspicion creates constant restlessness. It is painful to one's own self only.

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

In the effect of Kaliyug, bad times, where the morality and sincerity are broken down between husband and wife, where lies any meaningful pleasure? In Kaliyug, the wife will not be your own. There are tendencies for sheer deceit and fraud flowing in there! Then, where is the place for suspicion? The best character is in taking the vow, of only one wife or one husband, otherwise, it will only be called a toilet, no? The toilet is where everyone goes!! Is it not true that the insatiable desire for sex gives rise to suspicion? Once there is freedom from sex, freedom from suspicion will be there. If not freed from the suspicion that arises as a consequence of sexual indulgences, this life will be ruined and infinite lives will be ruined! The one on the path of liberation should be without suspicion.

Once there is suspicion, there is separation from the other person. The echoes of suspicion are cast on the other person. Therefore, there should be no suspicion, and as soon as suspicion occurs, it should be removed with awareness.

When the daughters go to college and the parents suspect their character, what happens then? Only unhappiness is created then! Because there is no love given at home, the children try to find love from outsiders and slip. This result can be avoided by living as friends with for love each other. However, if the daughter takes a wrong step, can you kick her out of the house? One must give protection with love and avoid the losses! Caution in the beginning is welcome, but one should never be suspicious!

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

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

Suspicion is the greatest weakness, it is a kills the self.

If some has suspicion about the Gnani Purush, the Gnani Purush knows everything and yet behaves in a natural way as if nothing has happened and He does not have the slightest separation from the person who is suspicious. His inseparability will only make the other person become free from suspicion.

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

Those who suspicious can't succeed in any task. Success selects those who don't suspect. Suspicion is removed by remaining in suspicionless state, the Self.

Does anyone have suspicion about death? There one quickly removes it.

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

Two losses are there in having suspicion. First, there is the direct suffering and secondly there is seeing the other person's fault.

What the Akram Vignan says is 'You' tell the one who harbors suspicion ' don't suspect anyone'. The one who tells is different and the one who suspects is different!

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

Those who suspects get into trouble, that is the law of nature; and the one who does not listen to the suspicion has no difficulties at all.

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

A single seed of suspicion will grow into a whole jungle! As in Algebra, one should cross out the suspicions. Finally, one should remove all suspicions by separating one's Self from the one who suspects, by employing Gnan, and by scolding and threatening the relative self.

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

Suspicion is removed by proper pratikraman. One has to repent against suspicion. One should not become careless about it. The one who did the suspicion, who did the violation, make him the doer of repentance.

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

It is necessary only to raise the awareness against suspicion. The knower-seer state can only be maintained if there is awareness. And later on, all the suspicion is eradicated.

When someone suspects you, it is not untrue. There, there is some fault in you. The fault may not have occurred now and may be from the past, only then this will happen. The world has not been outside the law of nature even for one second.

Suspicion on the illusory wrong knowledge is produced by Gnani Purush only. And once there is suspicion about that knowledge, that knowledge will be gone. There is never any suspicion about the real knowledge.

"Who am I?" One is not suspecting about his own state of being the owner of the name in each life. That is where one has to have a suspicion. If suspicion is created about one's own deep -rooted wrong beliefs, it is called the beginning of realization of Self.

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

"What is Soul?' How is It? The life is to be spent in the thinking of this, not in the bedroom or cinema or hotels!!

When does all different types of suspicions go away? They go away, when one becomes free of attachments -vitarag and free of fears.

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

He who becomes free from suspicion about the Soul is in a state of permanent liberation!

Starting from the time when there is the suspicion that, the knowledge with which one moved around and the methods with which one got the knowledge up to the time of achieving a state of complete suspicionlessness about the Soul; this period, in spirituality is known as suspicion. Once that suspicionlessness- *nishankata* occurs one becomes free of fears *nirbhayata* ! And where there is fearlessness there is unattached state in the presence of all the attachments *nisangata*!

Akram Vignan is to be applauded in wonder that within one hour of this miraculous experiment of Knowledge- Gnan Vidhi, one is permanently without a suspicion about the Soul.

The suspicion about Soul can't go away by reading a book. There, is required the manifest Gnani. As one knows more and more ,information from the scriptures, the suspicion is more and more. Once there is; 'I don't know anything' one is ready for real knowledge. The knowledge that gets rid of *kashayas* anger, greed, pride, deceit, is the real knowledge-Gnan. Where there is suspicion, there is agony. The sign of knowing Soul is a state of permanent suspicion free state.

To have suspicion is a type of awareness. " Did I do this or did someone else do this?" To have such a suspicion is called higher awareness.

“I became engrossed”; this suspicion that occurs is also a form of awareness of knowledge. In the final awareness of Gnan there is the understanding that, “ the separation has to be maintained.”

In Gnani Purush’s state, all the worldly interactions are done by *pudgal*, relative self; and He remains vitarag . In spite of interacting with the world at every moment, there is no intense mental note *nondha* of anything. When intense mental note *nondha* is done, the vision becomes muddy. Always seen in the eyes of Gnani Purush is the *vitaragta* , a state of freedom from all attachments.

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

The worldly love is the love that keeps intense mental notes, it is known as attraction-fondness. The love that goes up and down is called infatuation only.

“You told me like this that day”, it is called taking an intense mental note and as a result, the love will vanish. By keeping such a note about the wife who is considered to be your own will result in turning a loving life in to a poisonous life.

“To keep an intense mental note is wrong.” This will at first be in his conviction *pratiti*, then it will be in the experience *anubhav*, then it will be in the conduct *charitra* . This is the scientific way by which it expresses in conduct.

There will be revenge *veyr* in the mind if an intense mental note *nondha* is kept. Half of the pain will vanish by not keeping such a note. Gnani Purush never keeps a note. When you keep a note, the opponent will also keep a note.

At first starts the taking of a note *nondha*, then the mind’s battle starts, then the battle of words and finally it can go up to physical battle. Therefore, it is best to pluck away the root!

The person going for liberation must get rid of the notebook. For those who stop taking notes *nondha*, their worldly interactions come to an end.

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

In order to dissolve the innate nature *prakruti* of taking notes *nondha*, what does Akram Vignan say? It says that the note *nondha* is made by the innate nature and the Self knows that. It is not objectionable that a note is made, but if the agreement with it from the Self is gone, the note will be gone.

The habit of 'taking note *nondha*' will not be given up without the help of the Vignan. The innate worldly nature will choose to die but will not choose to give up taking intense mental notes.

How can an note be made of the karma that are changing, karma that are constantly rising and setting?

What is the process of taking a note *nondha*? For whatever reason, if one had the slightest like or dislike via a *nimit* an apparent doer, an intense mental note is made about that. But if no note is made about the *nimit* the apparent doer, this inner spiritual effort *purusharth* will lead one liberation.

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

When note *nondha* is taken the mind becomes poisonous towards that person. And the one who has stopped taking notes; he is considered to have turned to the state of becoming a vitarag ultimately.

3. Common sense : Welding

These days the common sense has been side-lined, proclaims the Gnani Purush.

"Common sense means it is everywhere applicable, theoretical as well as practical." This definition of common sense is quite original and wonderful.

The one with common sense will open up all locks no matter how rusty they are. He does not clash with anyone, avoids clashes by using his common sense at home and outside and at the workplace and everywhere. He does not allow the separation due to difference of opinion with the wife at home.

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

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

Common sense develops by talking about various things with everyone in an affable way. Common sense is lessened by scorn for worldly life. The one with common sense is in tune with everyone.

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

Common sense can be effective to the point where there is no 'depression' allowed to occur, no matter how much insult has been done.

Common sense does not develop when there is selfishness or plotting because the common sense is used up in plotting or any deceitful intent.

If one becomes expert in any one aspect, his common sense becomes obstructed.

The one with common sense has studied the innate nature *prakruti* of the other person and that is why he can open up any type of lock.

Common sense is a type of insight, and insight is a natural gift; whereas, intellect will show profit and loss and *pragnya* direct light of Soul, is born only after achieving the light of knowledge, Gnan. Common sense

can open up all the locks in the world but can't open a single lock for *moksha* ; whereas, *pragnya* will take one to *moksha*.

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

It is better to 'adjust' rather than complain. If your light is brighter, you should adjust with the the person with the dim light, by making your light dim.

Gnani Purush gives the key to avoid the separation due to difference of opinion that, 'We are all one and there is no difference in us.' One should say this five times every morning. Then one day, a time will come when there will be no separation due difference of opinion *matabheda* with anyone.

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

One should always do the 'welding' whenever there is a wedge created with anyone. It is considered a very high quality of virtue to do 'welding' for others, even if there is suffering and difficulty on your own self.

In these times, the one who does the welding- unifying will suffer. After welding two parties, those two will unite and the welder will be at a loss! After this kind of suffering the welder backs off. However, the one who wants to improve for the self should weld in spite of the suffering!

If one is not comfortable in doing the welding, one should have the intention in the mind, ' I want to do welding'; but he should not have the bad intention that, ' It is better to be separated.'

Those who break up relationships are found everywhere but those who do the unite relationship are found rarely.

4. Mamata- 'my-ness': lalacha-intense insatiable greed

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

Mamata my-ness means 'mine' and as a result of my-ness, 'I' has continued to exist. The span of my-ness can expand from 'my body' to 'my wife, my house, my town, my country, and my world.'

My-ness should be there with a boundary. The boundary of my-ness means, it will be existing as long as one is alive, for example, this body; thus any further extention of my-ness should not be there, including the my-ness for the only son. Otherwise, that extended my-ness will only be painful.

If an insured steamer boat drowns, how much worrying is there by the insurance agent? If one's my-ness is of that kind, it will cause no pain.

If a bunglow burns down after completion of the sales documents, does anything happen? No. If my-ness can vanish by papers of agreement, can it not go away by correct understanding? Otherwise, the bunglow will say, 'Boss, either I will go or you will go.'

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

What is indicated by the my-ness that causes clashes? Why is there pain when the wife who is really not your own dies? At the time of the marriage ceremony this my-ness became completely binding by, 'my wife, my wife.' Because of that, there was the psychological effect and the my-ness entered about the wife. This is what causes the pain, and the freedom from this pain occurs when the complex knots of my-ness are untangled by saying, 'not mine, not mine.'

The worldly things are not the impediments but my-ness is an impediment. The object for which there is my-ness will be the binding object. In fact, what object is ours? In the end, even the body does not accompany us!

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

To have the knowledge that, ‘ my-ness is wrong,’ is the highest earning in life.

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

The my-ness in the one with Self- knowledge is the dramatic my-ness. It is the same my-ness as if in a drama!

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

The person who has not had any intense insatiable greed *lalacha* in life will find out God!

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

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

Horrible pains are invited by the intense insatiable greed for sexual pleasure. The hatred for the sexual pleasure will give freedom from the sexuality. As long as there is intense insatiable greed for the sexual pleasure , clashes will be there. One binds terrible enmity through greed of sexual pleasure. The one who is intensely greedy for sexual pleasure will use, as a final resort, the intimidation to enjoy the sexual pleasure.

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

The one with intense insatiable greed *lalacha* will be *lalachoo* not only for sexual pleasures but also for eating, drinking and traveling; he is *lalachoo* in all things.

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

The one who is stricken with intense insatiable greed stricken take any risk.

To the *lalachoo* one, everything is wanted. In the same way as a disease attracts a remedy, all the objects of intense insatiable greed *lalacha* are attracted to the intensely greedy one.

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

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

Intense insatiable greed is an inborn thing. The seed of intense insatiable greed goes with one at the time of death and the intense insatiable greed grows from the same seed in the next life.

If intense insatiable greed *lalacha* are opposed by ego, they will go away. But then, that ego must be washed away. In the presence of Gnani Purush any ailment can be removed. The other remedy to be free from intense insatiable greed is to stop all things that cause intense insatiable greed. One does not think about them and if they come in to one's thoughts, one should do pratikraman, then, one day, one may be free from that which tempts.

The *lalachoo* is a betrayer. He will totally ignore and bypass the Agnas of the Gnanai Purush's , therefore, the grace of Gnani Purush will stay away from him. If there is a strong decision to remain in the Agnas only, and one becomes very very strong with the mind, body and speech; then there is a possibility of the intense insatiable greed *lalacha* to leave.

The *lalachoo* can't give happiness to anyone in the world, he will only give pain to everyone.

The effect of bad company, leads to the intense insatiable greed creeping within one's self. The effect of bad company is worse than poison.

Intense insatiable greed *lalacha* does not let Gnan express. It only stops at the level of intellect only.

At first, one sees one's own mistakes only, then the conviction *pratiti* of these mistakes is established. Once this is firmly established these mistakes of intense insatiable greed *lalacha*, can get rid of the mistakes by the inner spiritual endeavor *purushartha*.

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

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

5. Maan-pride, Garva-doership; Garavata- wallowing in worldly pleasures

The Gnani Purush, informs us that, the karma that obstructs the full expression of the knowledge *gnanavaraniya karma* of the Self goes, once the karma that causes the illusion *mohaniya karma* is removed. Speaking about himself, The Gnani Purush asks , 'What kind of illusion-attachment

did I have prior to enlightenment?' He says that, 'I did not have any illusions of any kind. I had no inclination for money or sex. The only thing I did have was pride *maan.* There was no pride with 'myness' *abhimaan. Abhimaan* can only exist if there is 'myness- *mamata'* . This was pride without any myness.

If from the young age someone had seen only insults, he will have a strong appetite for respect, if only respect and respect only was given from everywhere in childhood, the appetite for respect will not be there later.

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

From the perspective of liberation, simple pride is acceptable, but to think all day and night, and to move all one's energy in, 'where will I get respect from, how can I get respect and recognition in the eyes of the world?' is gravely dangerous. Pride can be removed but it is very difficult to eradicated the beggary for pride.

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

In the process of enjoying respect, awarenss of the Self is diminished and if deceit enters in to the acquiring of respect, there will be total darkness. There is no objection in enjoying respect that comes naturally but the if this leads to covetousness for more pride, then this of deformity of pride results in intoxication of pride; that is objectionable. The very existence of pride makes one ugly, and then he can not be attractive. The pride persists because of believing others to be inferior.

Can one who loves respect love insult with the same intensity? Constant awareness to avoid being insulted is verily the beggary for pride *maan.*.

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

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

If the person throwing the insults is seen as the one who is oblidging you, then it erodes the pride within.

In the ignorant state, if the fear of insult leaves, one may become shameless and hurtful to others, whereas after receiving Gnan, if the fear of insult leaves, one becomes completely independent.

There are various phases of extra pride. Pride with myness *abhimaan* false arrogance *ghamand* , hot temper *tumakhi*, head strong *tundmijaji*, self-respect *swamaan*, false pride and false myness *mithyabhiman*.

'I am Lalvo, ' is ego *ahamkar*. 'I am Lallubhai.' (with emphasis on the self) is pride *maan.* ' I am Lallubhai the lawyer, did you not recognize me? How do you like my office?'That is ego with rich materials, pride with 'my-ness', *abhimaan*. Even if he has no strength but he says, 'I can beat you up.' That is *ghamand*. One who does not have a drop of knowledge nor any money yet he has a lot of arrogance *tundmijaji* . The one who is *tumakhi* will insult and scorn respected members of the community! A *ghemraji is* someone who has no substance within and without, and yet puts everyone down. He would say, 'I can travel around the whole world'; when he is not capable of going even two miles away.

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

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

Extension of ego is pride. Pride associated with my-ness *mamata* is *abhimaan*. To exhibit, this is my house, this is my motorcar is ego with myness, *abhimaan*.

Where there is *abhimaan* , there is no *sanyam* state without *kashayas* of anger, pride, deceit or greed,there is only ignorance there.

'I am Chandulal' is ego and 'I am pure Soul' is the egoless state. After the Self realization, the main ego, charging ego is gone but the results of ego, discharge ego, remain. When all the results of this discharge ego are gone absolute knowledge will arise.

Let no living being be hurt through this ego,' such intent is to be held. Yet, if someone gets hurt one should do pratikraman and move on.

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

The *abhimaani* person will exhibit what he has but the person with false pride with myness *mithyabhimaani* will boast, 'we have this and we have that'; when he really has nothing.

Insult is the thermometer to measure pride. When insulted, if one gets affected, that verily shows the existence of pride.

The one claims or holds within 'I am without pride '*nirmani* will have the ego of, ' I am without pride.' This ego is very subtle. Even such ego will have to go for liberation.

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

There is no *unmatata* swelling with pride reaction, in the Gnani Purush. People swell with pride when they have money in their pockets And with Gnani, there is no such reaction even when he is enveloped with luxury.

Gnani Purush does not have any 'I-ness' *potapanu*. He has not the owner of the mind, speech or body at all.

Gnani Purush has no ego of doer-ship *garva*. " I am doing this, I have done that.' All that is ego of doer-ship. Coming back to the Self, or attaining the Self, there is no doership. The juice of doership *garvaras* is very sweet. As soon as 'I did' is felt, the sweetness of the ego of doer-ship is tasted. within one's self. " It happened because I was there" is the taste of ego of doer-ship. In this world, there is nothing more sweet than the taste of the ego of doer-ship.

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

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

When others praise you and you are in an intoxicated state for the whole day; that is called praise intoxication. And the taste of the ego of doer-ship is, 'I did so nicely!' That doership, 'I am the doer' creates the habit of tasting the ego of doer-ship further.

What should be done so that the ego of doer-ship is not tasted? Nothing is to be done. The awareness , 'I am the Self,' separates one from, 'I am the doer,'and the taste of doership.

There is no *garavata* wallowing in worldly pleasures in the Gnani Purush. The *garavata* of human beings disinclined to spirituality , is likened to a buffalo siting in the cold dirty mud on a hot summer day. Nothing would budge it. Similarly, those who are engrossed in the worldly pleasures such as taste , success and achievement, and the knowledge of scriptures are stuck in them and these prevent them from any spiritual progress. Only the compassion of the Gnani Purush can one get out of it.

With the explanations and later by the Gnan given by the Gnani Purush one understands that there is no real happiness in the worldly life and gets the conviction *pratiti* that real happiness is only in the Self. This firm decision helps get rid of *garavata.* Akram Vignan says that the one who

is experiencing *garavata* is not the Self. With this awareness, the *garavata* dissolves gradually.

The Gnani Purush has no doership *garva,* no *garavata* pleasure indulgence, no inner or outer inclination *spruha*, no *unmatata* no swelling with pride, no *potapanu* 'I-ness'. Surrendering to such a One who in such a magnificeint state of Gnan, one's losses of infinite life times are recouped in just one life time and one attains the guarantee of moksha, liberation.

5. Laghuttam: Guruttam

The state of Gnani Purush is one of being the smallest *laghuttam* in the matters of worldly interactions *vyavahaar* and the highest *guruttam* in matters of the Self *nischaya.* The Gnani Purush is never a guru of anyone. He is not anyone's superior and no one is his superior, not even God. Even God is pleased with the one who has no ego and myness.

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

In mathematics, the smallest and the final indivisible amount is the lowest common multiple. From this definition, in his childhood Gnani Purush discovered God, that God is the smallest in all living beings, *laghuttam.* Since that time, his inclination towards becoming *laghuttam*in worldly interactions led to becoming *laghuttam* in the world and simultaneously the there manifested the absolute *guruttam* the Self within.

Being the smallest bestows one with permanent security. The smallest has no fear of falling.

In the world, everyone likes to be *guruttam* biggest, highest not the smallest *laghuttam*, the smallest. The one who tries to becomes the biggest will wonder around in four life form worlds, and the one who becomes the smallest will go towards final liberation soon.

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

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

Everyone needs a guru that fits one's level of spiritual development. Kindergarten teacher, first standard teacher, second standard teacher…college teacher and the last teacher is the one who makes the whole world his teacher- guru.

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

It is very difficult to achieve the status of the smallest. It is achieved by the one who has the constant awareness about the line of demarcation of the real and the relative with the help of Gnani Purush. He who remains within the Agnas of Gnani Purush can attain the status of the smallest, his vision is now towards the laghuttam and the goal is of that only so he will become that.

What is the characteristic of being the smallest? One should know that he has become the smallest if there is no effect, when he is asked to get out of the car and called back to come in and sit in the car and this happens nine times; and each time there is no effect.

'To remain in the intent of becoming the smallest *laghuttam bhaav* and to keep the vision of oneness *abheda drashti* is the foundation of Akram Vignan.'

~Dadashri

The worldly life has been created from the ego of being the biggest and with the ego of becoming the smallest the worldly life ends.

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

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

Criticism *tika* and competitiveness *spardha* are some of the menifestaion of ego. Everyone is undergoing the effects of own karma, how can anyone be criticized? To criticize means to ruin one's own self.

The one with skills and knowledge of what to do, will get exhausted in this worldly race. Instead, one can sit aside ,enjoy and take it easy by saying, 'I have no skills'. Gnani Purush says clearly that, ' I don't even know how to shave, even at this age!'

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

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

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

When the other person insists *khencha*, Gnani lets go slowly and leaves and goes ahead. If someone insists, and you insist in return, it will hinder progress. The other person insists according to what he can 'sees', therefore, where is his fault?

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

Gnani Purush Himself has become *abuddha* without any use of intellect, where as the world is trying to become intelligent or making attempts to be called intelligent!

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

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

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

Yor personality will shine once you have moved away from the horse race. Horse race and personality can't be remain simultaneously.

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

5. Khencha-insistence, kapat-deceit, pointman-the one who leads astray

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

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

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

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

Know that you are on the correct path if you have become the one without any separation due to the differences of opinion *matabheda*. No hold or insistence anywhere. He is called straight *sarad* who bends to any shape.

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

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

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

By repeatedly and deeply keeping the intention 'I want to get rid of all my faults, I want attain final liberation *moksha* only,' one can be free from deceit.

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

Having met the Gnani Purush, one's train is on the main line for reaching the final destination of liberation. But, if some 'pointman' comes across on the way, there is no guarantee of staying on course. The whole

track may change! The 'pointman's' talks in such a way, that you will not even know that the track has been switched.

That the track has changed will be realized after the Gnani Purush alerts the seeker. Then, by doing minute analysis, it is recognized where the change started, what happened, who did it, on what ground this happened and which intense insatiable greed *lalacha* within led to this, and when did the uneasiness *akudata* set in and when easiness *nirakudatakuda* left. All this has to be known in the awareness *jagruti*. The one whose worldly interaction *vyavahar* becomes unsteady, will become shaky in the *nischaya* the Self.

Progress is made when one is not swayed by that which has no relation with the goal of liberation. This avoids the switching of the tracks, and ensures spiritual progress. Stick to that which talk which liberates only. Any talk that sways one from this goal, and the right vision, should not be allowed to enter the mind. The Gnani is no so guileless *bhoda.*. If others try to change the track, he will not be distracted.

Where there is deceit *kapat*, there is guilelessness *bhodapan*. Believing anything that is negative about anyone to be true is guilelessness *bhodapan*. The remedy for that is to listen dramatically, not to object to it and to rely upon the right vision only. Everyone will speak according to what they understand but you should rely on the right vision only.

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

'Why do I care?'cannot be said by anyone. Saying this creates the separation. Where 'What do I care, what is it to me?' exists, one should do pratikraman and turn around. The one who saya, 'What do I care?' has become *nispruha* rejecting attitude. This is a grave danger for the self.

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

The path to final liberation is missed if one asks, ‘what were they talking about me , when I was gone?’ Let them say whatever they want to say. Such questions come up only if one has deceit *kapat.* To enage in such practice is to cover the self.

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

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

Some people say that they have employ deceit and deception out of fear. But, fear of what? The one with the fault will have fear, no?

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

‘I know’ is the biggest hinderance the path of liberation! It causes death of the self. ‘I know’ brings on an intoxication that is very difficult to remove! The one without the intoxication of ‘I know’, his face is attractive. The arising of ‘I know’ agter Gnan, is tremendous lack of awareness.

If one attempts to solve the problems created by ‘I know’ through his own efforts, it will only complicate matters further.

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

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

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

5. Jagruti-Awareness: Pujavani kamana-desire to be worshipped

By matching our understanding with Gnani's understanding, we walk parallel to Him, behind Him. If we don't, it can't be said when the path will change direction. On the path to final liberation, not a single degree of individual's understanding will work. One has have been wondering around life after because one has not attained the right understanding.

The answer to the question of the other can only be given to his satifaction and full resolution only if the ego of the one who answers has completely gone. Even the discharge ego has to leave completely. The speech that accepts all viewpoints and does not hurt anyone to the slighrest extent will not come forth as long as one tastes the sweet juice of doership *garvaras* . Thus, there should be any ego or intellect in the speech that comes forth. If the ego is not gone and one tries to preach, others will not get any benefit. It will feel good to the listener's ear so he will praise but that will cause terrible loss to the preacher. Ego will take all the credit and deviate the owner of the ego from the path of liberation.

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

The fire is covered under the ashes as long as the intellect has not been eradicated, as long as the ego has not been eradicated, as long as the worldly desires are not eradicated, and as long as there is a thought of sexual pleasure *vishaya*; and when that fire will ignite, can not be predicted. Unless the *kashayas* and *vishaya* that have been covered up are eradicated , to go and preach is a very dangerous and risky.

One will not be able to find his own mistakes as long as one is partial to his own self. Partiality for own self is the illusion and perpetuates it. When the force of karma unfolds one becomes absorbed in it, the awareness *jagruti* is blocked and the application *upayog* of the knowledge is missed. There, the awareness will be regained if one remains in the satsang of the Gnani Purush.

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

As long as there is deceit within pride, awareness will be impaired. Deceit covers up and it always takes one on the wrong path. Deceit and ego that supports anger, pride-illusion-greed will take you on the wrong path.

When no deceit of any form is there, no thought of passion-sex is there at all and when *kashayas* have been eradicated; then awareness that arises will result in 'knowledge' Gnan *anubhav*.

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

The status of Gnani is achieved when there comes that level of awareness that not a single *kashaya* ever gets any feeding. *Kashayas* can be won over only if one is subservient *adhin* to the Gnani and remains under His shelter. Do not leave His shelter.

Unless the Gnani Purush certifies You, don't even attempt to preach. All the faults within you are ready and waiting to attack at a moments notice. When all the *kashayas* are eradicated, that stage will arrive by itself!

Awareness is the state where the thief of a *kashaya* is not allowed to enter. In such awareness, one can see all the faults and can also see the

ego. This ego is definitely there and it makes one taste the sweet juice of doership *garvaras*. When someone says, 'you did well'; one tastes the sweetness of the doer-ship right away. This will cause your fall later on! Gnan exists where there is no difference between the bitter and the sweet.

In satsang, the explanations to anyone's questions should not be given by anyone other than the Gnani Purush. Only simple and natural talks are allowed, but the slightest weight given to the self, will lead to the rising of the poison which will kill the self.

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

There is great fun in walking behind as Dada as His child. Dada will pick you up if you become Dada's child whereas, if you your ego expresses like a grown up, then you have to walk by your self and wander around! And then you will turnaround after getting slapped around.

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

The Self is already revered by all and one is trying to get his body that is going to become ashes worshipped! Liberation is prevented because of this disease.

When one creates a path that is slightly independent from Gnani's, one enters into a terrible maze. Once it is told that you should follow behind the Gnani, how can you afford to have a diversion? How can this risk be taken? In the end, it will cause a terrible fall!

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

When one want liberation, one has to become so strong and decided that come what may, let whatever happen to this body, be so, but I will not

forsake the path of liberation. I want to accomplish my goal, and for such a one the work , the goal will be accomplished. Only this intent and firm decision has to be made.

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

One should not see the faults of Gnani Purush, should not find mistakes. If nine of His statements are understood and one statement is not understood, that that one statement should be put aside and 'wait and watch.' It will be understood later.

5. Potapanu- 'I-ness': Paramatama-Absolute Self

The Gnani Purush has oneness *abhedata* with the whole world; he has no separation from anyone. Separation will be there only if Gnani Purush had intellect! He who is without intellect has oneness with the universe.

Oneness increases the experience of Gnan. Separation makes the energies to scatter all over. When is gone, separation is gone and there is oneness with everyone.

This A. M. Patel has given up 'I-ness' *potapanu* and has offered it to the absolute Self. Know that the one whose 'I-ness' is gone, he has achieved oneness with God.

'I-ness' is completely gone from Gnani Purush. He behaves completely according to the circumstances and without ego. Like a bundle, He goes everywhere He has to go! When 'I-ness' is gone, one can remain in the natural state. He does not have any opinion of his own at all! Yet, His

life's interactions are ideal. He is 'dramatic' for the whole day. Only if 'I-ness' is gone, one can remain dramatic.

To protect the relative self is 'I-ness'. To protect the relative self in a deceitful way is known as deeper 'I-ness'.

What is the test to find out if 'I-ness' is gone? If there is no change in the facial expression or within, even after one is asked nine times to get off the car and asked nine times to get back in the car. The knowledge of scientific circumstantial evidence frees one from 'I-ness' *potapanu*.

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

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

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

'I-ness' is decreased in proportion to the level of awareness. What kind of awareness is required to get rid of 'I-ness'? ' This is I and this is not I'. Constant awareness of the Self, following the Agnas of the Gnani Purush and seeing others as faultless and non-doers.

No matter what the result, saying 'I am not this' makes one free.

Where 'I-ness' is gone, there is no ego of doer-ship, and no wallowing in worldly pleasures *garavta*

To favor on the side of the ego, to favor on the side of ignorance, to step away from the Self; all this is called 'I-ness'.

Not to become absorbed *tanmayakar* in the scientific circumstantial evidence is *purushartha* the Self oriented effort. *Pragnya* the force of the Self, prevents this absorption process in the unfolding scientific circumstantial evidence of the non-Self, whereas *agnya* intellect will make one absorbed in the unfolding scientific circumstantial evidence.

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

The one who can the loss of the ‘I-ness’ of the Gnani Purush is eternally blessed and graced.

With the loss of the *apaopu* ‘I-ness’ becomes the supreme Self *paramatama*. Thereafter, the scientific circumstantial evidence will take care of Him.

Jai Sat Chit Anand

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Aptavani 9

[1]

Obstinacy - *adayee*: Sulking - *risavu*: Tantrum - *tragu*

The Gnani Purush's words are worth understanding

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

You should follow the instructions of the Gnani Purush. Why? Who can be called a Gnani Purush? The one who is guileless *sarad* in every way. He is straight while insulting and while being insulted. However, when He does insult, He does not truly insult because He is straight to begin with, so how can He? 'We' (referring to the Gnani Purush and the fully enlightened Self within) have become frank and guileless right from the start. And as far as you are concerned, you will have to get rid of your obstinacy *adayee*, will you not? How long can you go on being obstinate and inflexible? You will realize your obstinacy when some day it surfaces from within. Another way to realize your obstinacy is when you come to the Gnani Purush; you will be surprised to learn how much obstinacy remains within you.

Will you not have to become straight?

Questioner: Why does obstinacy not go?

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

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

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

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

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

When a child dies, the grandfather will wail and cry out loudly, "My only grandchild is gone." He cries as if he is never going to die himself. Is he never going to die? Even if he has become a grandfather? Yet he cries

over his son's son! You fool, why don't you straighten up now that you are close to leaving this world? Is departure not close by for the one who becomes a grandfather? The signal to exit this world has fallen from the day he becomes a grandfather. And yet he talks as if his train is never going to leave. The signal has fallen so awaken and be aware.

Questioner: The signal for the departure of the train has come.

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

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

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

Questioner: Obstinacy is recognizable.

Dadashri: How many years have you known it?

Questioner: From the time I understood it.

Dadashri: So have you got rid of your stock of obstinacy or have you kept it? Have you kept it? You are saying 'yes'. If you say 'no' would obstinacy not leave?

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

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

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

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

Obstinacy: Common and Uncommon

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

Obstinacy in men and women

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

Questioner: Does obstinacy leave only through hurtful jabs?

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

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

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

You have to see your own obstinacy

People talk about obstinacy in other people as if they have got rid of their own obstinacy. One should not say, 'He is obstinate'.

Questioner: Dada, is my obstinacy if I say, ' he is very obstinate'?

Dadashri: That is the greatest obstinacy.

Questioner: So does one have to one's own obstinacy only?

Dadashri: Then whose? If you point out obstinacy in someone, he will become an adversial immediately.

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

Dadashri: You would not recognize it. You have to enter deepwithin your self to see it. To see obstinacy one has to adopt an impartial attitude.

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

When obstinacy leaves…

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

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

What happens if someone serves you a good meal with a upset and noncommunicative *risavoo* face? You will not like it, will you? Will you not say, 'The heck with your meal'? Even if diamonds are given to you with a upset and noncommunicative *risavoo* face, will you not say, 'Keep your diamonds to yourself'? So what has more worth, diamonds or a upset and noncommunicative *risavoo* face? Our people will not accept a diamond when given by someone with a upset and noncommunicative *risavoo* face. People of foreign countries will eat a meal even if the spouse is upset and noncommunicative *risavoo* but in India, the wife will get into trouble for doing that. Nevertheless, women in India will not behave this way. It does not matter in the foreign countries. There, even if a man were to give diamonds with a upset and noncommunicative *risavoo*, the woman will think, 'Let him upset and noncommunicative *risavoo* if he wants to. At least I get the diamonds.' What do you think?

Questioner: That is true.

Dadashri: So then, is not the value of not upset and noncommunicative *risavoo* at home worth more than the value of the diamonds?

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

Everyone's obstinacy is of a different method and approach. What you state and consider as being obstinate, that obstinacy of yours you will not be see. If you can see your obstinacy, then you become a God. When one sees one's own obstincacy, one becomes a God. Even now, where can you see your own obstinacy? Otherwise, you would become a God.

Obstinacy is the only obstacle

Therefore, one needs to become straight. Do I have any problems, now that I have become straight? I have become straight as a result of taking so many beatings over contless lifetimes. Now there is no obstinacy at all. If you say 'Let us go down stairs', then 'we' will. 'We' do not have any obstinacy whatsoever. Someone may say, 'You are like this' or 'you are like

that.' He is saying it to the 'one' who is that way. I would not tell that man he is wrong. I will understand who he is addressing. He is not saying that to 'me'. He is saying that to my 'neighbor'.

Questioner: Who is your neighbor?

Dadashri: This 'A. M. Patel' is the first neighbour. He is contractor also; income-tax payer also. He is addressing this neighbor.

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

Nature of obstinacy

Questioner: How should I understand the nature of obstinacy?

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

Questioner: Really speaking, one has to follow the Agnas of the Gnani.

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

Questioner: Is that not called obstinacy?

Dadashri: No, obstinacy is this demand, 'We will on a fast'. This is where the whole world is stuck.

Questioner: And when you direct something, and at that time not to follow through with it, is that not obstinacy?

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

Becoming straight through understanding

Have you ever seen obstinacy in someone? Have you seen that it exists in people?

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

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

Questioner: It is still there, Dada.

Dadashri: Then you still have have to become straight. Obstinacy is not acceptable. If you do not become straight with this Gnan of ours, then people will beat you into becoming straight. So, it is better if you straighten up through understanding. That will save all the hassle. Always when one interferes *dakhodakhal* (becoming Chandulal) one gets a slap, and that makes him straight. Hence, interference straightens him constantly. When the horns of obstinacy are broken right here, then all work be done. All obstinacy is bestial. When a couple of wise men plead, 'Please listen to us,' do you know what he will say? He will say, 'No I find it hard to believe.' He exposes his obstinacy in front of us thus. Moksha will be attained only when that obstinacy goes away.

Necesseties for progress along the path of moksha

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

As the worldly respect is established a spiritually elevated person will become more humble; his ego will not be evident, he will not be inflexible. Egoistic inflexibility *akadai* is a characteristic of an inferior human being. When a person attains this Gnan who will be inflexible? An inferior human being.. How can one have this Gnan and continue to remain rigid and inflexible?

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

Questioner: If we accept as the truth what some person tells us and follow through, we become vulnerable to be hurt, at times, no?

Dadashri: It is better to stumble fall and learn. If a saint says, 'I have full faith in human beings' someone may ask him, 'What if someone deceives you some day?' He will reply, 'One man may swindle me, another may do the same, but some day I am bound to meet a man through whom my work will get done.' What does the saint mean when he says this? He is saying that through such subjecting himself to being deceived, his work will one day get accomplished. Those who avoid being deceived will wander around life after life and never achieve anything because they never trust anyone. When will a person attain anything if he remains suspicious? Do you understand this theory?

Straightness *saradata* means to accept readily whatever the other person says , even if it means there is a possibility of being cheated in the process. One, two or five people may cheat you, but you will find one out of five-hundred who will not. Otherwise, you will not find that true person, will you? Is this not a good system? You will be cheated only if it is in your

unfolding karma *prarabdha*, otherwise who will cheat you? As you move through life being cheated, one day you will find that truth.

What is meant being straight? Being told, 'This train is going to Ahmedabad', he will get on board readily. That is called being straight. Whereas the other person will question 'What's the guarantee that this train will take us to Ahemdabad? Let's ask someone else?' By that time the train will leave, will it not? Many trains (opportunity to attain the right path) have left and he remains standing exactly where he has always been.

What is straightness? For example, if you cook fresh okra, it will readily cook with the right flavor as a result. That is called straight. And what is not straight, complicated? The okras that have been refrigerated. What will happen to the okras that have been placed in the fridge? They will not bend to cook well. Similarly, the Lord says that a person who is straight and without guile will attain moksha. The one who is not striaght will not make any progress on this path.

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

Dadashri: There is no straightness to be found. The following qualities are not found anywhere. You do not see spontaneous forgiveness *sahaj kshma* anywhere. If you say something to someone, that person cannot not refrain form making an intense mental note *nondha*; he will remember it for months on end. Not keeping a note is called natural forgiveness. Then what is next? Then there is the quality of being harsh or callous *kathor*. There are all kinds of harshness. Then there is all kind of insistence *aagraha*. A person with these qualities will not have any straightness in him and so no matter how hard one tries change him, he will not change. He has no humility *namrata*, in addition to the lack of straightness. You will need topmost straightness. Then you need topmost humility. What is humility? It is to bow completely before the other person begins to bow. One bows to the one who is rigid and inflexible. This is a sign that he will attain moksha. What is the nature of a human being? It is to react in the same manner, to become inflexible with the one who refuses to give in. Then one should not have any greed whatsoever. Greed holds people back from making any spiritual progress. That is why the Lord has said for people to go on pilgrimage and do other such activities and spend the money. The tuber of greed will decrease as you spend money. Otherwise, greed will continue to

increase like the 'push of the 99' (if a person has 99 rupees, he will be pushed by his greed to save one more rupee so he can have one hundred rupees). Therefore, the inner intent should be that one does not want any worldly thing. When all the ghosts of kashays i.e. the inner enemies of anger, pride, deceit and greed, leave and you become straight, then you will attain moksha.

Obstinacy during the early years of Ambalal Patel

Back in the old days, there was a saying:

"dooniya diwani kahevashe re, bhoondi bhito ma bhatkashe.
paap ey enu jyare pragat thashe, tyare bhuva-jati gher jashe"

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

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

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

Questioner: But how can you remember it all?

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

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

Dadashri: 'We' can see it all. Turn this way and immediately that is seen, and therefore 'we' speak. If 'we' see anything beneficial, then 'we' will say it. Why would 'we' try to commit anything to memory? 'We' continue to see all the way back to when I was young. 'We' can see all the phases…'it was like this…it was like that… 'we' used to enter the classroom only after the schoolbell had rung, 'we' can see all that. The

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

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

Dadashri: It was a kind of a kind of a show-off. The mind had that inner energy *khumari*! I suffered because I did not striaighten up, no? A straight person would go and sit in the class before the bell.

Questioner: Is showing-off a wrong path?

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

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

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

Questioner: Dada, were you so naughty?

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

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

Dadashri: The Gnan happened. This is because of the purity within. There was no 'my-ness' *mamata*. The problem verily was of this ego. The lack of attachment led to this state of the Gnani. There was no trace of attachment or greed laden tempatation *lalacha* but if someone were to even mention my name negatively, I would let him have it! Many people would make comments behind my back like, 'he is a trouble-maker' or 'Don't even talk about him, just leave him alone, he is cantankerous and bad templered!' They used all kinds of adjectives for me! I knew what they were saying

behind my back. But I had no attachment and that was the main attribute in me. The current glorious state is due this very attribute. A person with attachment, no matter how wise, is deeply entrenched in the worldly life. 'We' were without attachment so life has been fun all along. Attachment verily is the worldly life. The ego is not the worldly life.

Even I realized, now, that I have straightened up. No one has to straighten me any more.

Questioner: How did you become straight, Dada?

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

Questioner: Has this cleansing-straightening been ongoing from your previous lives?

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

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

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

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

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

Questioner: But all that understanding is wrong, no, Dada?

Dadashri: It is because the understanding is obstructed. There is no obstinacy in freigners. They say it as it is.

Questioner: Dada can you explain this understanding being obstructed?

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

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

The ego is the basis

Do you like obstinacy?

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

Dadashri: I will get rid of it for you. You are aware that obstinacy arises within you and that it does not go away, are you not? That itself is awakened awareness *jagruti*. Otherwise, one is not aware at all of the obstinacy when it arises. The awareness of obstinacy arising is not there at all. If you ask someone, 'Why are you being obstinate?' he will tell you, 'you are the one who is obstinate.' Would he not immediately retaliate in this manner? If his boss tells him he is being obstinate, he will not say a word because it is coming from his boss, nevertheless he will retaliate in his mind! And that is because of the ego, what will the ego not do? Everything is based on the ego. Everything is supported by the ego. Once the ego is gone, one is the absolute Self *paramatma* .

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

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

Questioner: Yes.

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

Never say, 'I cannot do it'.

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

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

The knowledge guides one's conduct

Questioner: So what is the root cause of obstinacy?

Dadasdhri: The ego.

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

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

Everyone's obstinacy is different

Questioner: Everyone does not have similar obstinacy, do they?

Dadashri: Every obstinacy is of a different kind. Are all vegetables the same? There are all kinds of vegetable, obstinacies too are of different kind. Everone's soup *kaddhi* is different and varies; everyone's height is different and so is their color. Is everything not different?

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

Those obstinacies will end

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

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

Straight and yet there were subtle obstinacies

Questioner: In the Aptasutra (Dadashri's major volume of 4237 aphorisms) there is one which is, "Before attaining Gnan, 'we' had crossed the entire ocean of obstinacy. Meaning, this Gnan only manifested after each and every obstinacy was broken."

Dadashri: Yes, there was a lot of obstinacy. People could not see it but 'we' could tell that there was obstinacy within. On the contrary, people saw me as being straight. There were small obstinacies, subtle obstinacies, egoistic ones. They were not of the body; not the kind that upset and noncommunicative *risavoo*. They were obstinacies of the ego. I could tell that the inner adjustment has taken a wrong turn with reference to the interaction with a certain person even though the other person would not be aware of it.

Questioner: Does that count as obstinacy?

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

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

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

Questioner: But is it not a distorted ego?

Dadashri: Distorted indeed. What kind of a distortion? People will say behind your back, 'Just leave him alone, he is a little 'crack—mad'

Don't even mention his name.' Hey you! How can there be a crack in the head if the engine is running?

In those situations you should be alert.

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

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

Only a Gnani can straighten him out

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

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

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

Dadashri: It is all from the past life. There is nothing of it from this life.

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

Dadashri: Yes, it does become stronger but nobody can have their way with a person who has no inclination *nispruha*.

The Gnani's pleasure is attained by becoming straight

Nothing that anyone does can affect the non-inclination *nispruhata* of the Gnani. He who has no distinctions between that which is one's and that which is not, can accomplish whatever he wishes. If you make him happy *rajipo* then the entire universe (one's total being) will become happy. But it is not easy to make him happy because the Gnani Purush is extremely straight and that is why it is difficult to do so. An hour's worth of this rajipo will accomplish your goal of salvation. I tell everyone and I give them a guarantee, that I can bestow, the one who wants it, with the same state as mine within an hour. But it is difficult to attain straightness, is it not?

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

A Dramatic ego!

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

Dadashri: The ego that you see in women is a flowing ego. When she says, 'Right now I am making soup and I will cook the vegetables in no time, etc', it is ego, but it is a flowing ego. Whereas men hold on to the ego, 'I told you to do this and you did that!' That is obstinacy.

Questioner: So is the flowing ego the same as the dramatic ego – the ego that plays the role of the worldly life?

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

Obstinacy leaves by 'knowing' that it has happened

Questioner: Once one realizes that one has been obstinate, and he wants to revert, by what method can he do that?

Dadashri: That obstinacy has happened, that knowledge (at the level of inner experience), verily is his turning back. 'He' (the one who has awakened) turns back the instant he 'knows' (inner experience-*anubhav* level) that obstinacy is happening. As long as one does not 'know' 'he' does not revert, and 'knowing' means he will definitely revert.

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

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

Questioner: One turns around when one knows one's obstinacy. How does he know the obstinacy? How does he recognize it?

Dadashri: He will recognize it immediately. If he has taken 'our' Gnan, then he will immediately recognize that the obstinacy is being done. One would know whether the worldy interaction is within acceptable norms or not.

Questioner: But how can one recognize one's own obstinacy?

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

Questioner: What is the covering up of obstinacy?

Dadashri: Covering up the obstinacy is double obstinacy.

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

Dadashri: On the contrary, it increases.

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

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

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

Dadashri: But someone like me will ask, 'Where are you going? Which town do you have to go to (What is your spiritual aim)?' Most people are such that if you tell them as it is, they will take the obstinate path. Therefore, I have to twist things around before I say anything to them. Their spiritual state has not gelled yet, has it? I have to sweet-talk to them in order to get the work done. We have to explain things to the little children.

Questioner: They all look like children and you have to pamper them and take them to moksha. What compassion you must have at the time!

Dadfashri: They all look like children. It is exactly like when a child upset and noncommunicative *risavoo* but I have to pamper them and make them progress.

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

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

Questioner: With calm, and that too with a sense being oblidged.

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

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

Dadashri: It goes away quickly. Otherwise, it would leave after one takes a lot of beating and through bitter realisation. Once a person suffers bitter experiences and realizes them, then the obstinacy begins to leave. Otherwise, it takes many, many lifetimes.

It should not be so

Questioner: For the mahatmas who have taken Gnan, what hinders them more, their obstinacy or their unsurmountable inner obstacle *atkan*?

Dadashri: Unsurmountable inner obstacle *atkan*! The obstinacies do not trouble much. As far as obstinacy is concerned, one understands *samaj* that it is wrong. After attaining this Gnan, the obstinacy gives 'him' a beating. This obstinacy is a collected stock that was gathered and charged in the past life. That stock is now giving its effect in this life, as a beating. Therefore, no one has a liking for obstinacy. But unsurmountable inner obstacle *atkan* leads to more suffering. These faults do still give you trouble inspite of having this Gnan. This stock that exists, should not be there. Now once this has been gathered from the market, it cannot be denied by us, can it? Whatever stock was filled, will empty. No new stock is going to be filled

puran. The old is emptying *galan*. The old that was filled is emptying, and that was filled by us. Therefore we have to 'see' 'see' it, thus 'purifying' it and then let go of it. It has to be let go after purifying it. It does not matter what kind it is. The internal state should be that how should all that worldly interaction *vyavahar* become cleansed, should it not?

'You' are not the obstinate 'one'

I have straightened you out! Have I not? Who was the obstinate one? 'Chandulal.' That 'Chandulal' is not 'You'. Therefore, 'You' just have to say, 'I am not this. I am this Shuddhatma.' Then, does your obstinacy not go away? How do you feel about it??

That is why this Akram Vignan-Vignan has straightened out all the householders (*grahasthis*-married). In the traditional Kramic path in order to become straight, one has to become an ascetic. The householder who becomes straight has the solution at hand whereas otherwise inorder to become staright one has to become an ascetic. One becomes aware that this 'Chandulal' is obstinate and 'I' am straight. Therefore, you have become straight without becoming a sadhu, no? The Akram Vignan is wonderful!

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

This is how this Akram Vignan is

So, the one who was obstinate is not 'I'. This is how one vacated the whole place altogether. Then what else is left? The 'one' who was in guilt

became free from the liability of the guilt. The original guilty 'one' is left right where he was. The main guilty one was 'he'-Chandulal indeed. But we had unnecessarily become a partner in it. Now You have become straight, have You not? Now that You have become straight, You will remove Chandulal's obstinacy. Chandulal's obstinacy will not leave as long as there is partnership with him. Now the partnership is broken and so You will remove Chandulal's obstinacy even if it is necessary to scold him.

Therefore, the power of this Akram Vignan is: 'The one that is obstinate is not 'I' - I am a pure Soul - Shuddhatma.'

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

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

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

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

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

Therefore, 'The 'one' who is obstinate, is not 'I',' is Akram Vignan and , ' I am obstinate and I have to straighten out,' is the traditional Kramik path.

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

Questioner: If someones is upset and noncommunicative *risavoo*, is that a form of obstinacy?

Dadashri: Then what else can you call it? Otherwise, where is the need to be upset and noncommunicative *risavoo*? A person cannot refrain from being obstinate. A slightest perception of disagreement will result in him becoming obstinate. All that is needed is a disagreement.

It is only when one becomes upset and noncommunicative *risavoo*, that one becomes obstinate! A man's wife had become upset and noncommunicative *risavoo* at the railway station. The man pleads with her, 'Get on the train, otherwise the train will leave and you will have to spend the night here.' She would not get on and she became stranded. When a person is upset and noncommunicative *risavoo*, twelve trains will leave without him. Will the train come and pamper the one who is being upset in this manner? The world will continue to function; it is not going to wait for anyone, is it? If a groom's wedding party is ready to leave and you become upset and non-compliant, are they likely to wait for you a couple of days? No, they will not. That is how the world is.

Questioner: At weddings one of the paternal uncles who became upset and noncommunicative *risavoo*, will send a message that, he will only come if someone comes to appease him.

Dadashri: Yes, he will come around at the time of the departure of the train. He has already experienced that the train will leave without him. The world is going on. Why are you being involved in this act of obstinacy?

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

Questioner: Then he comes to his senses that the train has left and I have been the loser.

Dadashri: What he believes is 'What I did is right.' If however, he realizes that he made a mistake in upset and noncompliant *risavoo*, then he will not make that mistake again. However, one does not have that much

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

Questioner: But then he also find few people who confirm his action and behavior saying what he did was right.

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

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

Who is the loser?

When I was young, I used to become upset and noncommunicative *risavoo*, a little. Becoming upset and noncommunicative *risavoo* was a rare event in my childhood. Even then, I concluded that there is complete loss in it. It is nothing but a business of loss. Therefore, I had decided never to become upset and noncommunicative *risavoo* again, no matter what others did. So, I stopped being upset and noncommunicative *risavoo* at a young age. I felt there was a huge loss in this. I did become upset and noncommunicative *risavoo* one day and lost my share of milk for that morning. So I checked further to see what I had lost during the day and discovered that at the end of the day I gained nothing and on the contrary I lost out. Later everyone in the house tried to appease me by giving me a lot

of importance but I lost my morning milk nevertheless. As a child I saw what happens in becoming upset and noncommunicative, and had lost out in it, and therefore stopped it all together. Does a person lose out or not?

Questioner: Yes he does.

Dadashri: Now we have become the Self, so this is not applicable to us anymore. Have you ever become upset and noncommunicative *risavoo*? Does anyone become upset and noncommunicative *risavoo* at home?

Questioner: No.

Dadashri: That is good.

Questioner: You said you lost out in drinking your morning milk because of your obstinacy. How old were you?

Dadashri: I was about nine or ten then.

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

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

Was it not obstinacy on my part at that time? When I insisted questioning, 'Why do I get only this much milk?' Why could I not just let go and drink it? I thought that maybe I will have my way the next time. Do you know what I used to tell my mother? 'Why do you give me half a cup of milk when you give my sister-in-law half a cup also? Give her less.' I was happy with what I got, I did not want any more, but I wanted my sister-in-law to have less than me. So what did my mother tell me? 'Your mother is here; her mother is not, is she? I have to give her the same otherwise the poor girl will feel bad'. I was still not be satisfied. My mother continued to explain things to reason with me; she kept patching up the situation. However, one day I became obstinate and lost out and so I decided never to do so again. Generally people would say, 'Just let him be.' Would that not happen?

Thereafter he never became upset and noncommunicative

Questioner: To instantly recognize the loss is the intellect of a baniya-business men (vaniaintellect-*vanikbuddhi*), is it not?

Dadashri: It is nothing like that. *Vaniyaintellect* is called *vanikintellect*. Vanikintellect means thoughtful intellect. It is wise intellect. Having understood the loss, one would never incur that loss again.

You lose when you become upset and noncommunicative *risavoo*. If you become upset and noncommunicative *risavoo*, throw a tantrum, and refuse to eat dinner, what will the others do? Will they all stay awake for you? They will go to sleep when it is time, so you will be the only loser.

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

So I have never become upset and noncommunicative *risavoo* again. Even now, I have never upset and noncommunicative *risavoo* with anyone. Even with 'our' business partner 'we' never became upset and noncommunicative. He used to become so occasionally, but not seeing any reaction within 'us', he stopped being that way again.

Only the 'one' who reacts sees the one who is upset and noncommunicative.

One man told me, 'My wife becomes very upset and noncommunicative *risavoo* with me repeatedly and will not speak to me.' I told him, 'Who is the one saying, 'she is upset and noncommunicative *risavoo*'?' It is not 'You'. It is the 'one' who is inclined to become upset and noncommunicative *risad* who is saying 'she is upset and noncommunicative *risavoo*' – who is that? It is the 'one-*risad*' who is upset and noncommunicative *risavoo* himself who is complaining. It is not You. So 'You' should know *janavoo* that the 'one who has reacted and become

upset-risad' is seeing all this. The one who is apt to become upset and noncommunicative *risad* is seeing the one who is upset and noncommunicative *risavoo*. The Self 'sees' only the Self. It does not see any other circumstance. Aggravated people see the one who is aggravated. So I told the man, 'It was the wife who was upset and noncommunicative *risavoo*, that is not her self-atma. She is woman. And the one who has become upset in reaction *risad* is not your Self-Atma. Who is the wife upset and noncommunicative *risavoo* with? She is upset and noncommunicative *risavoo* towards the one who is reacting from within *risad*. You see that! You keep 'seeing' this.

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

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

The unique method of vitaragata

Questioner: How do you deal with someone who becomes upset and noncommunicative *risavoo* with you?

Dadashri: With complete *vitaragbhav* – complete non-attachment from within along with the deep inner intent of salvation of the other. 'We' do not have any inner insistence of any kind. There is no intention of appeasing anyone either. If 'we' feel that in trying to appease the other person it will have a contrary effect, then 'we' would not say anything. If it is going to have a positive effect, then 'we' will say a few words to him, 'Sir, 'we' made a mistake, please be patient. We are all prone to mistakes.' 'We' would explain things to him in this way and pacify him. However there would be no insistence on 'our' part, there is complete *vitaragata*. Constant *vitaragata*- detachment! There would not the least bit of pull *bhav* towards him or repulsion *abhav* away from him. And then we have to tell 'Dada Bhagwan' , ' Please grace this man.' Then, to the pure Soul, which is separate from 'Chandulal and 'Chandulal's' mind-body-speech, *bhaavkarma-dravyakarma-nokarma'* 'we' request, 'Please shower Your grace on 'Chandulal'. I make all these connections. Then I remain *vitarag*-detached. The other person continues to upset and noncommunicative *risavoo* and I remain straight. This worldly interaction continues. He remains entagled for a while and then it all goes away.

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

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

Even children will improve if you remain vitarag with them but by encouraging, their upset and noncommunicative *risavoo* behavior they will get on the wrong path. One needs *vitaragata*-detached interaction! Treat them with tender care if they come to you and do not react if they do not. If they come, hug them gently and if they get agitated just leave them alone. Then if they come again, hug them again. You should not concern yourself with the way they are behaving; you simply have to remain vitarag.

Whatever they do, you should not be concerned about it and neither should you make a intense mental note *nondha* of it.

Questioner: That is a tremendous thing, Dada.

Dadashri: There should be no intense mental note *nondha* whatsoever. Nondha gives to conflicts. Do not make a mental note of anyone. 'We scold all these people but 'we' never make any note of it. 'We' would go crazy if I were to make any note at all. 'We' got rid of the notebook altogether long ago!

Vitarag and yet meddlesome

Questioner: Dada, is there causeless compassion (nishkaran karuna) in those (Gnani's, Tirthankara's) eyes?

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

Questioner: It is because the meddling portion of salvation has come to be yours, that we are able to come to you here.

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

Questioner: So far you mentioned obstinacy in your worldly interaction *vyavahar*, where you became upset and noncommunicative *risavoo* over getting less milk, but what kind of obstinacy is there on the path of moksha?

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

That is called tragu – manipulative tantrum

Questioner: Is making another person do what one has willed, is that part of obstinacy *aadai* ?

Dadashri: Then what else? If it is not obstincacy than what is it? Through becoming upset and noncompliant one gets his way. If not then ultimately through a tragu one will proceed have one's way. One may even end up throwing a manipulative tantrum *tragu* to have his own way. Have you ever seen a manipulative tantrum *tragu*? You will have a fever if you see a tragu. If someone does a tragu, your temperature will rise three degrees even if you do not have a fever!

Questioner: What is a *tragu*?

Dadashri: Tragu means one does whatever is necessary to scare the other person into accepting one's the inner design and will. One will do anything to make you accept his will. He will bang his head on the wall, hit this or that part on the wall, jump around, cry loudly , wail , throw a tantrum, That which toatally scares us from all angles is a *tragu*.

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

Dadashri: Whether one is pretending or throwing a manipulative tantrum, one is doing it in order to get one's own way.

If everyone is sitting down for dinner and one person says, 'I am not going to eat.' He is an important person in the party and his stance is one that creates apprehension in the party. That is called a *tragu*. The decent people around will say, 'Please come and join us, we would like for you to

give company.' They will feed him. But if they were to ignore him, he will eat on his own. No one has starved to death.

That is not a tragu- manipulative tantrum

Questioner: Someone locks herself up in a room when she is upset. Everyone else in the home become restless but she will not open the door. Is that a *tragu*?

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

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

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

Keep your distance from manipulative tantrum

Tragu- manipulative tantrum does tremendous damage.

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

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

Questioner: Is insisting on the truth *satyagraha*, a *tragu*?

Dadashri: That is one kind of a mild *tragu* for sure, but for that one can use words that are more ornamental and suitable. People use the

ornamental word 'satyagraha'. Besides no one will call *tragu*-manipulative tantrum as satyagraha, will they?

In short, *tragu* means to force others into doing what you want when they are not willing to do so. One resorts to *tragu* inorder to scare and manipulate others into ultimately doing what one wants. One will invoke fear, do this and that, emotional blackmail in this manipulative behavior to attain one's calculated desired end.

Questioner: They will make you do what they want, through using their charm, money, punishment and the fear of separation.

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

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

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

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

Dadashri: Yes, they resort to every trick. And what do the poor straight people do? They will say, 'Let him have his way, whatever may become of us, so be it.' The poor wife will even give up her all her jewelry.

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

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

Consequences of a manipulative tantrum: tragu

Questioner: What consequences will one have to suffer for doing a *tragu*?

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

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

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

In opposing the one doing a manipulative tantrum: tragu

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

Dadashri: No, not everywhere, that applies to the smaller tragas. These tragas on the otherhand are very serious; they will evn bang their heads infront of you. One person started such a *tragu* in my presence, so I told him, 'Go to Mahadevji – Lord Shiva and offer your head as a sacrifice. Why are you doing it here? This 'Dada is the Mahadevji of Mahadevji i.e. Lord of the lords. Even if you do million such tragas here, they will not have any effect here, such is this man.' Even before Gnan I used to say, ' Even if you do a hundred thousand tragas in front me, it will not move me a bit. I am such a man.'

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

Questioner: What is just with reference to such manipulative tantrum-*tragu*? What if both the parties involved are doing *tragu*?

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

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

Dadashri: It is possible that even the one passing a judgement risks bypassing the subhuman life. If someone ever did a *tragu* in front of him, he would realize that it is a mistake to do so, he will never repeat this mistake.

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

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

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

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

Questioner: Meaning one puts the others in such a grip, correct?

Dadashri: Yes, they employ such a vice-grip.

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

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

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

Dadashri: Then move away from there.

Questioner: So give into him?

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

Questioner: But you did not give in to people who did *tragu* and you told them that you have taken on many people like him without being affected. So how is that?

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

That is shameless open blackmail: naagai

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

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

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

Questioner: Say the fees have been paid, but he does it to extort more money.

Dadashri: Yes, he will do that too, still it is not a *tragu*. It is shamelessness and open blackmail (naagai). You can deal with shameless people and even win but dealing with those who do *tragu* will make you by-

pass the subhuman life form and go directly into hell. Lawyers say shameless things and so do their clients. The client may say, 'Sir I have paid your fees. I have not forgotten to pay. Infact you were standing with several people when I paid you.' Now what can the lawyer do when one counter attacks him in this way? What can the lawyer do, after all he is human too!

Dealing with taipho

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

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

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

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

Tragu for salvation of the world

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

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

Questioner: Was it to have your own way?

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

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

Questioner: It will go bad.

Dadashri: I knew that people had started to add 'salt' in her and that one day she would go bad, but I waited. One day when a young lady was doing *vidhi*, Hiraba deliberately hit the door as she was sweeping the floor. She had never done that before. There was no such practice in our home. She did it to scare the girl away; she did not do it to scare me. The girls became anxious that Hiraba would scold them. So this girl got scared. I immediately understood that there was some kind of mischief behind this act; can one not recoginze the mischief behind it? Do you think that I was as naive back then as I am now? So then, I told Hiraba, 'From today onwards you and I have to separate. We cannot afford this. You go and live in Bhadran and I will arrange to send you seven hundred or so rupees every month for your expenses. We should no longer be staying together from now on.' Chandrakantbhai, Bhanabhai, and five to six other people were sitting there at the time. Even they got the opportunity to learn from this scene! Hiraba then started to make tea and while doing so, she kept banging the stove. I said to myself 'I will have to tighten the screw before this gets out of control.' So I went into the kitchen and started to throw cans of tea, sugar, oil, kerosene etc., down on the floor. It was as if a 400-volt current had touched it all. I made a mess of everything. The women who had instigated

Hiraba came to see what was going on. I asked them, 'Who poisoned this Goddess of a woman?' they responded, 'You are a Gnani, you cannot become angry like this.' Well only the anger of the Gnani Purush is worth seeing. I then told them, 'It is your instigation that has created this situation. Why did you feed her all this? What have we done to you?' They responded, 'We did not feed her anything. We simply told her a few things.' I asked, 'Why did you have to ruin her life?' They replied, 'How have we ruined her life?' I told them, 'She now has to live alone. Hiraba has to live separate in a new home in Bhadran. I will give her a monthly allowance.' They said, 'You cannot do that. How can you do that at this age?' I asked them, 'What good is a pot that has a crack in it? It will not hold water anymore, whatever you put in it will drain out. Can you keep a pot with a crack in it?' The neighbors all got worried when they realized that Hiraba would have to go live separately. Yes, there should not be any negative effect on religion-dharma.

That day tea, sugar and everything else was all mixed up. But that act was carried out without any attachment (vitaragbhav) or inner reaction. I told Chandrakantbhai, Bhanabhai, and others sitting there, 'go home and learn.' What was the outcome of this act the next day? The women started telling Hiraba 'Don't do anything to cause problems. Whoever wants to come and see Dada, let them. You do not get involved in it.' They started to tell her just the opposite because they got worried that they would be blamed if anything were to happen. They knew they had to be very careful. I had created that scene in order to ensure that they would never do what they did again. I have never had to repeat that act either. I had come up with that much remedy. They may still remember the incident. Hiraba too was swept up in the rut. She would have never behaved that way on her own accord, it was other women who led her to believe that if she acted that way, the girls would leave and never return.

The presence of a Gnani is very rare in this world. Would the poor girls not come to do the darshan? They come here because they find no elsewhere. At least let them do darshan peacefully. Those women even told Hiraba that dada would marry one of these girls. They also coached Hiraba that these young girls would take Dada away from her. Arey! How can that happen? I am an old man, what kind of nonsense were they teaching Hiraba? What fault is it of poor Hiraba? She too realized she was wrong. Although the girls used to come to satsang, she was one hundred percent convinced that I was morally upright and sincere, but she told me to stop because it looked bad to others. Is it possible to leave this role of the Gnani even if I

wanted to? This is all vyavasthit and she said it out of lack of understanding. Is it even possible to do? Besides can this 'railway' line – this path of Akram Vignan - be just plucked up and removed? Therefore, I had to find a solution; an ordinary 'cork' would not have worked, I had to look for a 'cork' that could be screwed on so tight that it would never come off!

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

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

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

Dadashri: It was to cleanse her. Everyone sitting around was stunned. Besides I would only assail her reputation in the presence of others, otherwise I would not even attempt it; it would not have any affect on her. Otherwise she would swallow the insult. She will think, 'Oh! No one was present!' She would have just swallowed it and my effort would have gone to waste.

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

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

patch the crack just this one time but I would not do it again and that the next time I would just leave Hiraba. I sealed the crack one time.

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

Dadashri: Then what is it, if not obstinacy? But that is a *tragu*. It was a *tragu*-manipulative tantrum, on a smaller level. I did the big, heavy-duty one!

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

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

Questioner: You said that you did it while remaining in Gnan. Can you tell us the method of remaining in Gnan while doing it?

Dadashri: Just by this Gnan. 'This one' is the doer, 'Ambalalbhai' is the constant doer of 'Ambalal is the doer'. Is the Gnan married to Hiraba, is it? Besides, just look how we spent all the years without any separation due to differences in opinion. Even now, 'we' stop the separation due to differences of opinion *matabheda* even before they arise. Later she even took Gnan again. Then 'Dada' came into her dream.

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

Tragu, is an art too

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

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

Dadashri: Yes, that is also an art but all these arts that one had gathered (past life) is what creates problems in this life.

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

Dadashri: The soul has all kinds of energies. When one decides, 'I want to get what I want by scaring the hell oout of them,', then he will know how to do *tragu*. Then he learns the method of doing the *tragu*.

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

Questioner: Does the one who does a *tragu* get exposed invariably?

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

Vigilance with understanding

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

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

They can do tragas that will take the wind out of you and drain you emotionally. But being a Gnani, Gnan helps 'us' realize that a person is doing *tragu*. Even when I did not have Gnan, I could assess a person from every angle and immediately tell why he is doing it and what his intent was

behind doing the *tragu*. I would tell him right away 'Have a seat. We are having some tea right now.' By that time his mind would calm down and even he would get tense.

Tragu became a heavy liability for a lady

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

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

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

Ingrained in the prakruti

Questioner: Does the one doing a *tragu* know that I am doing this *tragu*? ingrained

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

Beware of those doing tragu!

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

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

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

What is a bad quality in men? That of doing a *tragu*. Do not keep any relation with a man who does *tragu*. Women by nature may do *tragu*, but some men also do *tragu* too.

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

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

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

Dadashri: I know how to escape from a woman doing *tragu*, but I do not know how to escape from a man doing a *tragu*. I would make the woman

doing a *tragu* jump all night long. But I too become startled when a man does *tragu*.

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

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

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

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

Questioner: How should one behave when the person is doing tragas at will?

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

Adjustment to save yourself

'We' have not seen many tragas but those that 'we' have, were unpleasant and distressing for others around.

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

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

Questioner: What do you do at that time?

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

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

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

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

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

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

Dadashri: What else can 'he-Ambalal' do? What can you tell the one doing a *tragu*?

Questioner: She will realize that nothing affects 'Dada'.

Dadashri: She will realize everything. This 'Dada' is a very shrewd man. Otherwise, can he run such a large organization? Otherwise, there would be quarrels everyday. But just look! There are no rules here and the law here is one of 'no law-law'; does everything still not run smoothly? If 'we' do not see ultimate humility *param vinay* in a person, 'we' will keep a stern watch over him and if he does not maintain humility *vinay*, then 'we'

will ask him to ‘get out’. But ‘we’ would not tell him in a manner that would create enmity. It would be done gently and with humility. Dada is happy only where there is ultimate humility.

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

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[2]

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

Against emotional agitation: udvega

So become straight *sarad* like a child if you want to attain moksha. A child does things without an understanding and the Gnani Purush does it with an understanding, that is all. Both are childlike and innocent. Does the worldly life not continue for a child without any worldly understanding? The child's life runs very well. In fact, his worldly life gets worse as he begins to understand. The Gnani Purush is straight like a child. Obstinacy is form of ego; an ego that says I don't want to be straight and I want to do it my way. Obstinacy is a result of wanting to have one's own way. Obstinacy will go away in a person who does things according to the will of others.

Questioner: When events do not happen as one has planned and willed, one becomes agitated and emotional *udvega*. What one has willed, when that result is not obtained, then he remins agitated and emotionally upset.

Dadashri: The events never happen as one has willed. Therefore, before throwing the dice, think within that they are going to fall the wrong way. Thereafter, whichever dice falls the right way, is correct. But if we say that all four of you fall my way, then that day will never come and and there will be entanglements, uneasiness, and emotional agitation *udvega*. Instead by saying in advance all four of you fall thew wrong way, when one or two come up right, you will be pleased with the result and feel easy. So all the value is of making the right internal adjustments.

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

Dadashri: Yes, otherwise it is impossible; such adjustment would not remain, what support can it have? In those situations, whatever adjustment one takes will be blown away and one will become distraught and

restlessness. Then he will walk around looking as if he just drank some castor oil!

Questioner: You just said, fall the wrong way, while throwing the dice. Why should one even harbor such expectation of a negative result?

Dadashri: Then what should you expect instead?

Questioner: Do not have any expecatations, whatever comes is correct.

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

Where there is no expecatation, there is no emotional agitation

If you make a deal on the phone with someone in Bombay and then two days later he changes his mind, you will experience emotional agitation *udvega* but the other person will not. Why should you be the one to experience emotional agitation *udvega*? You are in your *dharma* (keeping your side of the deal) and the other person is in *adharma* (doing wrong) by changing his mind. Why should you be agitated when you have done nothing wrong? A person may argue, 'But I lost the profit, did I not?' You fool! You have never had a profit, so why not let it go? Just believe that you never made a deal in the first place. But instead he becomes emotional agitation *udvega* and his wife will ask, 'What happened? Why are you like this?' There is nothing but udvega, udvega, udvega, udvega!That which was supposed to flow down to calmness has gone up to emotional agitation. If the other person backed out after making the deal, what is the harm? Just believe that you had never made the deal in the first place. Instead, one gets trapped in udevega.

And what do people do? While sustaining one loss, they create two more. The Gnani Purush lets go of the one loss only.

Questioner: When one experiences emotional agitation *udvega*, is it not due to illusionary attachment *moha*?

Dadashri: When one loses the ten thousand rupees in the deal, there is moha behind it. One loss happened, it is gone. Now why are you doubling it? There was only one loss written in your effect karma. But why did you take another loss? Is it better to incur one or two losses? Just one, but every one incurs two losses. Thus one binds similar karma for the next life.

Why should there be even a moment of udvega? Udvega binds many karmas. Since the moment of this Gnan, 'we' have not experienced even a moment of emotional agitation *udvega*.

Vega (motion), Aavega (emotion) and udvega (emotional agitation)

Questioner: Please explain vega, aavega and udvega?

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

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

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

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

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

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

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

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

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

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

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

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

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

Our people reject and scorn the word *randapo*-losing a spouse. This word *randapo* is appropriate in its place. *Madapo*-marrying and *randapo*-widowhood are both exact.

Udvega – so many difficulties

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

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

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

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

Questioner: But do emotional people not worry more?

Dadashri: Not worries, emotional people experience more *udvega* and with that *udvega* they feel as if they are dying. Motion means in *vega* and emotional means *udvega*.

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

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

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

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

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

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

Move away from that aspect of the relationship which causes udvega

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

Dadashri: First, you have to find the the instrument *nimit* behind it. If person who damages you frequently will cause an *udvega* to arise within you then you have to just move away from the situation. If the nimit is a

nonliving thing even if it is as valuable gold, and it causes emotional agitation of an extreme type in you, then throw it away. It is not your relative. Anything that causes emotional agitation in you cannot be related to you. The real thing is that which gives you peace. The slightest cause of *udvega* is not the path of liberation. You should remain only in *vega* – you should remain only in motion.

If something causes *udvega*, for example if your son is not earning any money, then know that these situations causes you emotional agitation-*udvega*. You should then stop entering into any discussion about money with him. You should stop all interactions related to money. Just have a casual conversation with your son, like, 'How are you? How are things?' Do you understand?

Questioner: We should let go of anything that causes *udvega*, but *udvega* is relative. Once all the evidences come together, *udvega* is inevitable.

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

Intellect – the intellect brings on udvega

Questioner: Does ego *ahambhav*, ego with rich material, pride with my-ness *abhimaan* cause *udvega*?

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

Questioner: Yes

Dadashri: How about the one who sees it?

Questioner: He will not be able to sleep.

Dadashri: Why is that? He has the knowledge about the snake coming into the room, others do not and so they are able to fall asleep. Now

when will you be able to sleep? You will be able to sleep when you gain the knowledge that the snake has left. Now when will all this end? Therefore, everything becomes emotional because of all this. The intellect makes one emotional, not the ego. Ego is a good thing. All these tricks are of the intellect *buddhi*; it is the intellect that causes all the problems. It brings on the *udvega*. It brings *udvega* from *vega*-motion.

The 'one' who experiences udvega, is not the Self

Questioner: But even now residual feelings of *udvega* arises within us, does it not?

Dadashri: Ud*vega* and *vega* will both occur but they are happening to 'Chandulal'. They are not happening to You, the pure Self. 'You' will know that the *udvega* is occurring in 'Chandulal'. If Chandulal has done transaction of *udvega*, then 'Chandulal will experience it, otherwise he will have aa*vega* or *vega*. You will know that all.

Questioner: But we live trapped in *udvega*, do we not?

Dadashri: No it is not like that. Do you believe that the one who is trapped in *udvega* is 'Chandulal' or You?

Questioner: But 'Chandulal' remain trapped does he not?

Dadashri: He may be trapped but what does that have to do with You? Whatever has to discharge is going to discharge, there is no other way. You do not have any say in it. 'You' should not feel that You are trapped, because the pure Soul is the pure Soul. Shuddhatma is Shuddhatma. Nothing can affect it and that is Shuddhatma.

Questioner: But, I can see that 'I am pure soul' even then 'Chandulal' still remains the same.

Dadashri: Whatever karmas remain are the ones being discharged. If he makes a donation, you will say, 'Chandulal is a good man.' That is also 'that'. And if he does such an *udvega*, even then he is 'that'. Both are one, with the same nature *swabhav*. It si the nature of a human being to scorn and repel from the bitter and to be attracted to the sweet and pleasant. The Lord has called them both one natured *ek swabhavi*.

Shrimad Rajchandra has said,

Rajkan ke riddhi vaimanik devani
Sarve maanya pudgal ek svabhaav jo.

The smallest particle of dirt or the richness of Vainamik Deva – the celestials - both are considered one pudgal-non-Self complex nature.

There is only one type of non-Self complex *pudgal*. Whether a person is a butcher or a philanthropist, both are non-Self complex *pudgal*. The one who is not annoyed with the butcher and not pleased with the philanthropist is a vitarag.

Questioner: Dada you are not going let me stand at any location outside the Self.

Dadashri: But if you live in the external station, you will get a beating and suffer. You have suffered all this time and do you want to get more beatings again to suffer again? That is why I am showing you a place where you will never have to suffer. Did you not suffer before attaining Gnan? Did you suffer a little bit? Everyone has become exhausted from the beatings of suffering.

The intellect is the trouble maker. Intellect-intellect is the one that causes *udvega*; it turns *vega* into *udvega*. 'We' experience bliss because every bit of intellect is gone from 'us'. That is why 'we' have written in the books, 'We are *abuddha* (without intellect).' This is a good adjective, no? I saw that no one is even ready to accept this adjective. When 'we' say, 'We' give you an adjective of *abuddha*,' they will say, 'No Sir, I want more intellect-intellect.' 'We' received the adjective of '*abuddha*', and so 'we' never become emotional. Whenever you see 'us', 'We' are in motion.

The root of suspicion (shanka)

Questioner: People say they want more intellect *buddhi*, but is it not true that people with more intellect tend to be more suspicious?

Dadashri: Yes. Right now, there is an effect of the wrong kind *viparit* intellect- *buddhi*. It creates a lot of suspicions *shanka* in a person. Suspicion

verily is tremendous ignorance. One cannot find the solution within from all angles of inner investigations, so suspicion *shanka* and uncertainty takes hold. A person will not become suspicious if he finds a solution. The intellect is applied when the intellect does not find any answers, then it raises suspicions. If vyavasthit is understood, suspicions will not arise.

Questioner: So what is the root of all suspicion? Why does suspicion arise?

Dadashri: Suspicion is an interference of the intellect *buddhi*. It is the interference of excessive intellect *buddhi*. The intellect that creates suspicion will show one everything negative. It raises unnecessary and worthless suspicion. In all the worthless pursuits of the world the topmost root cause is suspicion, and this includes doubt *vahem*. Initially a suspicion arises. The intellect introduces the suspicion. Then suspicion is all the display of the intellect. That is why here 'we' say only one thing that do not have any kind of suspicions. And there is no reason to be suspicious about anything in this world. So the root of all suspicions is the intellect *buddhi*.

Questioner: But this intellect will show both the good and the bad.

Dadashri: No. If a person has just the necessary amount of intellect, then he will not even think about the welfare of his five daughters. The suspicion will come only when thoughts come, no?

Questioner: So this interference will happen only if there is excessive intellect?

Dadashri: It is verily the excessive intllect *buddhi* that causes interference. This is because the intellect of this era of the current time cycle is of the wrong kind *viparit*. It misleading *vyabhicahrini* intellect and therefore it subjects the owner to repated beatings and suffering.

Questioner: So one with the necessary amount of intellect will not have unnecessary thoughts?

Dadashri: Yes. There are some people in India who do not have any other thoughts. The extra intellect *akkal* laden ones have more thoughts; they have excess unnecessary intellect, they think more, they suffer more.

Therefore, when a person has to suffer real misery he will begin to have suspicions.

Suspicion is constant death

Questioner: It is written in the Gita: '*Sanshayatma vinashyati',* meaning when one begins to have suspicion, one self destructs. So is that suspicion referring to the soul or something else?

Dadashri: Everyone is prone to suspicion. There is not a single person who does not have suspicion at some time other. But some persons do not trust *vishvas* anything in the world. They will continue to be suspicious about everything and this will kill them; such people are 'dead' anyway!

Questioner: Are we talking about suspicion in the worldly life or in matters related to the Self *nischaya*? Which suspicion are we talking about?

Dadashri: The whole world has suspicion-uncertainty in matters of the Soul *nischaya* That happens as a rule. Lord Krishna has said, *"sanshay-atma vinashyati,"* for the worldly life. Any man who has suspicions about anything or anyone, whether it is his wife, father, mother, brother or uncle, that man is as good as dead. How can a man who has suspicions about everything, live? The entire world is suspicious about the Soul and in this regards there is no death. But the one who has suspicions in his worldly life will die, he is dead for sure. Such a man will not trust anyone; he will continue to have suspicions. He would like to give goods on credit but keeps suspicioning the borrower, such a man is dead for sure. When a young girl goes to college, her father will keep suspecting what she is up to now that she is grown woman. He will wonder who her friends are. He will have suspicions like this. So is he not dead?

Suspicion is of no use whatsoever. If a man goes out with a knife with the intention of attacking someone, he does not have any suspicions about his actions and that is why he can do that. And the victim too will die only because he did not suspect anything. Nevertheless, they die only once whereas the one who is suspicious, is dying constantly.

Suspicion and inquisitiveness

Questioner: What is the difference between suspicion *shanka* and inquisitiveness *jignyasa*?

Dadashri: Suspicion and inquisitiveness have nothing in common. They are not of the same family; there is no relationship whatsoever.

Questioner: When scientists do research, they proceed with suspicion.

Dadashri: There is not a single scientist who would indulge in doubt and suspicion for more than a minute, otherwise that science would collapse and cease. Suspicion is like suicide. Those who want to be suspicious can do so.

Questioner: Scientists do not accept anything without suspecting. They suspect and discover.

Dadashri: That is not suspicion. It is eagerness to know. They do not have suspicions.

Questioner: Are you telling us not to be suspicious of anyone?

Dadashri: Not just people; do not be suspicious of anything. You are not to have any suspicions about this book either. Suspicion means suicide!

Questioner: So do we have to believe everything that is written in books?

Dadashri: You do not have to believe everything. You can be suspicious for only a minute and then you should revert. Suspicion is such a poison that if you take it longer than one minute, it will kill you.

Questioner: But what if everything that has been written is false?

Dadashri: It is never wrong or false. But when the suspicion enters, you should stop after a minute.

For devotees…

Questioner: Today in all the religions, the religious gurus say 'I verily am God.' Is that to be believed? Is that not worth suspecting?

Dadashri: So what if they write such things? There is no need for you to have suspicion. You will understand that it is wrong. Doubts or suspicion is a different thing. There is no need to have the kind of suspicion that you are talking about. There is no need to have suspicion there. For the time being the guru is God and the disciple is a devotee, and this is how people's lives go on. However when there is breach of this contract in such a relationship there is a possibility that suspicion may arise. Otherwise, there is no reason for suspicions.

Questioner: A devotee of every God claims that his God is the Supreme God.

Dadashri: That is exactly what one should say. If he do not say that, then I tell him, 'Consider him Supreme. He is higher than anything here.'Then he asks, 'Is the one here all right?' I replied, 'That is higher than here.' I had told some devotees of one saint, 'Brother, go there because there it is higher than here.' People will sit there only if they consider him the Supreme; otherwise do you think they will remain there? They will keep having suspicions, ' Is it this or is it that, is it this one or is it that one?'

Questioner: So is he not likely to get hurt there? Surely, any form of investigation has suspicion at its root?

Dadashri: You may inquire, think on it and then move away. There is no need to bring suspicion into it. When does suspicion arise? It arises when there break in their mutual agreement resulting in a problem. Suspicion can never occur on its own.

So where do we find suspicion? When there is a connection between the two and when there is a deviation from what one had 'decided' in that agreement between the two, it gives rise to suspicion as to 'what is all this?' You should not be suspicious for more than a minute. After that he should decide, 'such is my vyavasthit'. Thereafter, there must be not be any suspicion. Suspicion means killing yourself.

Keep a medicine for suspicions

Questioner: What is it called when a person develops a doubt *vahem* in his mind?

Dadashri: Where does it come from? Does it not have to be exported from somewhere? Only then can it be imported into us.

A man hears a story about someone being possessed by a ghost. His wife has gone to visit her parents and he is sleeping alone in his room at night. While he is asleep, a rat makes a noise in the kitchen at around midnight. He hears the noise and remembers the story about the ghost, so with these two evidences coming together, he thinks something must be there to make such a loud noise. Therefore, the doubt *vahem* remains until he discovers the truth. He will remain in this state until he has knowledge, which is contrary to the knowledge he already has. Then when his friend comes around the next morning, he gets the courage and tells his friend about how scared he was the night before. When his friend tells him to check into the noise, he goes in the kitchen and finds that a rat had dropped a can and a few other things. Then all his doubts *vahem* go away. Therefore, it is because of wrong understanding that one is not able to sleep at night. But if he has a medicine to remove his doubt *vahem* would he not be able to sleep? So the man will become happy if he understands a little bit.

It all depends on the sub-atomic particles (parmanus)

Suspicion that happens is a stock within. The suspicioning element is a female element *srtitva*. In every human body there are three kinds of subatomic particles *parmanus*; female *stri*, male *purush* and bisexual *napunsak*. The body is made up of these three types of *parmanus*. One is born a male when there is an aggregation of predominantly male *parmanus*. If there is a higher proportion of female *parmanus*, one is born a woman, and bisexual when there are more bisexual *parmanus*. Within all body there are more or less these three types of *parmanus*. Suspicion, suspicion etc., are all female *parmanus*. You have to tell them, 'Get out, I am a Purush (the Self)!' 'We' do not have such *parmanus* so 'we' never ever suspicion or become suspicious.

Does suspicion result in prejudice?

You should never become suspicious even when you have witnessed something yourself. Nothing haunts a person as much as suspicion. You should never have suspicions. Uproot suspicion the moment it arises by saying, 'Dada has said 'no' to it'. Even if someone says, 'I have seen this man with my own eyes, take money out of someone's pocket yesterday. He is back again today,' you should not be suspicious. Instead of becoming suspicious, create a safe side for yourself. Otherwise, it is a form of prejudice. Today he may not be that way. Many will never steal again. Circumstances force some people to steal, they steal out of necessity and then you may not see them doing so even if you leave money around.

Questioner: And yet some are seasoned thieves! They have made a profession of stealing.

Dadashri: Such thieves are different altogether. When they are around, you have to hang your coat somewhere safe. Nevertheless, you must not call him a thief. Although you do not call him a thief to his face, you are calling him so in your mind, are you not? You incur a liability when you call him a thief in your mind but if you say it to his face, then you are not liable. If you call him a thief to his face, he will beat you up and that liability is your external liability. You are liable (two ways, your adverse mediation plus binding new karma) for saying it in your mind. So then what would you do?

Questioner: One should not keep it in his mind, nor should he take the punishment.

Dadashri: Yes, or it is better to tell him on his face. He will curse you and go away. But there is a danger for what is kept in your mind. So what is best? The best thing is to neither keep it in your mind nor say it to his face. To keep it in your mind, the Lord calls it prejudice. A person steals due to maturation of his karma and today that krarma may not be there. Every living being in the world is dependent upon his karmas. So are such things not likely to happen?

Question: Yes they are.

Dadashri: Still, our people are experts at harboring suspicion, are they not? 'We' never have suspicions. 'We' stop them before they arise. The one who gets rid of all suspicions is a Gnani. The whole world is dying

because of the ghosts of suspicions. Someone will say, 'Yesterday I saw that person stealing as he passed by this way. Today he has entered again.' This is the rising of suspicion within.

Questioner: If a suspicion that a certain person is interefering to my detriment, arises in the mind, then what happens?

Dadashri: No one is interfering. The one who has the suspicion is the guilty one and should be thrown in jail. Such a person will suffer. He is the one who will suffer. Nobody has to make him suffer; nature will do that.

How can the world remain calm even for a moment? How many kinds of suspicions are there? And how much suffering is there in being suspicious? All these sufferings such as *taapa, santaapa, paritaapa, uttaapa* have arisen because of suspicion.

Solution for suspicion

You never experience any doubts or suspicions, do you?

Questioner: That is bound to happen.

Dadashri: What do you do when suspicion happens to you?

Questioner: I will check it out.

Dadashri: By attempting to check it out whether it is true or not, you will have more doubts and suspicion. If there is one in this world which absolutely worth rejecting, it is suspicion. The root of all miseries is suspicion.

When someone tells 'us' that suscpicion has arisen, I would teach him to remove it from its roots instantly, and throw it out. It is not worth having any suspicions. Suspicion destroys a person. Whatever may happen, under no circumstances should one have suspicion; because nothing is going to change by being suspicious. On the contrary, it gets worse. Suspicion, doubts and such disease then arises.

Questioner: Then how can suspicion be removed?

Dadashri: It can never be removed and therefore it is best not to let it enter the mind.

Questioner: But how can one get rid of suspicion that has already entered?

Dadashri: When a persom comes to 'us' for the *vidhi* (special blessings), 'we' will remove it from him. But more important is to not let the suspicion arise in the first place.

Questioner: But one needs a closure for the suspicion, does he not?

Dadashri: Yes, one will achieve something when his suspicions are removed. If you see a small snake going into your home before you go to sleep, what will happen when you have to go to sleep? Will you not continue to have suspicions? That snake may have left the house but you may not have seen it leave, will you still not suspect that it is still there? What kind of a state will you be in? How well will you be able to sleep?

Questioner: I will lose my sleep.

Dadashri: Those who are unaware will sleep well and those who are aware will think, 'We will not be able to sleep now that we saw it, but at least let those other poor people sleep.' Those who are unaware will snore away. How can the one who is aware, sleep? He knows that there is a snake there, so what can we do about that?

Therefore, what do the scriptures say? 'You had the knowledge of the snake entering your home and now you will be free only when you attain the knowledge of the snake leaving your home.' If one is not aware of the snake leaving, he will continue to be suspicious and he will not be able to fall asleep. He will toss and turn the whole night long. He will continue to wonder, 'What if the snake comes here?' What is the snake going to do? Is it going to take something out from your pocket?

Questioner: What is it going to do with something from the pocket?

Dadashri: Then what is it going to do?

Questioner: It will bite.

Dadashri: For what? Will it be a lawful bite or unlawful bite? There is nothing in this world, not even for a moment that is happening unlawfully. Everything that happens, happens within the law of nature. So do not be mistaken. Whatever happens, or has happened was within the dictates of nature's law. What does our Gnan say? It says, 'Forget about the snake entering the house; it is vyavasthit. Why don't you go to sleep?' Our Gnan will help him sleep without any suspicions.

'We' have slept in so many such situations because most of 'our' business was in the jungles. A snake would be sleeping where I could see it. When 'we' woke up in the morning, 'we' would see the snake sleeping. The snake would sleep and so would 'we'. Where else could that poor snake go in the jungle? Wherever it found a place to sleep, that place would be his. We can at least go to our in-laws for a couple of days but the snake has no in-laws to go to!

That is why 'we' have said 'vyavasthit'. There is 'exactness'. Not a grain worth of change can be made.

Passing through every phase

'We' have analysed all these things and this analysis is not of just one life. Can there be so many analyses in just one life? How many analyses can occur in eighty years? This analysis, which is coming forth today, is of many life times.

Questioner: By what method the analysis of so many past lives, come together now, and present itself?

Dadashri: It is because the veils of ignorance have been destroyed. Knowledge-Gnan is ready and present within but the veils over it have to be destroyed. The stock of Gnan is already there but it can only manifest if the veils of ignorance over it are destroyed.

I have discovered the knowledge Gnan of all phases. I have gone through all the phases, and have brought about an 'end' to all those phases. Thereafter this Gnan has manifest.

How many phases does the moon have? There are fifteen phases. Those fifteen phases have influenced the world since time immemorial. When people say it is the second day of the moon, they are referring to the same old moon. Then they will say it is the moon of the third day, or half moon, or full moon. If the moon itself were to say, 'I am the third lunar moon. I am the third lunar moon', people would comment, 'Why do you say you are the third lunar moon? Are you not going to change tomorrow?' The moon is one and the same all along. Its phases will change as the days go by. But people question even this, 'Is it the second or the third lunar moon today? No it can't be the third, it must be the second!' And someone else will say, 'It is the third'. People have suspicions even over such things. Does one even have to go looking for suspicions?

This is why people are miserable. The very cause of their misery is suspicion. That is why I am asking you to understand what I am saying. You need to understand all the phases. Every phase of the world has come to me. There is not a single phase of the world, which I have not traversed. I am aware of the phases of every lifetime and this talk is the experience of all those phases.

The 'one' who is beyond worldly interactions, 'settles' it

The 'one' who is beyond worldly interactions (vyavahar) can 'settle' it for you. Otherwise, nothing can be settled in worldly interactions. The one who is involved in the worldly life can never have awareness of the worldly life. He will insist on the worldly life, and is absorbed in it. And therefore he will not 'know' the worldly interaction. The Gnani Purush is beyond the worldly life and therefore His speech comes forth such that everything becomes 'exact' for us. Suspicion is something that will never go away, even if one tries to get rid of it, on the contrary, it increases. It leaves through the speech of the Gnani.

Suspicion leads to destruction

Outside of this satsang, people are of the opinion, 'Suspicions occur when it is a fact. We are not humans if suspicions do not arise. Do animals have suspicions? We are humans and that is why we have suspicions about our daughters.' That is what they teach us. Why do 'we' get rid of your suspicions? It is because they do not help at all, not even a little bit, and it causes harm to no end. That is why. 'We' would not be able to say this if

suspicion is helpful. Even if it is helps ten percent and harms ninety percent, 'we' would not be able to speak this way. However, it does not help even in the slightest and it does tremendous damage.

Suspicion-laden is a living dead

Suspicion is the cause of destruction. That is what kills people. Once it starts, there is no end to it and that is why it destroys people.

On the most part, if women become suspicious, they will forget about it but if they remember, then it will destroy them. On the other hand, men will create suspicion even if if it does not arise. When a woman becomes suspicious, she is called a witch. Meaning she is possessed by both a ghost and a witch. This will kill a human being. 'We' ask those who meet 'us', whom they become suspicious about, whether it is people in their home, the neighbours, brother, wide, or anyone else. 'We' encourage them to tell 'us' so that 'we' can repair it for them.

Suspicion is a very contagious disease; it has become very widespread. A person with suspicions becomes very unhappy. It is very difficult! Once a person is overcome with suspicion, he will be suspicious about everyone. In this world, a dead person and a suspicioun-laden *shankashil* person are both the same. A man that becomes suspicioun-laden is suspicious everywhere. Such a person is the same as a dead person; he lives a life of the dead.

Why have suspicion where everything happens automatically?

You must not have suspicion on anything. Suspicion is the greatest of miseries. There is no other misery like it.

At night when you eat your supper and go to sleep, do you check to see if all the digestive enzymes are released properly or not? Do you check to see how much digestive enzymes are released or how much bile is released? Did you ever look into this?

Questioner: All that occurs automatically. What is the need for us to verify all that?

Dadashri: So then, do things not occur automatically on the outside? It works wonderfully internally and like wise, nothing needs to be done on the outside either. How well the blood, urine and excreta are separated internally! Even milk for a newborn is made in a new mother. So much preparation takes place! Yet, you sleep soundly. How much preparation is going on within while you sleep peacefully! Who does all that internally? Do you not have any suspicions about this?

Questioner: No.

Dadashri: Then you should not have any suspicions about the outside world either. Whatever is taking place within the inner complex of mind-intellect-chit and ego *antahkaran*, the same is taking place on the outside, so why get so upset over it? Why do you invite unnecessary external problems?

Suspicion is harmful at all times

One will become suspicious of his daughter when she goes to college. He will even suspect his wife. What a betrayal! In this era of Kaliyug, there is betrayal even amongst people in the same home. Kaliyug means an era of betrayal. There is nothing but deceit and betrayal, deceit and betrayal, deceit and betrayal. For what happiness does a person do this? And that too one does in complete unawareness. Intelligent people should not be doing this. People with clean intellect should not have deceit and betrayal. Foolish people do. Kaliyug means collection of foolish people.

Questioner: Does attachment and abhorrence not play a role in mistrust and betrayal?

Dadashri: Only in the presence of attachment and abhorrence *raag-dwesh* does all this takes place. Otherwise, if a person does not have any raag-dwesh, he will not have these problems. It makes no difference if a person without raag-dwesh does good or bad, because although he plays with dirt, there is no oil on his body (nothing will stick to him i.e. he will not create any karma because he does not have *raag* or *dwesh*), while others have oil on their body!

Questioner: But does the intellect *buddhi* not take part in deceit *kapat* and betrayal ?

Dadashri: No, good intellect will get rid of deceit and betrayal; it will maintain a safe-side. On the one hand, suspicion kills a person, then deceit and betrayal is inevitable, and everyone is caught up indulging in their worly 'happiness'.

Questioner: But to remain in such happiness, does one not use deceit and betrayal with the help of the intellect?

Dadashri: There is no presence of good intellect *budddhi* when one is looking for his own happiness. Good intellect *buddhi* looks for everyone's collective happiness in the home. But here, the son looks for his own happiness, the wife looks for her own happiness, the daughter looks for her own happiness, the father looks for his own happiness and so everyone looks for his or her own happiness. If this facts were exposed, then no family members would live with each other. But they all eat, drink and live together, so it is best left covered.

There is no absolutely no need to be suspicious in any situation. Suspicion verily destroys a person. Everyone is dying because of his or her suspicions. The mightest 'ghost' in this world is that of suspicion. The best of people have been destroyed by it; therefore do not let suspicion arise in the first place. Destroy it the moment it arises. Do not let it grow. Otherwise it will not let you live peacefully. Suspicion has killed and destroyed the greatest of men like the powerful chakravarti emperors.

The dangers are grave

Even if people tell you, 'this man is worthless', you should call him worthy because at times he may not be worthless and if you call him worthless, you will incur a tremendous liability. If a woman is chaste and virtuous and you call her a prostitute, it is a terrible sin and you incur such a liability that you will have to pay for it for many lives to come. Therefore, do not say anything that will violate someone's character because what if it is not true? What is your own worth if you say things about someone because others say so? 'We' have never said anything about anybody and 'we' will never do so. 'We' do not interfere. Who would want to take on the liability? You should never be suspicious about anyone's character. It carries a great danger. 'We' never become suspicious. Why should 'we' take on the liability?

How much strain should you put on your eyes in the dark?

Questioner: What adjustment should one take if one has developed a trait of being suspicious repeatedly *shankashil*?

Dadashri: When you see inappropriate conduct-sexual affairs in someone, was it not there before? Do you think it has come about all of a sudden? So you should understand that this is what the world is all about. You should never judge anyone's character in these times of kaliyug. It is like this everywhere in the current time cycle. It may not be visible-openly evident but the mind will become ruined for sure. In all this, a woman's character is a museum filled with illusion *moha* and deceit *kapat*, and that is why they are born as women. The best way amidst all this is for one is to become free from all sexuality.

Questioner: We realize that is the way it is in sexual conduct, nevertheless, when the mind becomes suspicious, one becomes engrossed (tanmayakar) in it. What adjustment should one take there?

Dadashri: After becoming the Self, do not get involved in anything. This belongs to the 'foreign department' (non-Self). You should remain in the 'home department' (the Self). Stay in your real Self! You will not find Gnan such as this again and again, so get your work done. One man constantly used to be suspicious of his wife. 'We' asked him why he had suspicions about his wife. Was he suspicious because he saw something? And if that was the case, was the same thing not going on before he witnessed it? People call the person who gets caught stealing, a thief, but those who do not get caught are thieves from within, are they not? Here people only lable those who get caught as thieves. Why are you calling them thieves? Infact they are minor thieves because they get caught. Do you think those who steal on a regular basis are likely to get caught?

Questioner: But it is when one is caught stealing, that he is called a thief.

Dadashri: No, the ones who steals occassionaly are the ones who get caught. And because they are caught, people call them thieves. The real thief is the one who does not get caught, but this is how the world is.

So this man understood 'our' whole Vignan. Then he tells me, 'From now I will not be alarmed even when someone puts his arm around my wife.' Yes, that is how it should be if you want to go to moksha! Otherwise, you will keep quarreling with your wife. Your wife can never be your wife in this current time cycle of *dushamkad* , the time of lack of unity in thoughts, speech and acts; and it is futile to even expect that. This is the dushamkad, she is yours as long as she stays with you and cares for you, otherwise she is of someone else's if she cares for another.

That is why 'we' have told all the mahatmas, not to harbor suspicions. 'We' also ask them that as long as they have not witnessed anything, why would they believe something to be true in this time cycle? Everything is hollow and without substance to begin with. If 'we' were to describe to you what 'we' have seen, then no man would be living. Therefore, in this time cycle, there is nothing better than to be jolly well alone and have this Gnan as your company.

Therefore, it is worth getting your work done and that is why 'we' repeatedly keep telling you to get your work done, get your work done, get your work done! The intent behind it is that this Vignan, this Gnan will not ever come again in any other era of this time cycle and therefore get your work done.

So do you understand? If you had not seen anything, nothing would have happened. All this is the poison of seeing.

Questioner: Yes, it happens only because I saw it.

Dadashri: So this whole world moves about in darkness and there is nothing but hollowness in it; there is no integrity or substance to this world. 'We' have seen all this in Gnan and you have not and that is why you get alarmed when you see something. Why do you get alarmed? This goes on all the time, but you simply don't see it. What is there to be alarmed about when you are the Self? All this is, is simply discharge of karma of all that was charged in the past life. The entire world is clearly in the form of discharge. The world is not outside of discharge. And that is why 'we' tell you, the world is in the form of a discharge, and that is why no one is at fault.

Questioner: So does the principle of karma work here too?

Dadashri: Yes, purely the principle of karma is working here and nothing else. No individual is at fault. It is his karma that makes the poor man go round and round. But if one keeps suspicioun in all this, then he is doomed for no reason.

For those going to moksha

Know that you are on your way to moksha when *dehadhyas* goes away. *Dehadhyas* means to believe 'I am the body'. You are on the path of the *vitarag* if you do not experience any attachment or abhorrence when someone curses you, beats you or takes your wife away from you in front of your eyes. Men allow that to happen because of their physical weakness. If the other man is strong, he will let him take his wife away.

So nothing belongs to you; everything is of the non-Self. If you want to live in this worldly life, become strong in it and if you want to go to moksha, become worthy of it. When even your own body is not your own how can the wife be yours? How can the daughter be yours? So you should think about all of this in advance; think about what you should do if someone were to take your wife away from you.

Therefore, in what is going to happen, in that nothing can be changed, such is the vyavasthit. Therefore do not have any fear. Therefore it has been said that it is vyavasthit. As long as one is spared the scene of infidelity, one carries on saying, my wife, my wife. And once one sees it, then the turmoil begins. Hey you! It was like this all along. Do not look for anything new here.

Questioner: But Dada you are being very lenient here.

Dadashri: What 'we' am saying is that there is no sense in having unnecessary expectations in this era of the current time cycle *dushamkaad*. Even the government has created the divorce laws because it is aware that this will happen. That is why they created the law first. That is why always a medicinal plant will grow first and then will come the disease. Similarly, a law is created first and then the incidents take place.

'Safe-side' related marital conduct

Therefore, any man who wants peace of mind with regards to his wife, should marry an unattractive woman so that no other man will be interested in her. She herself will say, 'No one else will have me, only my husband keeps me.' She will remain very sincere to him. If she is good looking, other men will enjoy her by looking at her lustfully. They will have bad intentions towards her. When a man marries a good-looking girl, 'we' think about what is going to happen to that poor man. There is a safe side only if she is not good-looking.

A man will forget God when his wife is very beautiful and a woman will forget God when her husband is good looking. That is why it is good if everything is average. Our elders used to say, 'Keep your farm barren and have an ugly wife.' Why did they say that? If your wife is beautiful, some man will have bad intentions towards her and that is why it is better to have an ugly wife. They were saying this from a different perspective, not from a religious perspective. 'We' are telling you from the religious perspective. You do not have to worry about anything if your wife is ugly. If she goes out, no one will have bad intentions towards her. Our elders were very smart, but that is not what 'we' are telling you; it is quite different. If she is ugly, then it will not bother you; you will not be drawn and preoccupied by her.

What a betrayal this is

What kind of people do you find today? Wherever they see a 'hotel' (woman, sexual outlet), they will 'dine' (indulge in lustful fancy or more). Suspicion is the cause of all misery. Both men and women 'dine' wherever they see a 'hotel.' A man does not think about what his wife is doing. He thinks she is a good woman, but he does not realize that she is cheating on him. Men cheat on their wives, and the wives cheat on their husbands. The women, however will win because men do not have as much *kapat* – deceit. That is why men are easily deceived by women.

This worldly life was worth enjoying when there was sincerity and morality in it. Nowadays there is tremendous betrayal. If 'we' were to tell men about their wives, they would not even go to them. 'We' know everything about everybody but 'we' would not do anything about it. Men are not angels either, but a woman is a factory of sheer deceit. A warehouse of deceit is not to be found anywhere except in a woman.

How can there be illusionary attachment towards such betrayal?

The toilets that we have, are they used by many or just one person?

Questioner: Everyone uses them.

Dadashri: So a place everyone goes to is called a toilet. A place where many people frequent is called a toilet. A relationship of fidelity to one man and fidelity to one woman is a conduct of virtue. Until then the conduct of the woman is considered virtuous otherwise it is considered a toilet. How many people use the toilet in your home?

Questioner: Everyone.

Dadashri: It is not used by just one person is it? So whether two people use it or everyone else does, then it is a toilet.

People will dine when they come across a hotel. Hey! They may even wine and dine! So get rid of any suspicion. With suspicion, you will lose the moksha that is in the palm of your hands. Therefore, you have to understand just this much that you are married and that she is your tenant! That is all you have to keep in your mind. Then whomever she goes out with, you should not harbor any suspicion. Your concern is with your need only, is it not? When you need to use the toilet, go use it. That which cannot be refrained from visiting is called a toilet. That is why the Gnanis have said that the worldly life is a betrayal.

Questioner: Why does it not appear as a betrayal?

Dadashri: Because of illusionary attachment *moha*. And there has never been anyone to tell you so either. The train will stop only when someone waves a red flag, otherwise it will continue and become derailed.

Solution for situations of extreme suspicion

This world exists because of suspicions. The very tree that needs to dry out is the very tree people 'water' with suspicions and therefore it thrives even more. Therefore, it is not worth being suspicious in this world.

Do you now get suspicious about anything in this world? How would you feel if you see your wife, from a distance, sitting on a bench with some other man?

Questioner: Now nothing would happen. Initially I would be affected but then it would be fine. Then I would understand that it is vyavasthit and that it has to do with past karmic ties *roonanubandha*.

Dadashri: How shrewd you are! What a tremendous calculation to clear out your karmic account. And you will not become suspicious will you?

Questioner: No Dada.

Dadashri: And these people start getting suspicious even when the wife comes home late. Suspicion is not worth getting into. Nothing is going to happen outside your karmic account. If your wife comes home late, explain things to her and reason with her but do not become suspicious. Suspicion actually feeds the problem. Yes, you have to caution her, but not be suspicious. Those who become suspicious miss *moksha*.

So if you want liberation, if you want to go to *moksha*, do not become suspicious. Just because you see your wife with another man's arm around her, does that mean you have to drink poison?

Questioner: No, why should I do that?

Dadashri: Then what should you do?

Questioner: Act up a little in a dramatic manner. Later, make her understand. If she still continues to do it, then it is vyavasthit.

Dadashri: Yes, that is right. Now you will not have any suspicions on your wife or anyone else in your home, will you? These are all 'files' and there is nothing to become suspicious about; is anything worth being suspicious about? Whatever is the karmic account, whatever the karmic connection, the 'files' will wander accordingly and your goal is to go to *moksha*.

That is a dangerous disease

When doubt *vahem* enters in these matters, will it give you a lot of happiness, would it not?

Questioner: It gnaws away on the inside, like big ants!

Dadashri: Yes, all the waking hours will eat you alive. It is like the disease of tuberculosis! Infact T.B. is better, it remains active only for a certain time. So suspicion is like the infection of T.B. The one in whom suspicion arises, is in the same condition as one contacting and getting infected with T.B., therefore suspicion does not help in any way. It only causes harm. It should be uprooted the moment it starts, otherwise it will grow into a tree.

Effects of suspicions

What does suspicion mean? It is like putting a pound of salt in a milk pudding, the main food item, prepared for a large invited gathering. What happens if we do that? The milk will turn rancid. People do not realize the liability of doing this. 'We' stay far away from suspicion. 'We' do have thoughts, 'we' have a mind so thoughts are inevitable, but 'we' do not have any suspicions. If ever 'we' look at someone with a suspicious eye, his mind will become estranged from 'us' the next day; the next day he will begin to feel different about 'us'.

Therefore, do not have suspicions about anything. You have to be alert (jagrut) but not suspicious towards the other person. Suspicion will destroy you. Whatever is going to happen to the other person, will happen but suspicion will destroy you in the process. Suspicion will not leave a person until it destroys him. Do you think suspicion is healthy? With suspicion, a person lives like a corpse.

Therefore, it is best not to be suspicious about anything; it should be removed from its roots. Suspicion should also be removed from the worldly interactions. Avoid that interaction which leads to the possibility of suspicion arising. Suspicion does not help; it destroys a person. Certain words represent harm, exclusively. This word risavu- being upset and noncommunicative- is one such word. If there is benefit and a loss, it is acceptable but there is only harm in these words. It is better to get rid of them.

Intellect ruins the worldly life

Questioner: Why does a man with lot of intellect *buddhi* have more suspicions?

Dadashri: He can see all the phases through his intellect. He can see, 'it must be this way, this is how he must have put his arm around her etc.' If some man were to put his arm around his wife, that would give rise to all the phases (paryaya) of the kind, what must it be? And that chain of phases initiated by intellect will continue. Whereas an *abuddha* – the one without excess intellect, will not be concerned with it much. Actually, such a person is not truly *abuddha* – i.e. the Gnani has gone beyond the intellect – he has enough intellect to run his daily life. He does not have any other unnecessary intellect with its complications. Something will happen within and then it will stop.

Questioner: So are you talking about those who lack worldly intelligence; those whose intellect has not developed yet?

Dadashri: No there are very few such people; people like the laborers and such people.

Questioner: But do people not attain intellect first and then attain the state of *abuddha*?

Dadashri: That is a different thing altogether. After attaining intellect, when one becomes *abuddha*, that is the state of *paramatma* - the state of the absolute Self.

But this worldly life becomes very difficult for the person with intellect. If a man with excess intellect has five daughters, when the daughters grow up and start going out, he will start to recall all the phases. He can understand everything with his intellect. He can visualize everything and then he becomes very troubled and entangled. Nevertheless, he has no choice but send his daughters to college and yet he has to see all the phases his intellect shows him. Whether something happens or not God only knows but he dies of suspicions.

He has no knowledge of events that are actually taking places and so he has no suspicions about that but he has endless suspicions where there is nothing going on. He is scorched by endless suspicions and he becomes fearful. So, the moment suspicion arises in a person, he is doomed.

Suspicion, continued suspicion and destructive supicion

Questioner: Please explain *shanka* suspicion, *aashanka* repeated suspicion, and *kushanka* destructive suspicion?

Dadashri: An father with intellect, has a grown up daughter. He does not have a lot of attachment towards her, so he will automatically understand that he has to keep a suspicious eye *shanka* on his daughter. He will have to keep a careful eye on her. A man with awareness will always be alert. One can keep a suspicious eye for one day, but does it have to be everyday? To keep a suspicious eye the next day is *aashanka*. Should there not be an end to this? Whatever vision of suspicion was employed, that has to end , no? All that is *aashanka*. Now what is *kushanka*? If she is going out with a boy, the father will have all kinds of *kushanka* (negative phases in suspicion) in his mind. Now it may or may not be true. These kinds of suspicions makes human being miserable.

In this world there is no worth keeping-harboring suspicion *shanka*; it is worth being aware *jagruti*. Suspicion is taking on unnecessary misery upon one's self. It eats away a person on the inside, day and night. It is necessary to be aware. What is the point of fretting unnecessarily when it is not under your control? Or if you have any understanding in this regard, then stop the girls from going to college. To this statement, the father will claim, 'Who would marry her if she is not educated?' He is not happy this way and he is not happy the other way. Hey you! Take one position and come to closure. Alternatively, another solution is to go around with the daughters day and night! Go with them to college and sit with them in the class. If the professor asks, "Why do you accompany your girls?' then tell him, "Sir, I keep having suspicions about them and so if I stay with them, so I will no longer have suspicions.' People will call him a stupid fool. His daughters themselves will say he is a little crazy.

Therefore, I am telling you not to be suspicious of your daughters. There are people who do not have suspicions about their daughter. Even if they have seven daughters, there is nothing of the sort. They are carefree.

They have other kinds of suspicions, 'My partner is definitely taking a few rupees home everyday from the business' He has that kind of suspicion. That is because he loves money. Suspicion of one day is called shanka (suspicion) and suspicion that is done over and over again, is called aashanka.

The unawareness of the illusionary attachment-moha

A person may not have suspicions towards his daughters because he has attachment due to the illusion *moha, raag* for them. Where there is the illusion *moha*, one can never see a mistake, the error there. The whole world takes a beating due to this moha. Every parent will say, 'My daughters are good girls.' Then that must mean that the current cycle is that of the Satyug - an era of virtue and morality. Any parent you ask will say the same thing, so this must be Satyug, don't you think? And then they will say, 'Other people's daughters are unchaste.' They even say that.

Questioner: And nowadays if one says anything about his daughter, he will come down on you.

Dadashri: You can never say that. He will come down hard on you and curse you. You can never say anything to anyone. It is good that parents have attachment *raag* towards their children. They do not see any faults in their children because of their attachment and yet they will see faults in other peole's children. It is good that they do not see faults in their daughters; it keeps them at peace for the time being, and they will worry about other things when the time comes.

Unconstructive criticism

One man told me, 'My daughters are very sensible and wise.' I told him, 'That is very nice.' Then he started to criticize other girls so I told him, 'Why are you criticizing other girls? Other people will criticize you if you criticize them.' He told me there was nothing in him that warranted criticism. So I told him, 'I will show you. You must remain silent.' Then I showed him his daughter's books and everything in it. He was shocked and

so I told him, 'Just keep quiet. Do not criticize anyone. I know about you and yet why did I not say a word to you? Why do I remain quiet even when you are being pompous about all this?' I understand that he gets satisfaction by being self-righteous; atleast he feels at peace but when he started to criticize others, I had to tell him, 'Do not criticize.' It is wrong to criticize other people's daughters when you have daughters of your own. Those who do not have daughters of their own would not criticize this way. The ones with daughters criticize a lot. Are you not ashamed that being a father yourself, you are criticizing this way? If you entertain such suspicion, where will it end?

Girls today are so naive that they think their fathers will never read their personal diaries. They will keep their personal letters in their schoolbooks. The fathers are naïve too; they trust their daughters. But I know everything and realize that the girl is mature and grown up. I would advise him to get his daughter married, what else can I say?

Beware! Parents of daughters

One of my close relatives had four daughters. He was very aware in worldly matters. He tells me, 'These girls are grown up and are going to college but I cannot trust them.' I told him, 'Then go to the college with them and follow them till they come home. You can do that for one day but what will you do the following day? Send your wife?' He had no understanding of where he should place his trust and where not to. You simply have to tell your daughter, 'Dear daughter. Ours is a noble family with good respect in the community. Please take into consideration as you interact with the world.' You have to caution her this way and then whatever happens is correct. Do not have suspicions. How many parents will be suspicious? Those who have worldly awareness due to excess intellect will keep on doing so. The dumb ones will not.

Any suspicion that arises should be removed the moment it arises. One becomes suspicious even when his daughter goes out to play. Would he be happy once suspicion arises?

Questioner: No, then there is no point in having any suspicion.

Dadashri: Yes, that is it. Whatever the reason, one should not let suspicion arise. You should be vigilant and aware but do not become suspicious. The moment one suspects, know that 'death' has come.

Questioner: But suspicion arises on its own, does it not?

Dadashri: Yes, but it is tremendously dangerous ignorance. It causes a lot of pain. When your daughter goes out and someone tells you that she has gone to meet her boyfriend, then it will cause you to have suspicion on the daughter. How will that feel?

Questioner: That is it, after that the restlessness continues within.

Dadashri: Will your restlessness solve the problem on the outside? Is it going to stop her from going out with the boyfriend? Nothing is going to change and that suspicion will kill you. Therefore, the moment suspicion arises, instantly remember that Dada has said 'no' to it and that you are to stop it. Nevertheless, you should take the necessary worldy precautions.

Do other people not have daughters? And do their daughters not go to college? It is not like the old days when girls were kept at home, is it? So do you not have to act according to the current times? If other girls talk to their boy friends, then can your daughters not do the same with their boy friends?

It is no fun to see these parents when they become suspicious about their daughters because they either have seen or heard something about their daughters. When they come to me asking what to do, I tell them to get rid of their suspicions. You are suspicious because you saw something, what if you had not seen it? Suspicion arose only from what you saw, so why don't you correct it thus, that you never saw anything in the first place? All that is already there 'underground', but the father wonders, 'What if this were to happen?'He becomes possessed with ghosts of suspicion, which will not leave him alone; the whole night long. These ghosts will not let him go for months on end. Therefore, it is wrong to have suspicions.

Suspicion? No, take care of her.

A father of four girls had come to me for advice. He said, 'I have four daughters going to college and it is natural to be concerned. What should I do about it? What should I do about these four girls? What if they go on the

wrong path?' I told him, 'But they will not improve by you being suspicious.' Do not be suspicious. When they come home, sit down with them and talk to them properly; be friends with them. Talk to them about their likes and dislikes. Do not be preoccupied with your job and making money. Take care of your daughters needs first. They love it when you eat, drink and talk with them. The love you have for her is superficial, she does not feel it, and that is why she seeks love elsewhere.

Then I asked him if he would throw his daughter out of the house if she fell in love with someone and stayed out late at night? He tells me, 'Yes, I will tell her to get out. I would not let her come into the house.' I told him, 'Do not ever do that. Where would she go in the middle of the night? Where would she take shelter? You should tell her, 'Come. Sit. Go to sleep' There is a rule that you have already suffered damage but now just make sure that you do not suffer double the damage. The girl had already done harm by her actions and it will be a disaster if you were to throw her out of the house. When you have incurred a loss of a hundred thousand dollars, would you do something to reduce the loss or increase the loss? Should not there be a solution for the loss you are incurring? So do not incur any more loss. Let her go to sleep and the next day explain to her that she should come home on time and that you when she comes home late, it makes you so anxious that you may get a heart attack. You have to reason with her one way or another.' He then realized the consequences of what would happen to her if he were to kick her out. Other people would take advantage of her and that would be the end. If you throw her out at one o'clock in the morning, how helpless would that poor girl become? Should you not think about what the people of this time cycle are like?

So do not be suspicious even if your daughter ever comes home late; how much benefit is there in getting rid of your suspicions? What is the point of worrying unnecessarily? Nothing is going to change in one lifetime. Do not cause your sons and daughters any unnecessary misery. You have to tell them, 'Daughter, you should not come late when you go out. Our family is very honorable so it does not suit us. So do not come home late.' Talk to them and reason with them this way. But you cannot afford to worry about who she may be going with and what must she be doing. And when she comes home at midnight you still have to tell her, 'Daughter, this should not happen again.' You do not know where she will go if you throw her out. Do you understand that? Where is the gain? Is it not better to have the least amount of harm? That is why I have told everyone to let their daughters

come into the house even if they come late at night; do not throw them out. Strong headed people will throw them out, will they not? How strange is the current era! How anxiety filled this era is? This is the Kaliyug, so sit down with them and explain things to them.

Free from kashayas on the path of moksha

So what 'we' tell you to do is settle your files with equanimity. These are all files. They are not your daughter or wife. These daughters and wives are all 'files'. Settle matters with all your files, with equanimity. When you become paralyzed, no one will stand by you. On the contrary, they will get irritated if it goes on for long time. Even the person with paralysis will understand that everyeone is irritated, but what can he do? The path that Dada has shown you is straight; it is *ekavtari* i.e. one can achieve liberation within one more lifetime. So remain in *saiyam* (without *kashayas*: anger-pride-deceit and greed) and settle your files with equanimity. Whether she is your daughter, your wife or anyone else, deal with them with equanimity. No one is anyone's daughter or wife, in this world. Everything is dependant upon the fruition of one's own karma. However, we cannot make this statement to those who do not have Gnan. If you tell them this, they will fight with you.

Now when does your *moksha* become ruined? When you become *asaiyami* (with *kashayas* : anger-pride-deceit-greed). Our Gnan is not such that it will cause *asaiyam*. Gnan is constant *saiyam*. Externally induced troubles *upadhi* arise the moment suspicion arises.

Therefore, to have suspicion or to become laden with suspicioun *shankashil* is a grave liability. I have seen a father of nine girls be free from suspicions, even in the worst of Kaliyug. And all the girls got married. How long would he have lived, had he lived in suspicion? So never become suspicious because you will be the greatest loser.

Questioner: What kind of a loss does one incur with suspicion? Please clarify this?

Dadashri: It is nothing but misery. Direct living misery. Is that a minor loss? If one goes deeper and becomes even more suspicious, it will cause him pain that is comparable to death.

Questioner: It will hurt like being struck with a spear.

Dadashri: A spear is better. There is greater pain and misery in suspicion. A spear just jabs but suspicion will kill a person. Do not be suspicious otherwise it will lead to more anguish and turmoil.

Solution for suspicions

No man can be free from suspicion. When my mother was alive, there was a moment when I got off the train at Baroda station, I would have thoughts like, 'What if mother died suddenly today? How am I even going to enter the home?' I used to have such suspicions. All kinds of suspicions can arise in a man. But I studied all this from all angles and concluded that it all mounted to nothing. This world is not such that one should have any suspicions.

Questioner: Even I become suspicious when I get a phone call from India, 'What if something happened to mother?'

Dadashri: But suspicion does not help at all. It causes misery. One never knows when an elderly person may die. Are you going to be able to save them? If suspicion is going to arise, keep doing a *vidhi* (special inner spiritual adjustment) to pure Soul of that person, as follows: 'Dear pure Soul within the (name of the person), which is separate from his *dravya* (discharge) karma, *bhaav* (charge) karma and *no* karma (neutral), please grant peace to him.' Do this *vidhi* before suspicion arises and if suspicion arises then change it with this *vidhi*.

Vyavasthit eliminates suspicion

The world is miserable from suspicions. Suspicions can take a human being to a lower life form. Nothing is to be gained from suspicions. According to the law of vyavasthit, no one can destroy anything so why are you meddling needlessly by becoming suspicious.

Vyavasthit means whatever 'is', is and whatever 'is not', is not. Whatever 'is', is not going to become 'is not' and what 'is not', is not going to become 'is'. Your meddling is not going to change anything. Therefore, become suspicious-less. After attaining this Gnan, you have become

suspicious-free in the matter of the Soul; the awareness that you have attaind is verily the Soul and everything else is discharge of past karmas.

If you were to use vyavasthit in this way, it will stop many suspicions from arising. One cannot say 'whatever is going to happen will happen'. If you understand whatever is 'is' and what is not 'is not'; then there will be no suspicions. And if suspicion does arise, you can erase it. What is there to be suspicious about when 'what is' is, and what 'is not' is not? Why fret over whether 'will it happen or will it not? Will it happen or will it not? Will my losses come to an end?' You fool, 'What 'is not', is not. If your loss is going to break, it will and if it is not, then it will not. So why fret about it? Therefore, there is no reason to be suspicious of what is and what is not.

You cannot take the meaning of vyavasthit by saying, 'don't worry. Whatever is going to happen, will happen'. You cannot say, 'Only that which is meant to happen, will happen'. That is a one-track viewpoint. That is misuse of vyavasthit. This mind, intellect *buddhi* etc., is ignorant by nature and, as long as there are inner opposers, You should remain alert.

Questioner: We worry about the future, 'this is going to happen' or 'it would be nice if this were to happen'. At such times, can we say, 'Do not worry, whatever will be in vyavasthit, will happen'?

Dadashri: There is no need to say, 'Whatever is in vyavasthit, will happen', because whatever 'is' is, and whatever 'is not' is not. So there is no need to think about that. What 'is not' is not going to become 'is' and what 'is', is not going to become 'is not', so then you don't have to think about anything. Then you become suspicion-free in that matter.

Besides, the future is under the control of vyavasthit. Is it under our control?

There is no need to say that it will happen if it is in vyavasthit. But you can say, 'what 'is' is and what is 'is not' is not'. If your finger is going to get hurt, then it will happen if that 'is' the case and it will not happen if that 'is not'. Therefore, if it 'is not' meant to happen, then it will not happen and if it does, then we do not have any objections. And even if the world raises objection, where will it go? You are not going to be able to change anything by thinking about it. So whatever 'is' is and that which 'is not' is not. However, if someone who does not have this Gnan takes the wrong

meaning of this, then he will do a great deal of damage. This information is for those who have this Gnan.

Just as we accept the knowledge of the eternal elements that the Lord has said exists, and whatever he said is not there, we accept it as such, similarly here too, whatever there is, is. Do you worry about what you will do if you do not find a barber? Now if you do not find a barber for two or three months, do you have to worry about whether you will find one for the rest of your life to come? Is there a need to have such multiplications in this way, by worrying about what will happen if your hair keeps growing longer and longer?

Therefore, you will not experience any misery if you do not have any suspicions or misgivings. What if you do not have any suspicions? Push aside any suspicion that does arise; tell the suspicions 'Why do you come here? I am here, so who asked for your advice? Now I do not take any advice from anyone, no lawyer or any one else. I take advice only from Dada; that is all. Whenever I have a problem, I tell Dada about it. I do not want to give advice to anyone. Let others give it to me.' And is anything going to be done outside of vyavasthit? So are you now convinced that no one can do anything outside of vyavasthit?

If you want to go to moksha…

So do not ever have suspicions about any one. Do not be suspicious if you come home and see your sister talking to some man. Suspicion causes the greatest of miseries and will uproot your entire Gnan and throw it out. What is , is and what is not, is not. You can ask your sister to serve you your dinner and you can separate the two in this way but you should never become suspicious. Suspicion can only make you miserable. Whatever is in vyavasthit is, and what is not, is not. Do not become suspicious.

Questioner: But is suspicion not due to the fruition of karma?

Dadashri: To have suspicions is not considered fruition of karma. Suspicion is the spoiling your inner intent; it means you are meddling and therefore it will give you misery. Never have any suspicions.

If someone is talking to your sister do not get suspicious because now you want to go to *moksha*, and besides nothing is going to happen outside of

vyavasthit in one lifetime. It will happen regardless of whether you have awareness of Gnan or not. No change is going to occur whether you are a Gnani or agnani . So there is no reason to have suspicions.

Questioner: Because nothing is going to change.

Dadashri: Yes, nothing is going to change and there is great harm in suspicion.

Questioner: But there is no charging after this Gnan, is there?

Dadashri: There is no charging, but there is 'charging' if you harbor such suspicions for a very prolonged time to the extent that you become *shankashil* obsessed with suspicion. In this state your ego has arisen to the level of a worldly being, Chandulal. You cannot have suspicions if you want *moksha*. Still in the absence of Self-realization, that is exactly what happens. Whereas here, you get the benefit of Gnan, you get the benefit of freedom and only that which is destined to occur, will occur. Therefore, there is no reason to have suspicions. You have to stop being suspicious. Dada has said 'no' to suspicions.

It is your own weakness

Questioner: Suspicions first hurts one's own self, does it not?

Dadashri: Yes, suspicion destroys only the person who is being suspicious. The other person has nothing to do with it. What harm comes to the other person? He does not care, he will tell you, 'whatever is going to happen to me will happen, why are you being suspicious?'

Now if you have suspicions, it is your weakness. It is different if there is no weakness but there is always weakness in humans, it is naturally present.. When that weakness goes away, you become God. There is only one thing; he whose weaknesses goes away, is God.

Dada listens to suspicions through the magic of Gnan

If a person becomes suspicious of 'us', is he likely to be spared? It will haunt him even in sleep. Because of the purity within 'us', 'we' can

make others pure *shuddha* too. 'We' do not have any problems even if one has suspicions about 'us'. Suspicion is his own weakness.

That is why Kaviraj has written:

'Even though we are full of suspicions from a misguided intellect,
He observed with the magic of Gnan,
And yet never punished us. And he did not differentiate between Him and us'

What is Kaviraj trying to say? When does suspicion about Dada arise? When there is wrong intellect.

This happened one time. 'We' had placed our hand on one lady's head just like 'we' do on men. Her husband became suspicious. Then 'we' may have unknowingly placed the hand on her shoulder. He became suspicious again. The suspicioun of 'Dada's intention have become bad' started to play on his mind. 'We' understood that this poor man had suspicions in his mind, what can anyone do? He must be suffering 'we' believed.

So he wrote me a letter saying, 'Dadaji, I am hurting in this way so I would appreciate it if you do not do this anyone. You being a Gnani cannot do this.' Later when he would meet 'us', he would look at 'us' and realize that 'Dada does not seem to be affected'. Then he met 'us' again a few days later. 'We' greeted him with 'Jai Sat Chit Anand' as if nothing had happened. This happened six or seven times and when he did not see any effect on 'us', he got tired. He became very confused from within, 'what is all this about? I wrote him a letter. He received it and read it and yet I cannot see an effect on him at all.'

You silly man, only the guilty one will be affected. How can there be an effect on 'us' when 'we' are not guilty? No matter how many letters you write or do whatever you can do, 'we' have no problem. 'We' do not have an answer for the letter. 'We' have *vitaragata*- 'we' are detached. It is you who believes otherwise. Then later he tells me, 'Did anything happen to you?' 'We' told him, 'What can happen to 'us'? You have the suspicion but 'we' are not involved in it and so 'we' do not have a problem.'

That is why Kavi wrote ‘profound Gnan’ Others would be affected if someone were to write them such a letter.

Questioner: Yes, any other person would be shaken up.

Dadashri: Then what would become of those disciples? Whereas this did not put a stain on his wife or me. The time passed without a dent on anyone. The moment of suspicion will pass one day, will it not? Does it ever remain forever?

Has Kavi not written a powerful sentence about what suspicion is? This suspicion is of a misguided intellect. And I am a Gnani Purush and yet he became suspicious of even ‘us’? Here the Gnani Purush makes you free from all suspicions (*nishank*, I am the Self), and you begin to have suspicions even about him? But this is how the world is, what will one not say? I would listen to such suspicions with the ‘magic’ of Gnan, and then I regard everything with *vitaragata*.

No separation between him and us, even when reprimanding

Then what does Kavi go on to say?

“Even then He did not punish us by keeping a seperation of ‘me and you’”

Yes I have never punished anyone and I have never maintained a separation of ‘you’ and ‘I’, or ‘you are like this, why do you do this, why do you become suspicious?’ There is nothing of the sort. I know that this is the way things always are and that he simply has a misunderstanding.

In our satsangs, there has never been a separation of ‘You’ and ‘I’. So far, over all these years, this separation *bheda* has never taken place. Man naturally makes a mistake because he is full of mistakes and so what can the poor man do? Yet, I have never said, ‘You are like this.’ When we say ‘you and I’, we create divisions. That is end of it! And here there is complete oneness *abheda* . Do you not feel this oneness? I do not have such a sense of separation. Otherwise, suspicion will create differences and divisions. And suspicion over these matters is a very grave mistake. Therefore, this statement is very significant. There is no,‘Why are you like this?’, ‘Why did you do such a thing?’ ‘You’ and ‘me’; there is no separation like this here.

Amongst fifty thousand people words such as ‘you’ and ‘I’ have never been used bu ‘us’.

Questioner: But do we not see differences of ‘you’ and ‘I’ elsewhere in other religious gatherings?

Dadashri: That is all there is! What else can there be? As long as there exists the differences of ‘you’ and ‘I’, there is the living being(jivatma). When such differences go away one becomes paramatma – the absolute Self. Paramatma, what else can there be? But if one does not wish to become paramatma, he will keep the differences of ‘you’ and ‘I’.

Even when one may have had suspicions about ‘us’ through the wrong intellect, ‘we’ have never made the distinction of ‘you’ and ‘I’. Everywhere in the world, they will reprimand you to no end; ‘You are worthless!’ ‘You are like this!’ ‘You are like that!’ It is like this everywhere, except here. This path is a path of exception in every way. Everywhere else a distinction is made between ‘you’ and ‘I’.

Questioner: Whenever we become suspicious about you, you are aware of that fact and yet why do you not keep any separation *bheda* between us?

Dadashri: ‘We’have the knowledge that ‘This is a radish and it has a certain distinct odor’ or ‘this is an onion and it has a specific odor’. Don’t ‘we’ understand that? So then is it not wrong to scold these ‘vegetables’ when they smell? An onion is an onion, what is there to scold about it? A radish smells as it is in its nature. If there is an onion over there, you will be able to smell it sitting here; that is the nature of the onion. ‘We’ know them as they are in their nature *swabhav*.

If ‘we’ were to do anything wrong, then he will no longer have the grace and that will hurt him. ‘We’ will harm the very person ‘we’ have set out to help. It is always ‘our’ deepest intent of ‘our’ life never to hurt anything, even if it interferes with ‘our’ plans. If ‘we’ plant a tree and later on in planning for a road, if that tree becomes an obstruction, even then ‘we’ will not cut it down. We have no choice but turn the direction of the road. A tree that ‘we’ have planted, nurtured and watered, ‘we’ will never uproot. ‘We’ just have to circumvent that situation. All ‘we’ have to do is change ‘our’ plans.

This has been ‘our’ systematic practice from the very beginning; anything sowed with ‘our’ own hands, will never be removed by the same hands. ‘We’ meet all kinds of human beings, do ‘we’ not?

One has endless suspicions. The world is such that there is suspicion every step of the way. A man becomes suspicious even if you accidentally put your hand on his wife. This will lead to endless quarrels at home even if the poor lady is innocent. Now how can you deal with such people? Therefore, should anyone’s arm fall upon your wife, you should remove that suspicion. How can you destroy suspicion? Through the suspicionless state (*nishankpanu*) one can destroy the suspicion. How does one get rid of suspicion? Through the *nishankpanu* of Dada. Say that to the world.

Even if its true if it bothers you it is shanka

Suspicion is the gravest disease in this world.

Questioner: This is a great sentence of yours: ‘This world is not worth becoming suspicious about.’

revenge

Dadashri: This world exists on suspicions. Suspicion, revenge. There are certain words which perpetuate worldly life after life. It is better to slap someone than to be suspicious about him. The consequences of a slap will be realized when he slaps you back, but the consequences of your suspicions will be that you dig a deeper hole for yourself. They linger on for a much longer time. You will not be able to crawl out of it.

Even if it is true do not harbor suspicion

All these miseries are caused by suspicions. When suspicion arises about someone, it will show you all kinds of things ‘He did this.’ That suspicion will then eat you away from the inside. Even if the other person has done it and suspicion *shanka* still bother you, tell the suspicion, ‘’hey shanka, you leave. He is my brother.’

Questioner: If a man swears at me, how can I believe that he did not swear at me? How can I convince my mind of this?

Dadashri: You cannot say that anyway! How can you when infact he did swear at you. There is no question about it. But what am I saying? Do not be suspicious of him.

Suspicion even after entrusting someone?

If you ask someone on the train to take care of five thousand rupees for your so can you can use the restroom, what should you do when a suspicion arises while you are in the restroom, 'what if he runs away with the money?' You should tell the suspicion, 'Go away, I have given the five thousand rupees. What done is done! If the money is meant to go, it will go and if it is meant to stay, it will stay'. Suspicion makes you create unnecessary bondage by seeing the fault of the other. And if a person were to give money to someone like me for safekeeping, what would become of that person if he were to have suspicions about me? Therefore, this world is not worth being suspicious about, over anything.

When you remember what you loaned.

When you are in bed and suddenly, at eleven o'clock in the night, you get a thought, 'I forgot to get an official document for five lakh rupees I had loaned. What if he does not sign it tomorrow?' That is it! Then you become like a living corpse.

Say a man pays you interest of a thousand rupees every month on a principle of one hundred thousand he has borrowed from you. This man incurs a loss of two or three hundred thousand rupees in his business. Even though he sends you interest this month and knowing that he has sustained a loss, if you suspect 'What if he does not pay pack the hundred thousand? What will I do if he does not give me the money?' Once you get this suspicion takes hold in your mind, where will it end? A suspicion has no end, and it will kill the one who suspects.

Then at night, at an odd time, the suspicion will arise, what if he does not return the money? You did not get this suspicion during the entire day and then when you get it arises at night it causes you misery. Was there no misery, during the entire daytime? When you have given the money, and then if the suspicion arises, 'will he return it or not?', then you will feel the pain no? Why did you have the suspicion at night and not during the day?

Questioner: What is the reason?

Dadashri: It is our foolishness. If you are going to be suspicious, then be suspicious constantly. Be suspicious with so much awareness that you are suspicious from the time you lend him the money.

So if you lend a hundred thousand rupees to someone and later at some point in time you feel that he is not reliable, even then you should not let suspicion arise. 'What is going to happen now?' is creating another suspicion. And what do think is going to happen? This body is going to go away and so is this money. Is everything not going to go away eventually? Ultimately you will have to cry. Ultimately, it will all burn in a pyre, will it not? So then why are you killing yourself prematurely? Why not live peacefully?

What do I do when such things happen to me? I tell Ambalal, 'Ambalal, deposit it into your account. Your money has come!' Rather than incur a loss from suspicion, it is better to secretly deposit it into your account; do it discretely without the knowledge of the other person.

Suspicion and astrology

Otherwise, people go to astrologers seeking help. An Astrologer may say, 'Look, how good all the stars are. Nothing is going to happen to you. You will get your money back.' And so he will believe him. When the astrologer is not stable himself, how is he going to predict the future for you? He does not know how to look into his own future so how is he going to look into yours? When he wears worn out shoes, can you not realize how is he going to look into your future when he cannot see into his own? But they trap greedy people. Just look at the vast influence these astrologers have. Even powerful managers and CEOs believe in them. How can you believe in them? How can you let them into your home? If you let them enter your home, there will be grief, so you must not let them in. Yes, you can tell them they are welcome as any other guest but not in the capacity as astrologers. Come but do not start looking at horoscopes or do any fortune telling. Leave things the way they are. Do not adulterate what is going on. No one knows what is going to happen, so how can they?

Nishankata: total absence of suspicion

Therefore when suspicion arises, you will experience misery. If a person does not know how to read account books, a prof it of six hundered thousand may look like a loss of four hundred thousand to him. His ignorance of how to read financial statements is the reason for his misery. That is how the world is. The pain and suffering is from not being able to read the 'ledger book' (of karmic accounts). Otherwise, there is no pain or suffering in this world.

The whole world lives in the atmosphere of suspicion,, 'this will happen and that will happen!' Why do you fret unnecessarily? Nothing is going to happen. Why not sleep peacefully instead of tossing and turning needlessly? The faith you have placed in yourself, 'I am this body', is one hundred percent wrong. Nothing is going to happen and yet just look at the amount of fear and anxiety people have. As if they are going to take something with them when they leave this world.

The whole daylong they fret; 'What is going to happen, what is going to happen?' Hey! What is going to happen? This world has never fallen off. When the world falls, so will the God. And that is not going to happen.

What was that village in U.P. (the state of Uttar Pradesh) that we came to at midnight, on our way to the pilgrimage in Nepal?

Questioner: It was Bareli.

Dadashri: Yes. The police officer and other people of Bareli told us to stop the bus. I asked them, 'What is the problem?' They told us not to go any further and to spend the night there because people were being robbed in the fifty-mile radius. So I told them, 'Let them rob us if they want to but we are going forward.' Finally, they told us to take two police officers as escorts. I agreed and two police officers came with us with guns but nothing happened. It is very difficult for such a circumstance of being robbed in a large group, to occur and if it was meant to happen, then even if you make thousands of efforts to prevent it, your efforts will be in vain. So do not be fearful, do not become suspicious. No work can be successful until suspicions are removed. *Nishankata* absolute freedom from suspicion is the state of the Self, and until that is attained one cannot become fearless. Wherever there is suspicion, fear is always there.

No one will have suspicions of this kind

Ask any man in Mumbai whether he has a suspicion that he isgoing to die. He will tell you no because that is one thought he will throw out; he will uproot it from its main trunk and throw it out. He knows that if does that suspicion, it will kill him. Similarly, suspicions of any other kind is not worth having. Pluck out all other suspicions that arise within; remove them the moment they sprout. Become suspicion-free everywhere else. However people will harbor all other suspicions from within but the moment they begin to have suspicions about death, they will pluck it out; they will not let it sprout.

Solution from Gnani Purush

If his business is going down, he worries and suspects, 'What will happen if the business goes down? What will happen if the business sustains a loss?' You fool! Do not have suspicions. One will use the sayiing, ' Those who are successful will remain successful and those who are unsuccessful will remain unsuccessful. The unsuccessful one will never succeed and the successful one will never fail.' Look what a statement! But no, both positive and negative have to be there otherwise no electricity will be produced. Anything that goes up will come down and that which is down will go up. That is the natural law.

Now that you have attaind the knowledge to go to *moksha*, make preparations for going there. Whenever any suspicions arise, come and tell me, 'Dadaji, I have such suspicions' and I will find a solution for you. Otherwise, suspicion is a very dangerous thing. It is like a ghost. It is better to be possessed by a ghost than by suspicion; at least someone will be able to exorcise the ghost for you. Possession by the ghost of suspicion cannot be removed.

Then have suspicion all the way to the end

This is our Atma Gnan! It is not an ordinary thing. This is such a wonderful thing you have attained! These (bhaav) feelings, which arise from the mind and from the intellect, are the ones, which create fear. You just have to know once, that these are the ones that create fear. The intellect will create interference as long as it is in operation. Does your intellect

interfere?

Questioner: Sometimes it arises. The negative intellect arises.

Dadashri: But you have realized that it is a wrong thing, have you not?

Questioner: Yes, I have realized that much.

Dadashri: You have realized that it is wrong and all the mischief it creates is wrong have you not? You have realized that it is not right, have you not? Yes when you realize all that, there is an effort to move towards the Self. Still if the power from the other side *buddhi* is strong then it will destabilize you.

When you incur a loss in your business, you do not sit for hours (worrying about it) do you? When that phase (thoughts of the loss) comes, you do not sit up hours worrying do you?

Questioner: Of course I do, but I get nowhere!

Dadashri: But it does stop, does it not?

Questioner: Then it stops.

Dadashri: Now when the worrying stops, is it because you have recovered the loss you incurred and the phase of worrying ends or is the loss still there and the phase of worrying just comes to an end? Say, this is triggered by a loss of five hundred rupees, that you incurred. The worrying may go on for twelve hours or two days but it will eventually come to an end. So does the worrying stop after the amount of loss is recovered or does it stop even when that loss is still there?

Questioner: The loss remains the same.

Dadashri: Then what is the point of stopping the worrying? Should you not continue to worry until you recover the loss?

Questioner: But the worrying starts again on its own and it stops on its own.

Dadashri: When it stops, you should say, 'Why have you stopped when the loss has not been recovered? Come back.'

There is no problem of thinking about the business loss, but it is only worth thinking about it to the point where you sustain no personal inner loss. Otherwise if the worrying and suspicion stops on its own and even if the loss is still at hand, then there is no point of worrying about it. It is best to stop worrying, right from the beginning.

People tend to forget all the phases. As they proceed forward, they forget the past. 'We' do not forget even for a second, even if the incident occured some forty years ago. But people forget. It is better to forget before nature forces you to do so. It is fruition of karma that reminds you and it is also fruition of karma that makes you forget. So 'You' should pat your relative self on the back and tell your relative-self, Chandulal, 'what is 'is' and what is 'is not' is not', nothing is going to change that which is in vyavasthit.

Therefore if you are going to worry, worry your whole life otherwise do not. Worry about incurring a loss until it is recovered. But like a top, we remain under control of other things and the worrying stops on its own, what is that all about? If your worrying stops on its own even before the loss is recovered, then why not put a stop to it form the beginning? Does it not stop before the loss ends?

Questioner: Yes.

Dadashri: Then you have to ask the 'worrier', 'Why did you stop? Why did you start in the first place? Now that you have started, let it go till the loss is recovered.'

…otherwise do not harbor suspicions

'We' had understood one thing even before attaining Gnan. Once I had become suspicious about one man. I felt that he was going to cheat us. Then I came to a decision that if I was going to be suspicious then I should be suspicious throughout my life otherwise I should not do it at all. If you

are going to be suspicious, be that way throughout your life. That is a kind of awareness according to the Lord. If suspicion is going to end once it starts, then do not even be start. If you leave Baroda to go to Kashi-Banares but return back home half way, from Mathura, it would have been better if you had never left. So from the day I became suspicios of that man, after that time I do not harbor any suspicions. Otherwise I would not have any more dealings with him. I would no longer be cheated by suspecting him after that time. If suspicion is inevitable then avoid the worldly interaction with that person.

Be cautious but not suspicious

Questioner: We have to maintain awareness when we are driving, similarly in our worldly dealings, do we not have to maintain awareness of 'If I do it this way, will this man take advantage of me?' Do we not have to keep that in our awareness?

Dadashri: You have to be cautious and aware but do not have suspicions. You do not need to be preoccupied with the suspicion,'what if he takes advantage of me?' Suspicion is very harmful. Only you have to catious. Suspicion will cause you misery the moment it arises.

Questioner: Often problems arise at work and they are such that we begin to have suspicions about certain people and that causes continous unhappiness within.

Dadashri: Yes, those are baseless suspicions. Two things happen in suspicions. First, it causes direct unhappiness and the other is that you bind a negative karma because of your suspicions. The law is that it will take one to a birth in the lower life form.

Questioner: But at work when we have to construct a road or a bridge, do we not have to account for all the safety factors? If we don't, the bridge may collapse. It is not acceptable for us to be unaware and build a bridge, is it?

Dadashri: That is correct. Keep all the safety factors but having done that, suspicions must not arise again. If they does, it will give rise to misery.

Questioner: But in anything we do, do we not have to worry or take into consideration that the other person does not make any mistakes?

Dadashri: Yes, you have all the freedom to think but not to be suspicious. Think as much as you want, even if you want to spend the whole night thinking but do not become suspicious because there is no end to it. Suspicion is endless whereas thoughts will end. The mind becomes tired does it not? The mind gets tired from thinking too much and so it will stop on its own.

Suspicions do not get tired or exhausted. Suspicions will be about one person or another, so do not have any suspicions. There is no other misery like that of suspicion. Suspicion first harms the owner and then it harms others. I had discovered from the very beginning that being suspicious is very harmful.

No suspicions ever, even while knowing everything

That is why 'we' have never had any suspicions towards anyone. 'We' will check everything out in minute details, but will never become suspicious. Those who have suspicions suffer. 'We' know everything but 'we' do not have any suspicions. You should not have the slightest of suspicions. 'We' have not had any suspicion about anybody. "we' know everything; there is nothing 'we' do not know. 'We' know everything about everyone down to his or her deepest levels. 'We' can see everything but I do not have any suspicions. What good is suspicion?

Questioner: It is very harmful.

Dadashri: What damage does it cause?

Questioner: It harms and destroy the one who suspects.

Dadashri: No, but does it give any happiness? The moment suspicions enters mind, it is the same as becoming possessed; 'he has taken my things for sure!' enters your mind. Whatever is to become of the other person, so it will be, but you become possessed. This Dada is very particular; He will never have suspicions about anyone. He knows everything but He will not have any suspicions.

The 'doer' and the 'sayer' are separate

You will incur a great laibilty, and hence it is a big fault to have any kind of suspicions in this worldly life. Nothing is gained by suspicion. Now that you have attaind this Gnan, why not continue doing your work with a mind free of suspicions! If you employ the intellect you will ruin the work at hand and if you let it occur naturally *sahaj* then everything will work out on it's own. Instead of doing your work with suspicion, if you leave it, without employing the intellect, let it happen naturally, it will work out better. No work is done if there is the slightest of suspicion.

Questioner: Still what should one do if suspicions and negative suspicion *kushanka* keep occurring in any work, then what should I do?

Dadashri: That verily is the one that is destructive, no? It can place you in difficulty.

Questioner: But what should we do?

Dadashri: What can you do? 'You' have to tell 'Chandulal' 'do not be suspicious. Do whatever comes along.' That is all. 'You' are there along with Chandulal to caution him. Before there was no one to guide Chandulal and that is why you were confused but now there is.

Fearlessness is required there

Do not initiate any task that invites suspicion. Wherever suspicion occurs, do not proceed with that work or stop that work. Do not do the work that brings on suspicion.

A group of pilgrims are leaving for Ahmedabad from here. Some in the group say, 'If it rains, we will not reach there.' What do you have to do with such people who are inclined towards suspicion? If there are two or three such people, you have to send them back or else they will ruin the whole group. Nothing can be achieved as long as there is presence of suspicion. A person with suspicion will not be able to do any work. He may be able to turn around with a lot of effort, and if he does, that is good. Then everyone will be happy.

If a person is fearless, then if someday he decides to take matters in his own hands, he will be able to accomplish what he sets his mind on it. Therefore, you should have such fearlessness that you are convinced that nothing can happen to you. If you want to take poison then you can but if you do not want to, then who is going to make you take it?

If your driver tells you, 'What if we have an accident?' You should tell him, 'Stop the car and get out of the car.' You should not let such a person even touch anything. Do not stay around such a person; he will ruin your mind. Why should there be any suspicion? The mind should be clear and without any suspicions. Any kind of thoughts may come but are we not the *purush* (Self-realised, the Self)? Man will die if he is not a purush. How can there be any suspicion any more for the one who is in purushartha (the one on the way to final liberation) after becoming a purush? How can you have fear after becoming the Self? *Swapurushartha* – to remain the Self as the knower and the observer and *svaparakram* the 'employment' of the energy of the Self, have taken hold within You, so how can there be any fear whatsoever?

Questioner: Does one have to maintain fearlessness or does this state automatically remain?

Dadashri: You have to maintain it. Even if you do not think about the possibility of an accident, is it going to stop from occuring if it was meant to? And what about the person who thinks about it? It will occur for him too. But a person who sits in the car without having such thoughts is what we call fearless. Such people are likely to get less injured and will come out of a situation with minor injury.

After sitting in a train, does a suspicion of 'two days ago there was a train accident, what if it that happens today?' arise? Why does such suspicion not arise? Therefore do not have any suspicion in any work that you have to do, and if you have suspicion, then don't attempt that work. Do either this or that. How can we accept such things? To anyone who talks this way with suspicion, tell him, 'Not here, go home'. We need talks of fearlessness with bravery *shuratan* here.

You want to go home and if someone keeps saying, 'What happens if we have an accident on our way home, or what will do if have an accident?'

then what will become of everyone's minds? Do not allow such talks. Why should you have such suspicions?

If you are walking along a beach and someone says, 'what if a huge wave comes and washes us away?' Someone may have told him about an incident where a person drowed in a big wave. So what happens if you start to be come suspicious? So these are all foolish talks. It is a fool's paradise!

So there should be no suspicion in the work you are doing and if suspicion does arise, then do not proceed with that work. Your work will not be successful from the moment you start to have suspicions about your work. Suspicion that prevails is a nuisance caused by the intellect – the intellect.

Besides such things do not happen. Problems are created for those in whom suspicions arise. The rule of the 'king of karma' is that he will visit the one who has suspicions. He will not stay where there is no tuber of suspicion. Therefore, keep a strong mind.

Precaution is taken by the worldly self: not 'You'

Suspicion causes tremendous misery. When can you get rid of it? If you had been robbed of your expensive jewelery and beaten by someone in the past and, then when you go out again wearing expensive jewelry then the suspicion will arise that what if I get robbed today? Now what does the justice of nature say? If you going to encounter such a robber as a consequence of your past life karma, then you have no choice but meet him, so why become suspicious needlessly?

Questioner: Should one not take precautions when this suspicion arises?

Dadashri: Everything becomes ruined because of taking precautions. It is fine for someone who has not taken Gnan If you want liberation then 'do' everything for reaching that goal exactly. If you want to remain in the worldly life then make the worldly adjustments (precaution). If you want to harbor suspicions, then remain in the worldly life. If you place your feet on both sides, it is meaningless.

Questioner: But if there are signs of danger, I may not let suspicion arise but should I not take the necessary precaution against it?

Dadashri: You cannot take precautions. You do not have the energy to take any precautions. What is the point of trying to adopt the energy that you do not have?

Questioner: Do we not have the energy to take precautions?

Dadashri: Absolutely none! There is no point in believing in the energy which You do not possess. There is no energy to take precaution or to do anything and the precautions are taken by 'Chandulal' anyway. You are meddling unnecessarily. Some other energy is doing everything and You take the credit for it and that is why 'his' (Chandulal's) goes bad.

Questioner: So if 'Chandulal' takes precautions, is there not a problem?

Dadashri: He will do so for sure. He will always take precautions. A man may be walking unattentively but if he sees a snake, he will immediately jump aside. What is the energy that makes him jump? Who makes him jump? Do people not jump like that? There is so much natural response (sahajikata) in this body. This 'Chandulal' has so much naturalness, that he will jump the moment he sees something.

Questioner: But such naturalness does not come in our business interactions and other worldly interactions.

Dadashri: That is because of Your meddling interference *dakho*.

If you are going to have suspicion, then have suspicions of all kinds, like 'Brother, what if I die tomorrow? Do people not die?'

Questioner: They do.

Dadashri: So if you are going to have suspicion, then have suspicions of all kinds. Why have of only one kind of suspicion? What can you not have suspicions about in this world? What is it that not worth being suspicious about? There is no surety that you will reach home safely once you leave here. Why do you not have suspicion there? There should never be

any suspicions whatsoever. Therefore, you should tell suspicions, 'Go away. I am *nishank* – the suspicion-less Self.' How can the Self ever have any suspicion?

From a seed to a jungle

What I am saying is suspicion is ghost. You can let any other witch possess you if you want to, but what should You tell the ghost of suspicion that arise within you? Say to 'Chandulal', 'Why do you have such suspicions now that you are a Dada's follower? Are you not ashamed? Dada, at his age, does not have suspicions about anyone and you being so young, why do you keep any? Stop them?'When You talk like this, suspicion will cease.

'We' got rid of all suspicions in life. 'We' do not get suspicious towards anyone. Is that a safe side or not?

Questioner: A very big safe side!

Dadashri: Not a word of suspicion. Even when 'we' see a man take money from someone's pocket, 'we' will not have suspicion on him. Even if someone does a lot of harm to 'us', 'we' will not have any suspicions. 'We' would know for sure; It would be in our Gnan, 'This is like this and this is like that,' but no suspicion.

Suspicion is a very harmful thing and it can give rise to a new kind of worldly life. Only a banyan tree will grow from a banyan seed and only an oak tree from a single oak seed. But a seed of suspicion will give rise to seventeen hundred types of vegetation. How can you ever harbor such a seed? 'We' are the only one who have removed the seed of suspicion totally. But suspicions arise within you from time to time, does it not?

So be like 'us'. Remove suspicion, no matter what it is, even when you have seen something with your own eyes. You should know (*janavu*) it all. There is nothing wrong in knowing and what you see with your eyes can be wrong sometimes. 'We' have experienced exactly that kind of problems. So can you believe other things? Therefore do not become suspicious even when you see things with your own eyes. Just know it. This is 'our' very deep and profound discovery. Only if 'we' talk about these things, will you experience them. Suspicion has not been removed from people of this world. Only a Gnani, having become absolutely suspicion-free, can help remove

suspicion in others; no one else can do so. Man cannot remove suspicion by himself. It is the worst ghost. It is the biggest demon.

What happens if you see a man walking with his arm around a lady? That poor man is the only one who knows why his arm is around her. But what will you think? How many other seeds will sprout from that one seed of suspicion? Suspicion is worse than a demon. It is better to be possessed by a demon, at least an exorcist will be able to remove it but who can remove suspicions? 'We' can remove your suspicions for you, no one else can.

Questioner: Suspicion arises when we think about the past.

Dadashri: Do not think about the past. You should forget about the past. Even a Brahmin will not read old astrological calendars. If you ask a Brahmin, 'Was it fifteen days ago that our daughter became a widow?' he will reply, 'No one asks those kind of question. That is all past and gone.'

Questioner: But sometimes suspicion does arise.

Dadashri: Yes alas it does, but how many trees sprout from that? The seed is only one, but the vegetation that sprouts from it, is of seventeen hundred types.

Questioner: It becomes a jungle.

Dadashri: Yes, it will become a jungle. A garden becomes a jungle. With great difficulty Dada creates a garden and then it turns into a jungle. A big garden like this and it turns into a jungle? Arey! Dada has become exhausted from planting a rose by rose, so take care that you do not let it turn into a jungle. Do not let it turn into a jungle. You won't let it, will you?

Questioner: Dada, I do not like having suspicions at all, but because it does not come to a closure, it remains pending.

Dadashri: Does it remain pending? Do you not bring an end to it? Just as in Algebra we do not leave any denominator with 'a^2, b^2, this too is like that. Those who know algebra will know about all this.

All your troubles and misery arise from your suspicions, then does that ever ruin your sleep?

Questioner: It is not like that, but it comes back if it is not settled.

Dadashri: What will you do now? Why don't you roast the seeds so they do not sprout again? A roasted seed will never sprout. Problem arises only when the seed germinates, does it not?

So you should say, 'Are you not ashamed have been a follower of Dada?' or you should say, 'I will slap you, why are you being suspicious?' you should scold your relative self in this way. What is wrong with You doing the scolding rather than someone else scolding you? Who would you prefer does the scolding, You or someone else?

Questioner: Even after we take a beating, these suspicions do not leave.

Dadashri: Yes, it will not go away even after you take a beating. That is why this discussion came out. Such talk comes out when suspicion is ready to go away and not otherwise.

Do everything systematically but do not be suspicious. What would happen if you make a small mistake or invite trouble infront of this 'railway line'?

Questioner: Everything will get cut up or torn up.

Dadashri: How well do people behave in that situation? Why do people behave in these situations? It is because their actions will give instant results (fruits) but the fruit of suspicion comes much later. One cannot see its fruit today and that is why he invites troubles. Is it an ordinary thing to invite trouble through suspicion?

Questioner: Does it not sow a seed for the future, Dada?

Dadashri: Why are you talking about the future? If you invite troubles through being suspicious today, it will multiply endlessly. Suspicion will show you negative things even about a Gnani Purush. Once this suspicion the witch enters what will it not show?

Questioner: It will show us everything.

Dadashri: It will show you negative things about Dada too. Even a single suspicion towards Dada will send a person to a lower life form. You cannot afford to have even the slightest of suspicion about this Dada; such a one He is. There can never be a suspicion-less (*nishank*) person like Dada in this world.

Questioner: You say that suspicions happen and that no one does them deliberately.

Dadashri: That is a different thing. Why it happens is a different matter, but you cannot have suspicions towards this Dada. If you do, then you have to find a solution for it. I have given the solution. I am saying that suspicions do occur but you have to solve them by saying, 'Dada, I ask for your forgiveness. I should not have any suspicion about you, but I still have them.' Should there not be such a solution? Dada is an amazingly astonishing human being of this current time cycle. He is a wonder of wonders.

Today would you be able to sell only pure ghee? What a strange and peculiar time this is. If you try to sell only pure ghee, you will not be able to afford even the rent for your shop. If the goods are adulterated, they will sell a lot faster. This religion, our Akram Vignan is real. People will be able to take advantage of it as the fruits of their good deeds mature. Their good deeds are going to mature; that is inevitable.

The world is roasting in a fire pit. How much 'roasting' does a person experience when suspicions arise?

Questioner: Too much.

Dadashri: Are they being roasted or being eaten alive?

Questioner: They are being eaten alive also.

Dadashri: So watch out! Do not have suspicions about any one. This world is not worth having suspicions at all. Suspicions occur when you look deep into something. Once suspicion enters, only when it leaves will there

be any good for you. Now, it cannot leave on its own. You do not have the power to remove it. The Gnani Purush can remove it for you; no one else can do it for you.Those with lesser amount of intellect, will not be bothered by suspicion. In whom does suspicion occur? It is a problem of those with excess intellect. Before 'we' attaind Gnan, I used to have suspicions with every step I took.

Therefore there is less external suffering for those who do not have awareness and those who are very aware, due to the excess intellect, have a lot externally induced suffering (*upadhi*). Does awareness end up being beneficial or harmful?

Questioner: It is very beneficial but one should get rid of it if it causes suspicion.

Dadashri: Get rid of the awareness? Do you want to get rid of awareness or suspicion?

Questioner: Only suspicion is to be got rid of.

Dadashri: Yes, you want to keep the awareness, do you not? 'We' have removed all roots of suspicion. Have you removed it from its main root or have you kept some of it?

Questioner: A lot of introspection was going on about suspicion within.

Dadashri: But have you not uprooted it yet?

Questioner: Today, I found a *nimit* external evidence through Dada.

Dadashri: Yes that must be the case otherwise such talks would not surface. Besides, do I talk about this only at certain times? It comes out only when all the evidences come together. It comes out only when an end to it is approaching, both for you and for this person her, and that peron over there. There must have been a time for your closure to come with reference to suspicion, no?

Otherwise, suspicion will not let you sleep the whole nightlong.

Questioner: It will eat away from inside and even after all that suffering, it still does not go away.

Dadashri: What did you gain out of it?

Questioner: No gain.

Dadashri: Yet it still remains, does it not? Why did this discussion occur? 'We' did not realize how rampant suspicion is. Because of the Gnan 'we' have given you, you can get rid of little things yourself; whatever bites you, you can get rid of it. Now that you have Gnan, would you not be able to tell when something is gnawing away at you? That which hurts and jabs you from within like a jagged pebble, would You not know it? Would You not get rid of it? Would You allow it to stay?

Questioner: No, I will get rid of it.

Dadashri: It will not remain anymore, will it?

A suspicioun-laden mind is separate and 'You' are separate

Questioner: The effect of suspicion is felt instantly but will that effect take place in the next life too?

Dadashri: One reaps the fruits of the seed that is sown. Therefore eradicate the seed. If a seed of suspicion sprouts, you can recognize it and distinguish it from all other types of seeds, and so uproot it and throw it away so that no new seeds come from it. Only when the fruit comes, will new seeds come.

Questioner: So then it will not create an effect in the next life?

Dadashri: There will be no effect in the next life if the seed is not sown. A seed was sown in your past life and that is why it gives rise to the effect of suspicion in this life. So do not allow any seed to be sown. This world is not worth having suspicion so go to sleep peacefully.

Questioner: It is not until one attains the vision without any suspicion (*nishank drashti*) that one see the world without any fault (*nirdosh*).

Dadashri: That is why I see people as flawless. Now that you have become Shuddhatma, the mind will not change; it is in the form of discharge. If the mind has become suspicioun-laden(*shankashil*) then it will be suspicious and if it shows you negative things, it is negative, but there is no need to be afraid. 'You' should just observe it. It will say, 'I will die.' So what? You should say, 'Whatever happens, will happen and I don't have any problems with that either' – this is what You have to say.

Purity through pratikraman

Questioner: But sometimes a knot of suspicion is formed in the *prakruti* itself, how can that be unentangled ?

Dadashri: What Dada is saying is not to have any suspicions, if however it arises, you have to say, 'Go to Dada!' Even when such circumstance arise, the circumstance and You are separate.

Questioner: Suspicions about someone will arise even when I don't want it to, so how can that suspicion be eliminated?

Dadashri: In that situation, you have to recall the other person's Shuddhatma- pure Self, and ask for His forgiveness and do pratikraman. This suspicion arises because of the mistake you made in your past life.

Questioner: Whatever consequences we have to suffer because of our past karmas, is that suffering reduced by repeated pratikraman?

Dadashri: Yes. And 'You' do not have to suffer it. 'You' tell 'Chandulal', 'Do pratikraman', and it will be reduced. The more pratikraman that is done, the more it is reduced, until it is gone.

Everyone has come together as a consequence of fruition of their past karmas. Neither a Gnani nor an agnani can change anything, so then why should you incur double the loss?

Questioner: Dada, you said that the world has been this way from the very beginning, and that is very appealing.

Dadashri: There is nothing else to it. It appears the way it does because it has been covered up, but really suspicion kills people. Therefore,

do not allow suspicion to arise and do pratikraman. Do pratikraman for suspicion that arises towards anyone.

The suspicion that never goes away charges new karma

Questioner: You have said that after Gnan all worldly interactions is a discharge, that is true. But when there is inappropriate conduct or interaction, where does the danger of charging anew lie in that?

Dadashri: There is nothing in the world that poses a danger of charging, but charging of a new karma will happen when a suspicion arises. If suspicion takes hold, know that there is danger of charging a new karma. Now what kind of suspion are we talking about? Suspicion that will not let you sleep. These are not trivial suspicions, those which come and go. Such suspicions are of no significance.

Questioner: Does that mean that one should remain carefree? Can one be fearless and careless?

Dadashri: No, if you become carless and carefree, you will suffer. Why do you not put your hand on hot charcoals?

Questioner: Then what kind of a remedial action should be taken there?

Dadashri: What other actions will you take? Repentance and pratikraman are the only 'actions' that you can take.

Questioner: So what is the independent internal effort *purushartha* after attaining Gnan? Doing repentance should one leave it to the charging mind (*bhaavmun*)?

Dadashri: The *bhaavmun*- charging mind does not remain after Gnan. But those whose Gnan is weak do have a little of *bhaavmun* left, otherwise there is no *bhaavmun* after Gnan. If the result of Gnan is weak, if you did not hear the Gnan completely or properly or you did not speak the Gnan completely during the Gnan Vidhi then the Gnan is weak inside. Sometimes even a brand new engine will not run, does that happen or not?

So repenting is all that is needed and You are not the one repenting. You have to make the non-Self (Chandulal) do the repenting. Tell him, 'You must repent. You are like this and like that.' That is what You have to tell 'Chandulal'. Is anyone likely to complain about You if You scold Chandulal in this manner?

The non-Self was and is separate from the Self

So suspicion will make everything cling to you- the worldly self. The internal enemies of anger, pride, attachment and greed within will surround an imprison you. All those are inanimate (achetanbhaav, jaabhav). What can the inanimate, the non-Self, do to the animate (chetan, the Self, You)?

Thoughts which carry you away will not come now that You have become the Self, and if they do, You do not have to listen to them. They are all related to the body complex *pudgal*, they are the intent (bhav) of the non-Self (pudgalbhaav). So do not submit to them. Nobody will bother You. It is just like a barking dog. An elephant will not turn around if a dog barks at it; it will realize that it is just a dog. If there are two hundred dogs barking behind an elephant, will it turn around to see who is barking? That is how these pudgalbhaavs are. They will bother an agnani a worldly person because he has not become an 'elephant'-the Self yet. An agnani will o get involved-affected with them, immediately.

'Nobody is the doer of anything', is fearlessness *shurvirata*. Everything else is matter (*jada*) and You are *chetan*, the Self. You are the one with infinte energy!

Questioner: We will tackle those thoughts when they come!

Dadashri: How will they come in the first place? You will not have to tackle them even if they come, You have nothing to do with them. They are of a different caste and so are You. Different caste and different lineage! So nothing can happen, infact nothing really happens either. One has not even seen anything happen. All that are just suspicions and that too it is merely a *pudgalbhaav* i.e. it is all inanimate and of the non-Self. Nothing happens to You and it is a waste of Your time and energy. Yes indeed if it were a *chetanbhaav* –of the Self, it would overcome You but it is not so, so then? What can the inanimate do to the animate? It would be a different matter if it were *chetan*. The Gnan says that all that anoints , the anointing tendencies

of the mind-speech-body are inanimate - '*man-vachan-kayana tammam lepayyman bhavo, ey jud na bhavo chhe*' and the 'Self' is *nirleyp* i.e. it can never be anointed. So what is going to anoint you? Do we not say that those that become anointed are inanimate and prakrut-non-Self attributes?

Questioner: Yes we do.

Dadashri: Then the questions and the speculation of 'what could it be, what could it not be?' would never arise. All the anointing tendencies of the mind-body-speech are inanimate attributes, tendencies of matter- the non-Self; they are not of the Self. Their form, their caste and their guise is different. What do they have to do with You?

Awareness of Gnan against suspicion

Questioner: Now after Gnan, what do we have to do, when suspicion arises?

Dadashri: You just have to continue to see that the suspicion has arisen.

Questioner: Should we not throw our opposition towards the suspicion?

Dadashri: You don't have to do anything! The adjustments will be taken on their own. You just have to keep observing, 'Oh ho! Chandulal has suspicion.' When suspicion arises, he is always in serious torment *santaap*. He is in tremendous misery. The Lord has said that suspicion is the biggest mistake that gives instant misery. It will give misery to other. Before doing that however, it will create tremendous misery in the owner. By creating an opposing force (*pratibhav*) the pain of suspicion will increase.

Questioner: So do we have to remain separate with awareness at the time of suspicion?

Dadashri: You have to remain separate at that time but also you have to remain separate all other times too. Try to remain separate for one day; try to do it one day out of the week. Then you will realize that there is nothing to it if you have to do it the next day. You will not fall.

Questioner: The problem is not with the falling, it is with the entanglements it creates.

Dadashri: The entanglement is due to your prior practices and habits and that is why it does not go away. It does not leave. But there is no need for suspicion now.

Questioner: Does suspicion get destroyed when I remain separate?

Dadashri: Yes, suspicion dissipates on its own.

Questioner: So from now on all that is needed is to maintain this awakened awareness (*jagruti after Gnan*.

Dadashri: The seer *jonaar* is always aware. If there is a seer then one is *jagrut* awake. One is knower-seer *gnata-drashta* only when one is aware or awake. Otherwise, the suffering is proportional to the lack of awareness *ajagruti.*

Opposing suspicion of the other person

Questioner: If someone is suspicious about me, how can I solve the problem?

Dadashri: If you have knowledge that someone is suspecting you, forget that knowledge. That knowledge should be forgotten. How do you know whether he has suspicions about you or not?

Questioner: What if he tells me directly, that he suspects me?

Dadashri: If he tells you on your face then tell him, 'You have the suspicion. You will suffer from it. If you keep suspecting, you will be the sufferer.' Just say this much and whatever happens after that, what can you do? No one will be suspicious of you if your conduct is good. That is the principle of the world. Your conduct had been inappropriate sometime ot the other in th past and that is why there is this suspicion. It is as if a person made a mistake when he was twenty five years old but his case is heard in court when he is sixty. That is how everything is. Therefore, whenever a person has suspicion about you, it is your own fault.

Questioner: Do we have to ask him why he is suspecting me?

Dadashri: There is no joy in asking. You should not ask. You should immediately realize that it is your own fault. Otherwise, why would he have a suspicion? Many people are suspected of stealing things even though they do not steal. Therefore, they must have been thieves in their past. Otherwise, suspicion would not arise.

Questioner: What can I do if the other person has the faulty vision of suspicion?

Dadashri: No, the faulty vision is not of the other person. It is the result of your own mistake. The world is not so unjust that the other will see you with suspicion if you are innocent. The world is absolutely just; it is just , second by second.

Applying the saying, 'Fault is of the sufferer' will solve the problem. You have to 'see' who is suffering: the one suspecting or the one being suspected.

Questioner: My understanding is that all these questions and suspicions are arising because one is not following the five Agnas of Dada properly.

Dadashri: Yes, otherwise they will never arise. There is nothing if you pratice the five Agnas. Any deficiency in practicing the Agnas will give rise to those things. Thousands of people who practice these Agnas live in internal and external harmony *samadhi*.

The world remains suspicionless where suspicion is needed

There is only one place where there is a need for suspicion and that is to question yourself 'Am I really Chandulal?' that is the only suspicion you need to continue to have. That is not suicide.

Questioner: Suspicion on, 'I am Chandulal'…

Dadashri: Then your work is done. Nobody has this suspicion, even when I ask them repeatedly. They just tell me, 'I am Chandulal'. This suspicion, never arises, does it?

When I keep stirring the issue, the suspicion arises and he starts to think, 'What Dada is saying is correct; there is some truth in it.' Otherwise, one will never begin to have suspicions about one's real identity.

Questioner: Is that suspicion necessary to arise before one can progress further?

Dadashri: No, not like that. These words are specifically for that suspicion; the words 'Am I Chandulal?' is helpful to him. All other suspicions is suicide. If the suspicion, 'Am I really Chandulal? and am I really a son? Am I really a father? like the world says I am?' arises, then it is worth it.

So which suspicion is worth having? Suspicion related to the self, 'Is this the atma or that the atma?' Until one realizes the Atma- the Self, one will continue to have suspicions, just as the world does.

All accusations are made because of the belief 'I am decidedly (*nischaya thi*) Chandulal. I am truly Chandulal.' But now the suspicion arisen on that , no? A real doubt (*vahem*) has arisen in this matter, has it not? That suspicion will attain your work of Self-realisation. No one becomes suspicious like this even when one tries to.

How can such suspicion arise? Hey! Even the authorities, the government allow this blunder to continue. They will announce, 'Is Chandulal present?' and so Chandulal will stand up and the authorities will accept that. But he will never suspect that he is not Chandulal and that he is holding on to the wrong thing.

There is nothing in the world that will allow one to suspect this, 'Am I really Chandulal?' Even legal documents endorsed that one is Chandulal. When so many people accept this, how can he then have any suspicion about this?

Suspicion over wrong knowledge

The one who introduces a suspicion on one's knowledge is a Gnani. Your own knowledge is never wrong, is it? But a Gnani can do everything

and so you will introduce a suspicion in you about your own knowledge. Once that wrong belief is removed your work is done.

One man told me, 'I have never had any suspicions about my 'self'. Today I do.' I asked him, ' A real suspicion has fallen today on your knowledge that you are Chandulal, has it not?' Suspicions means a crack has happened. So should we not have a crack on the knowledge, 'I am Chandulal'? This suspicion must arise. One has to be absolutlely suspicion free *nishank* about the real knowledge, the Self. People on the other hand, remain absolutely suspicion free on the wrong knowledge, 'I am Chandulal.'

So when suspicions arise over the knowledge that is known so far, then 'we' know that this knowledge is going to collapse. The knowledge in which doubt *vahem* and suspicion *shanka* falls , that knowledge is going to dissipate. There has be knowledge that allows no suspicions. And that knowledge which is real will never have any suspicions or suspicions. Sometimes, due to a veil of ignorance, one not be able to understand, but that is a different matter altogether. Otherwise, no suspicion can ever occur in the knowledge that is real. This knowledge is Gnan, the Self. It is because there lies the Self.

Suspicion only over the ego

There has never been suspicion over the ego. Suspicion occurs over everything but not over the ego. Suspicions over the belief, 'This Chandulal is me,' is considered suspicions over the ego.

And you are not to get rid of your suspicion over Chandulal; you simply have to keep it 'dramatic'. A performer playing the role of King Bhartruhari is required to play his role very precisely. He will shout, he will renounce, he will cry, he will make all the gestures that will convince the audience of his sorrow. Later on, if we ask him, 'were you hurting you a lot?' He will tell you, 'No! I am Laxmichand. I was simply playing the role of King Bhartruhari.' That is exactly how you will have to play the role of 'Chandulal' in your worldly interactions. Your work is done when you realize ,'Who am I?'

Suspicion-free that 'I am Chandulal' for countless past lives

No one has any suspicions or doubts about, 'Who am I?' really.Even the greatest of acetics 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 it and because of that, anger-pride-attachment-greed remain intact. Holding on to the non-truth turns the non-truth into truth. If one hangs on to the non-truth for a long period of time, that non-truth becomes the truth for him. If the non-truth becomes deeply engrained in his belief, it becomes the truth and then he will never come to the realization that it is the non-truth; it will always be the truth for him.

Hence anger-pride-attachment-greed will go away if suspicions about one's true identity arise, 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 introduce a suspicion in this? Whatever name he was given in any life, he assumed it to be the truth. Suspicion has never arisen, about it have it? How tremendously difficult this is? And anger-pride-attachment-greed remain intact because of that. You do not need anger-pride-attachment-greed if you are the pure Soul and if you are Chandulal, you need anger-pride-attachment-greed. 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 can one know that?

Suspicionfree in regards to the Soul

The Lord has said that one cannot become suspicion free regarding the Self. This had indeed happened for Lord Krishna. Otherwise, suspicion over what the Soul must be like will always remain: 'Is the Soul like this? What must the Soul be like? Surely there must be some doership in the Soul?' Uncertainties such as these are bound to remain. Otherwise people will claim, 'How can everything function without doership?' Alas only the Gnani Purush can know how everything works. The Gnani has come to know the Soul-the Self. The Gnani knows and experiences the Self and it is not the kind that is described in the scriptures. Nothing related to the Self is to be found in books.

No one has become suspicion free in matters of the Self. People claim, 'At least this much *bhaavna* – intent must belong to the Soul' Now what those people refer to as the Soul is what I call 'lifeless life' or 'charged' consciousness *nischetanchetan*. So how can anyone attain the Soul based on these beliefs? There suspicion is inevitable.

The whole world has suspicion in matters of the Soul. People tell me, 'the soul, is doing anger-pride-attachment-greed'? I respond 'So then the matter is over!' They go on to justify, 'because matter the inanimate *jada* can never do anything.' I tell them, 'Yes, the inanimate cannot do anything but, how can the Soul? When the energy to 'do' is not an inherent property of an entity, how can that entity do anything?' In fact, they do not have knowledge of the *vyatirek*- tiertiary property, that arises when *jada* – matter or inanimate and *chetan* Soul the animate, come in close proximity with each other. They do not know that when the two elements come together, a third property arises spontaneously. Neither the Soul nor the matter loses its intrinsic *anvaya* property but a new, a third property *vyatirek* arises. However, only the Gnani can make one understand this.

One cannot waste this precious human life this way

When a person starts thinking, 'I wonder what the Soul is like? Is it like this or like that?' the Lord called this *samyaktva mohaniya*. People have not even come close to such inquiry. This question has not even arisen. Currently everyone is in *mithyatva mohaniya and mishra mohaniya,* both the states of being deluded by the illusion that this world is real. A man in whom *samyaktva mohaniya* arises, the Lord would call him a great soul. But here man considers himself something great if he has a house and some land; he considers himself so fortunate that he rubs his stomach with contentment, belches with satisfaction and falls asleep.

Hey you foolish one! How can you sleep? You have slept for countless past lives, rubbing your belly in this way. Are you not ashamed? You rub your big belly this way and belch with contentment. How can you fall asleep? Is this world for sleeping away your life like this? How can you sleep when you have attaind this precious human life? You have attaind a human life form, you have all the conveniences, you have conveniences of reading all the great scriptures, you have attaind a high level devotion *bhakti*, you have had darshan of the vitarag Lords in derasars and and you go off to sleep feeling content like this?

And these people have created the 'bedrooms'. You foolish ones, you cannot have bedrooms. Everyone should sleep together in one room. Bedrooms create worldly troubles! Bedrooms have caused people to be preoccupied with that which perpetuates worldly troubles the whole nightlong. So how can they even think about the Self? Can one have thoughts about the Self in his private bedroom?

I asked one person, 'What is your meditation *dhyan* before you go to sleep?' He replied, 'It is ten thirty now so should I not go to sleep?' hey you!! You are going to sleep without earning anything? Tell me what you earned today?' I asked him and he replied, 'At least I do something, she does not do anything.' I asked her and she proceeded to tell me, 'He does not do anything either' This is how people talk.

Questioner: Yes, that is how people look at things rather than looking at themselves.

Dadashri: All this is nothing but deceit!

The entire world lives is suspicion without exceptions. Their suspicions never ventures into 'what is the Soul?' They have uncertanties about, 'I wonder if the Soul is like this? Or maybe it is like that?' Uncertainty always remains and that gives rise to all kinds of suspicions and more suspicions.

That is when suspicions and uncertainties go away

Questioner: I am not saything that my suspicions have gone away, but suspicions do not arise within me.

Dadashri: Yes, it is a different matter that suspicions do not arise. You will feel that way for a certain period of time. Then when difficulties come, suspicions will arise again. It is all going to change. Does anything ever remain the same? Just as day and night keep changing, time keeps changing, circumstances will constantly change.

So when do man's suspicions go away? They go away after he becomes vitarag and fearless but not otherwise. As long as there is peace of mind, everything will be fine and convenient. But when difficulties come,

does that not lead to agitation? Then everything inside becomes perplexed and that gives rise to suspicions.

Then suspicion leaves

Questioner: I am not saying that I have become free from suspicions, but suspicion do not arise within.

Dadashri: Yes, they may not arise, that is a different matter. This may go on for a while, but when difficulties arise in life, then suspicions will arise. All this is changing. Nothing remains the same for ever, does it? It is just like the night changing into day, these circumstances are constantly changing.

Therefore when will man's suspicions leave? When one becomes *vitarag* detached and *nirbhaya* fearless. Otherwise, suspicions will not leave. As long as there is peace, it will appear to be comforting and easy. When external problems arise, then turmoil and restlessness begins. Then inner entanglements commence and these give rise to all kinds of suspicions.

Who has suspicion about the Atma?

Questioner: Srimad Rajchandraji has written in the Atmasiddhi:

'*Atma ni shanka kare Atma potey aap,*
Shanka no karnaar tey, acharaj eyj amaap.'

The existence of the soul is being suspected by the soul itself,
This is verily a matter of immeasurable amazement.

Who has suspicions about the Soul, is it the soul or is it the intellect *buddhi*?

Dadashri: Suspicions about the Soul are done by the soul, the intellect is not the one doing the suspecting. By the soul, 'we' mean the soul that is in your belief or projection and not the main Soul; the two are completely separate. What you call the atma is the atma that is associated with the intellect and the ego. The ego, the intellect etc., collectively begin to have suspicions about the main Soul. What suspicions do they have? 'It

does not seem like the main Soul. It does not feel like that.' They have suspicions and uncertainties about what the Soul must be like.

Questioner: So besides the intellect, the atma is there too, is it associated with the intellect?

Dadashri: What do you or the world currently believe the soul to be? One believes 'I am Chandulal. The intellect is mine. The ego is mine. I myself am the soul and I have to make the soul pure.' That is what one believes. He does not realize that the main Soul is pure *shuddha* indeed and all other things that have a form is something that has been created. Therefore the ego is in all this, the intellect is there too and that is what creates suspicions. The intellect alone does not create suspicions; the intellect along with the ego creates suspicions. That is the one who is suspecting.

"The existence of the Soul is suspected by the soul (ego and intellect) itself."

One is the soul and he has suspicions about his own self. So besides 'him', who else would have suspicion? Neither the complex of anger-pride-attachment-greed nor the mind or the intellect does the suspecting. It is the soul (non-Self realized) that has suspicions about the Soul. It is a wonder it says. It suspects its own self. The ignorance one has, has pervaded to such an extent that he begins to suspect his own existence: 'do I or do I not exist?' That is what he is trying to say. This is a beautiful quote from Krupadudev but only if one understands it.

Questioner: Is it the work of the *pratisthit atma* (relative or charged atma; the relative-self, 'I am Chandulal') to have suspicions?

Dadashri: The main Atma, the Self does not have suspicion. But the pratisthit atma is definitely is laden with suspicions *shankashil*. Depending on the kind of *pratishtha* (projections of one's inner intent) you do of a form *murti*, the fruits you reap from your *pratishtha* will be matching. Similarly, you have also done *pratishtha* in this *murti* your body. There is no difference between this idol and that idol. Whatever you have instilled *pratishtha* in this body, is what you will receive. Good *pratishtha* will give you good fruits.

Questioner: So it is the pratisthit atma that has suspicion about the *shuddha atma* pure atma?.

Dadashri: Yes, the *pratishthit atma*. I have referred to it as *pratishthit* atma but people call it *vyavahar atma*. What you currently believe as the atma is really the *vyavahar atma* – the relative self. But people do not understand what goes on within the relative self. You have no understanding about the *vyavahar atma*; the creater of another *pratishthit atma* is 'you' yourself. Because you do *pratishtha*, it gives rise to the *pratishthit atma*. By being, 'I am Chandulal, I am Chandulal,' your *pratishthit atma* is arising again; another *pratishtha* is been formed within. Because you believe in the one with a form, you are doing *pratishtha* in the form and that is why the one with a form will be born. With the belief 'I am a pure Soul' everything will fall away.

Pragnya – the direct light of the Self - biased only towards the Atma

Questioner: 'I am Shuddhatma- pure Soul and not the body' does the intellect- intellect not say that too?

Dadashri: Here it is not the intellect that says so. The intellect will not allow you to say, 'I am Shuddhatma.' It is self-destruction for the intellect to say, 'I am Shuddhatma'. It will lose its own existence. Therefore the intellect will never side with the Shuddhatma. If it says, 'I am Shuddhatma,' then the mind, body, chit and ego will lose their existence. So even the mind will not accept this. They understand it but they will not accept it. The intellect will always side with the worldly life; it will never side with the pure Soul. It will always oppose it. Now there is an energy within you called '*pragnya shakti'*; it has become separated from the Self. As long as it is involved in the worldly life, the Self does not have to do anything. This energy of the Self called *pragnya shakti*, does the 'work' on behalf of the Self. What is its function? Day and night it will keep guiding the relative-self towards the Self. The whole day it is constantly working to take the self towards the Self. And the energy called *agna* , which is what we call intellect, works day and night to take the relative self towards the worldly life. There is a constant and on going tug of war between the two inside. Agna is the intellect and *pragnya* is the main thing, the real thing. *Pragnya* always cautions and alerts You- the awakened Self inside and it is always trying to take You towards *moksha*. This *pragnya shakti* has arisen

within You. The spiritual level of *pragnya shakti* in Akram Vignan is much higher than the level of *sthita pragnya*. In the state of *sthita pragnya* one is an expert of the worldly interaction, and will not criticize anyone. He will consider himself to be the state of *stitha pragnya* because his intellect has becomes stilled. But this *pragnya shakti* is the energy that will take You to *moksha*, whereas the one who is *stitha pragnya* will need to find a path further ahead to go to *moksha*, attain liberation.

When suspicion about the Soul go away totally, then know that *moksha* has been *moksha*. Then one is convinced, 'This verily is the Self', then the work is attained.

Nishankata : Nirbhayata : Asangata : Moksha

Wherever there is suspicion, there is misery. And , 'I am pure Soul', is the state of suspicionlessness *nishankata* . *Nishankata* is *moksha*. The work will be done only when one becomes without any suspicion whatsoever. So you can ask anything you want here. This Gnani Purush is here to get rid of all your suspicions. The Gnani can make you *nishank* when all kinds of suspicions arise. Suspicion less state gives rise to fearlessness *nirbahayata*. Fearlessness then leads to the state of being *asanga*. The one who is *asanga* is not at all associated with any activity of thoughts speech and acts even as they are being being carried out. *Asangata* verily is *moksha*.

What has Krupadudev said?

'Suspicion less state *nishankata* gives rise to fearlessness *nirbhayata* and because of that one attains the state without any company *nisangata*.'

Now this suspicion is different from worldly suspicion. It means, the suspicion that happens from the starting point of gnan, pirsuit of spiritual knowledge, entry into path of liberation to the final liberation. All this suspicion is regarding the Self. Up to what point is it considered suspicion? To the point where one no longer has suspicions about the Self; to the point where there are no suspicions or uncertainties about what the Soul is and what it may not be. Until then one will not attain the state devoid of suspicions *nishankata.* When one attains the state free of suspicions, then no energy in this world can create fear. Absolute fearlessness is *nirbhayata*. And when one attains the state of fearlessness, then despite all company and associations, one is *nisanga* meaning alone, without company. Despite grave

and threatening associations and connections, there prevails a state of absolute freedom and that is *moksha*. That is what Krupadudev is saying.

There is not a single person in this world who has become completely free from suspicions about the Soul. Had someone attained this state, he would have found liberation and he would have helped another five persons or more achieve the same. But instead people are wandering aimlessly and so is he.

This is what happens in the Gnan Vidhi

Otherwise, man has not become suspicionfree in any of his past lives, and especially inmatters of the Soul, no one has become suspicionfree *nishankata.* It is not easy to be suspicionfree about the Soul.

This Gnan makes you suspicionfree *nishanka*. How does it happen?? When the mind-intellect-chit-ego, the sense organs *gnan indriyas* organs of action *karmendriyas* all become unanimously accepting *ekmata*, that is when one becomes suspicionfree *nishank.* When everything of the body becomes unified in agreement *ekmata*, when the Gnan that has spoken by 'Dada' becomes one voice, all accept that, then one becomes suspicionfree *nishanka.*.

Now nothing is doubting within, no? Otherwise, one cannot go even one hour without having suspicions; there is such a 'big crowd' within. There is no knowledge that all within will accept. Either the mind will 'shout', or the chit will be 'shout'. One entity or other entity within will be upset and find faults. Therefore, they are such that they will not become unanimous. There is a very packed 'community' within. Even if one entity within questions, 'What if this happens?' and that will give rise to suspicion. And for You (the one who has taken the Gnan in the Gnan Vidhi), there is no uprising within anymore, is there? They are all united and present, no?. So only when everything within is uniformly unanimous, that is when one becomes suspicionfree.

Never before has all within this body become uniformly unanimous in unity. In worldly matters its is another thing, when one is focused in a deluded state *moorchha.* This worldly state is like the one who is intoxicated with alcohol. Once you give them 'alcohol' within they all come into

worldly fun *masti*.. Whereas this Gnan is without such *moorchha* delusion. This Gnan is such that even if one is intoxicated with a little delusion, it will bring it down.

So wherever you go, everyone has suspicions about the Soul and because of that they remain here caught up in the worldly life. They do not become suspicionfree and they do not achieve anything. Without a Gnani Purush, not a single person has ever become suspicionfree, in matters of the Self. People are looking for knowledge that removes all suspicion, it is not to be found anywhere in anyone. It is not to be found even in the Kramic path. It is only possible here because of Akram Vignan. One can only get his work done if that suspicion, regarding the Self, leaves.

Here one attains the Self in hour and therefore becomes suspicionfree *nishank*. This is no ordinary state of worldly ease splendor. This is the luxury of Akram Vignan but human beings do not understand it. Otherwise one can never become suspicionfree regarding the Soul even in a million life times and one can never attain the Self.

One cannot get rid of suspicions about the Soul without a Gnani Purush and one's suspicions in the worldly life will never go away until one becomes suspicionfree about the Soul. All suspicions are seen as they are *niravaran* when one becomes suspicionfree about the Soul. Here in Akram Vignan no suspicion about the Soul remain at all.

The Science of Separation through Akram

You should not have any suspicions anywhere. There is no misery like suspicion in this world. I have given you the suspicionfree Self. That Self is such that suspicion will never arise. So all the suspicion, ' is it like this?' or 'is it like that?' are gone. This is Akram Vignan and therefore the pure Soul has been attained.

There are two parts in this body. One is the Self, which is Your own 'home' and the other is the non-Self, which is 'foreign' to You. As long as one does not know these two parts, one keeps saying, 'I am Chandulal'.

The Gnan 'we' give you here is Akram Vignan. What is Akram Vignan? In it, the Self and the non-Self are exposed as they are, and become separate. The Self sits in the place of the Self *swakshetra* and the non-Self is

the *parakshetra* the 'foreign' location. This separation happens in the Gnan Vidhi. Therefore, a line of demarcation falls between the Self and the non-Self, and then all falls in its regular course.

And the soul- atma that is out there is an adulterated atma. Its worth is the same as adulterated goods you get for eight anas in the market. It is a tasteless mixture, whereas you can taste this One here immediately. One's freedom has expressed. Now only the files need to be settled with equanimity. Until then there will be an 'interim government' and when all the files have been settled with equanimity, the 'full government' will be there.

Then there is no liability

Do you now have suspicion about the knowledge, 'I am Chandulal' or do you not have any such suspicions?

Questioner: The specific suspicion has happened. So now I am the Self and Chandulal is non-Self, under the influence of other forces *parsatta.* He is the neighbour.

Dadashri: Yes, Chandulal is the neighbour. Suppose there is a piece of land jointly owned by two brothers. Both have to share any losses that incur from that property. Later, when the land is divided between the two, each will own the property separately. So then one brother is not responsible for the other brother's part and liabilty. That is how a division is made between the 'Self' and the 'non-Self'. 'We' have put an exact line of demarcation between the two. This is the science, the Akram Vignan which has arisen in this time cycle and so You have to take advantage of it.

With the line of demarcation placed between the Self and the non-Self, Your relation with Chandulal now is that of a neighbour. You are not responsible for any wrong doings of the neighbour. There is no ownership of the non-Self, so You are not guilty. Only the owner is guilty. Once the ownership leaves, there is no guilt or liability.

If we ask, 'Why do you look down while walking?', he will reply, 'If I don't look down, I will accidentally walk over an insect' So 'we' ask, 'Why? Are these legs yours?' and he will say, 'Of course they are mine!' Will he not say that? Therefore, if the legs belong to you, then you are

responsible for all the insects that get crushed beneath them. After Gnan, 'This body is not mine,' remains for You .Therefore, You have to let go of the ownership of the body. 'We' take away the ownership when 'we' give the Gnan. Now, if you take back that ownership, it will be your responsibility. Otherwise, everything will remain exact. This Vignan is such that it will keep You in a state similar to that of Lord Mahavir!

Therefore, You should not interfere at whatever this external part, is doing. Then, You are not responsible at all. And, You are not able to do anything at all. The belief , 'I can do something,' is verily the wrong understanding. This belief ruins the next life.

When the dust is flying around within, one cannot see what is on the other side clearly. Similarly, the entanglements of karmas, prevents one from seeing clearly and thus gets confused. But those entanglement will go away if there is the awareness, 'I am Shuddhatma' prevails. That is why 'we' have given you the five sentences (Five Agnas) so that you remain in the same state as that of Lord Mahavir.

The path is straight *sarad,* easy *sahelo* and natural *sahaj*; but its attainment is very difficult. It is very rare to come into contact with a Gnani Purush and if and when you do, it is very difficult to attain Gnan from him. Some people have been trying for several years to attain this Gnan without success. Then, there are those who attain it within an hour! Everyone's circumstances are different are they not?

Suspicion does not depart through reading books

Questioner: But Dada, actions occur through human beings. It is only when God manifests in a human being that one becomes free of suspicions. The final suspicion would not go away from reading books, would it?

Dadashri: There is nothing in the books and you will not get anything out of them in this regard. Can you taste sweetness by merely reading, 'Sugar is sweet,' in a book? What good does it do for you? Would the experience of sweetness not come only when you put the sugar in your mouth?

Questioner: So one cannot find a human being in whom God has manifested and the scriptures do not work. Does that mean that one has to wander around life after life?

Dadashri: Yes, one has to wander, that is all.

Questioner: From one shop to another, and from that one to another.

Dadashri: Yes, one has to one wander from shop to shop.

Questioner: And the more shops we wander from, the more there is an increase of the stock filled from the shops.

Dadashri: Yes, that increases. And suspicions like, 'Will I get it from here or will I get it from there?' keep on increasing. Only when one finds the ultimate shop will he fine the solution. In that shop all the suspicions about everything leave.

Knowing causes suspicion

When does suspicion arise? If a person reads too much, it creates projections of intellect in the path, which leads to entanglements and confusion.. That confusion leads to suspicions and they will not let him come out of the worldly life. Suspicions arise from the familiarity of reading scriptures for many life times. Therefore the more one reads, the more it troubles him. This kind of knowing, the Lord has referred to as 'overwiseness'.

If you are a lawyer, then the overwiseness of being a lawyer will bother you. If your wife buys sugar in the black market, even then your mind you will say, 'Don't do that, don't do that.' So if a lawyer wants to do anything, suspicions will first arise in him saying, 'If I do that, such and such a law will apply to me,' and so he will miss the target and he will end up somewhere else.

Such is the evident problem of that excessive knowledge that you have attaind. That is why it continues to push and prod you. One continues to suffer because of this knowing. That is why 'we' say to you to say, 'I do not know anything.' Destroy all the 'goods' within you by doing this. It is like the chewed pieces of sugarcane they have been discarded. It has not

helped you at all. You simply believe that it has helped but it has not been of any help at all. Your worries have not decreased, your ego has not gone down and neither have your anger-pride-deceit-greed. So just get rid of all the 'quarrelsome goods' within you which have accumulated from countless past lives. That is why 'we' tell you to keep the intent *bhaav* of, 'I do not know anything.' All the knowledge you have makes you suffer; it has not reduced your *kashayas* of anger-pride-deceit-pride, has it? So, that means that you have not really known anything. If you had, then your *kashayas* would not be so evident to others. Nevertheless, even in that situation also, you do not achieve anything because you never know when the not-so-evident *kashayas,* will erupt again. You keep feeding them through your intellect but that has led you to suffer in countless lives. That is why if you have the inner intent of, 'I do not know anything,' then you will find a solution.

One seeker had read many scriptures. When he came to receive this Gnan, I told him, 'Can you show me the clay container that holds your sweet milk dish (doodhapak)?' When he showed me what he had, I told to him, 'If you take this to a vendor who sells hot peppers and ask him if it was okay for you to put his hot peppers in it, he will tell you, you can put a little in it, because he wants to sell it to you. Then if you go to the salt merchant and ask him the same, he will tell you that you can. If you go and ask any vendors, they will tell you it is okay for you to add whatever they are selling to your sweet dish. In this way, your precious sweet dish will be ruined; it will ruin the taste in your mouth.

That is why 'we' make you throw away the sweet dish along with the container. Even the smell of it is not wanted. So, everything that you have known so far was wrong. What is the point of knowing something that did not help you, that did not destroy your anger-pride-deceit-greed and did not help you attain the Self? And after attaining the knowledge of the Self, there is no need to know anything more. If someone feels that he has attaind the Self from what he knows, then there is no need for him to know this Akram Vignan. This is the science of Akram Vignan and the other is the Kramic path. So if a person feels he has attaind the Self, then there is no need for him to mix the two. He will not gain anything from mixing the two. He has to continue taking the medicine he normally takes. On the contrary, he may create some other problems by mixing the two medicines. So why would you want to mix? Krupadudev has said to follow the path that removes

impurities within. Because all we want to see and need is that the impurities be removed, what else do we need?

So this worldly life does not let go of those who have suspicions. This world will not let go of anyone who has the slightest of doubt, delusion, or suspicion. That is exactly why one remains bound to the worldly life. Your work will not be accomplished successfully if suspicions arise. Instead uneducated people are better off. These so-called experts of scriptures are all engrossed in their supicions . Suspicion has not arisen for our mahatmas who have attaind Gnan. Suspicion will arise if you have read a lot, will it not? For the one who becomes suspicionfree, his Self is there with eternal bliss.

This world is trapped because of suspicions. Very rare will the mahatma who has taken Gnan who may have had, for a fraction of a second, suspicions about the Self. This has not happened, it has not been heard of to happen. Here 'we' have not heard of anything like suspicion.

Questioner: Those who have not heard of the Self before would not have any suspicions but those who have heard of Atma repeatedly, will wonder which is true, this or that?

Dadashri: What is the reason when a person does not have suspicion about the Self after having heard about it? After attaining this Gnan, one attains the experience that he indeed is the Self, and this never leaves; it is present even when he wakes up at two in the morning. Such a phenomenon can never occur anywhere in the world, this phenomenon where the Self presents automatically. This is what we call the experience *anubhav*. Attaining the Self is considered the experience. The the awareness *laksha* of the Self is considered the experience *anubhav* because the Self is present even before he wakes up.

So the one whose suspicion is gone, has attained the absolutel Self. Otherwise, nobody's suspicions of, 'What is the Self like?' are likely to go away. The suspicion and uncertainty of 'there is Atma' may away on occassion, but not the suspicion over 'What is the Atma like?' This is deeply entrenched.

Turmoil and anguish will happen wherever there is suspicion. When there is no suspicion, not even for a fraction of a second; that is where the Self is. Then ther is no suspicion left.

After Gnan, there is no one left to suspect

Once suspicions depart, everything falls into place. However, the fact that the suspicion has indeed gone, should be clear to the owner, no? Just because someone else has been able to get rid of it, does that mean that you will be able to do so too? Not everyone has the same suspicions. So You have to have to ask within ,'What are you suspicious about? What kinds of suspicions remain?' One may reply, 'No, I do not have any suspicions left any more.' Those who do, will remain here for a while and by asking me questions, their suspicions will go away and their problems will be solved.

Questioner: When you ask me who I am, I have suspicions about saying, 'I am Shuddhatma.'

Dadashri: The one who has this suspicion 'I am Shuddhatma', is verily the Shuddhatma. So 'You' are not sitting in the right seat. Take the correct seat, that seat will let You see who is having the suspicion.

Gnan shows its presence, where there is such a suspicion

Now, after attaining this Gnan when you do something and have a suspicion of 'will I be bound by my mistake?', at this time because of the presence of the Self, that suspicion will fade away. Otherwise, who would have such suspicions? Do people of this world have such suspicions? Why not? Because the Self is not present there.

So who experiences suspicions over doee ship, over the belief, 'I am the doer'? Whenever you have such a suspicion, know that the Self is present there and that is why that suspicion fades away.

Questioner: As long as the light of Gnan is burning that is when suspicions arises. How can there be suspicion when there is no such light?

Dadashri: Yes. You can see insects being crushed by a car only if the car's headlights are on but what if there is no light? There will be no suspicion at all.

You do not become *tanmayakar* i.e. you do not become engrossed or become one with your relative self because of the Gnan 'we' have given to

you. But You may feel and wonder whether You did, however You do not, that is merely a suspicion. The Lord says the fact that you have suspicions means you are in Gnan, because others (people without Gnan) will not have such suspicions as to whether they become *tanmayakar* one with the self. In fact they are always tanmayakar. You have this Gnan and so you will have the suspicions of, 'Did I become *tanmayakar* or not?' and that is the suspicion! Still the Lord says, 'I forgive You for that suspicion.' One may ask, 'Lord! why are you so forgiving?' He will tell you, 'You did not become *tanmayakar*; there is a misunderstanding on your part.'

You do not become *tanmayakar*; it is merely your suspicion. Why do others not have such suspicions? Do other people have suspicions like that? No. they have never even had a thought of 'I am separate and free'. Therefore, You are definitely separate. The Lord even pardons your suspicions of, 'Did I become tanmayakar or not?' But the Lord also says that even such suspicion should not arise with gradual practice.

Suspicionfree as to the purity of the Self

In reality the Soul is like the space, and 'Shuddhatma' is a *sangnya* - an understanding through association, a symbol or a sign of sort. What is that *sangnya*?

Questioner: I don't know.

Dadashri: No. No matter what kind of deeds are done by this body body, good or bad, You are pure *shuddha*. One may say, 'Dear Lord, I am pure but what about this body that does negative things?' The Lord still says, 'Those deeds are not Yours. You are pure *shuddha* but if You believe those deeds to be yours, then you are bound by them.' That is why the word Shuddhatma is written as an association *sangnya*.

And why do 'we' call it the pure Soul *Shuddhatma*? Because, despite going through the entire worldly life it is not affected by any impurity *ashuddhata*. But the belief ,'I am Shuddhatma - I am a pure Soul' does not become established, does it? 'How can I be pure? I do so many bad deeds, I do this and I do that, etc.' So the belief 'I am pure' does not become established, and the suspicion, 'How can you say 'I am a pure Soul'? continues.

After attaining this Gnan, You have an established awareness *laksha* of 'I am pure Soul'. Therefore, regardless of whether you do good deeds or bad deeds, You are not the owner of those good or bad deeds. You are pure. You will not become tainted by the good deeds or the bad deeds and therefore you are verily pure *shuddha*. 'We' tell You that nothing is going to touch You, when 'we' give you Gnan. Once You become suspicionfree *nishank* about this, You will progress. If you become suspicious, then you will be bound by it but if you do not become suspicious , then You are free. It will not affect You if you remain in Dada's Agnas.

The main fact is that it is not worth having any suspicion. Really, You are not doing anything. You are not doing any such actions. It is merely a delusion; it is a twisted perception. Therefore, the word 'Shuddhatma' is the *sangyna* to understand that the Soul is pure, has been pure, and always will be pure. So it becomes unshakeably established if You remain in that understanding. After that the Self attains the Absolute state, full enlightenment as the Self, called *keval gnan.*.

The original Self is absolute Self *keval gnan swaroop.* So then, what is the difference between You and 'us'? 'We' remain as '*keval gnan swaroop'* – absolute Self and You, the mahatmas remain as Shuddhatma - the pure Self. The suspicions You have about the original Self are gone, so all other suspicions have gone away. Still some who by their old ways and nature are prone to use excessive intellect will continue to have suspicions about this.

Where is the basis for suspicion?

Questioner: Now trough your grace, finally we feel and are convinced that no suspicions remain.

Dadashri: Yes, no suspicions can remain here. And this world is not worth having any suspicions over. I would not tell you not to have suspicions in my absence if there was any merit in it. On the contrary, I have told you to eat, drink and be merry and I have also told you not have suspicions because I have seen the suspicionfree world. That is why I am telling you. I have seen a suspicionfree world in one direction and a world with suspicions in the other direction. Once I show you the direction of the suspicionfree world, there will be no problem.

Can You function without suspicion?

Questioner: Everything would function well, but it should be that way , no?

Dadashri: That will happen. People of India have been destroyed by doubts, suspicion and fear. So I am trying to get rid of the word suspicion from this world. That word is worth getting rid of. There is no ghost worse than that in the world. That is why many people are in misery: misery caused by suspicion.

Why do they have doubts *vahem*? It is not worth having doubt (*vahem*) of any kind. It is not a helping problem; it is a harmful one. It makes worse, whatever bad situation that already exists. And whatever damage is going to occur – there will not be any problems in that. So let go of any doubt. That is what I have been telling you all along and I have helped many get rid of it.

Now all this Gnan is based on my own experiences. I am giving you my own experiences and they are appropriate. They are experiences of my second by second awareness *jagruti*; they are not just of this life but also of countless past lives. That too they are original. There is no problem if you do not find this knowledge in any scripture but it is original, coming out for the first time in this world.

Dealings are of the pudgal and the Self is vitarag

Questioner: I have read in the scriptures about who can be vitarag *the detached One* and the description about the state of the vitarag, but I have never seen a living vitarag..

Dadashri: You will not find one. You will not be able to do darshan of a vitarag. I failed in this time cycle and that is why I am still wandering. However, that is also why You all are able to do the darshan. Otherwise, you will not even get to do darshan of the one who is very close to the Absolute state of full enlightenment *keval gnan*! It is because you are able to do the darshan of the vitarag that you can understand vitarag. That is how 'we' remain.

See, do 'we' have any separation due differences of opinion *matabheda* or problems with anyone even when they say negative things? 'We' know how to deal with such people. 'We' know how to remain 'vitarag'-detached and deal with them at the same time. The pudgal, the non-Self complex, does the dealing and 'we' remain vitarag. So people have a chance to see vitarag in this timecycle, that is if they understand this. You will be able to see pure vitarag if You delve deeper. 'We' never keep a mental note of any events that transpire. Once an incident takes place, it is over; 'we' never keep a mental note of it. 'We' got rid of our 'notebook' a long time ago.

Questioner: No note of compliments given, being showerd with garlands of flowers or someone hurling insults or stones at You?

Dadashri: Yes otherwise, the notebook will eventually fill up resulting in negativity and then it will change your inner vision *drashti* towards the other person. When he sees you, he will be able to sense it in the way you look at him. Will the other person not know about the note you have made about him? He will immediately know that you have made note of something he said to you a while ago. These people may not know how to see anything else but they do know how to look in your eyes about the note you made. But in 'our' eyes they see *vitaragata* the detached state and immediately realize that Dada is the same as he was. They see *vitaragata* in 'our' eyes. Just as you can recognize a man's immoral intent from his eyes and you can recognize a greedy person from his eyes, similarly you can recognize a vitarag from his eyes. When there is no agitation, fidgety sign in the eyes it means that nothing has been noted within.

Where there is love, there is no nondha – intense mental note

The love that arises should be such that it neither increases nor decreases; this is the kind of love that is needed. Real love is love that will not decrease for the person who insults you or curses you. The love that increases or decreases is really an attraction-repulsion *aaskakti*. If any love begins to increase and decreases, then it becomes an attraction-repulsion *aasakti* . In health too, when health goes up or down, it is referred to as disease. When the son comes home after earning good money, he is praised, 'Hey son, you did a great job!' and when he loses money a few years later, the father will say, 'He is crazy. I have told him so many times that I am tired of telling him. It has given me a headache!' This is the attraction

repulsion *aasakti*! Instead the opinion that we have of 'our college- Akram Vignan' is preferable. It remains with us for ever, the same.

Questioner: It is the so between husband and wife. They say, 'I love you. I need you' and then they fight.

Dadashri: That is the attraction-repulsion *aasakti*. There is no telling where it is and where it will end up. Oho! The great lovers! A man with true love will not let go of her until she dies. There cannot be deep mental notes *nondha* where there is love. It is not possible to have both love and a 'mental notebook'. When you make a note of, 'You did this…You did that', there is no love there any more.

'We' have so many mahatmas here but 'we' do not make a note of anybody, even when they do distressful things. There is neither an external note nor an internal one. If an inner mental note *nondha* is made then, tension will arise even when there is no cause for it. You will see 'us' tension free, no matter when you see me, day or night. And that is why there is no hassle anywhere. Even when 'our' health is not good they all say, 'Dada is smiling' There is a smile because there is no tension! So do enter into one's affairs. Even if you become concerned about your physical health, 'I have this problem and that problem', then tension will arise, will they not?

Questioner: 'Where there is love there is no *nondha* intense mental note,' this is an important statement.

Dadashri: Yes, love that keeps mental notes, is not love. The love of this world is one which has mental notes. A woman will make a note of, 'He said this to me today.' Now how can you call that love? If it is love then there is no need to make any notes, otherwise it will become attraction-repulsion. Love that increases or decreases is not love. The world will not refrain from making notes. They may not tell you on your face but in their mind they will say, 'he told me off a few days ago.' Would she not keep that on her mind? Therefore, does she not keep a note? The one who does not keep notes has real love. I do not have notebook, how can there even be such a book? There can be a notebook only if you make a mental note. Now you must throw away your mental notes. It is not worth keeping. Give it away to some other businessman. It is not something worth keeping.

Questioner: When someone makes an intense mental note, 'You said this to me and you said that', then that love is broken.

Dadashri: Yes, but one cannot refrain from making an intense mental note. Would even the wife not do that? Will your wife not be doing that?

Questioner: Dada everyone does it, but can we not erase it through Gnan and pratikraman?

Dadashri: No matter how much you try to erase it, you will not succeed. Once you make an intense mental note *nondha*, you cannot get rid of it by attempting to erase it. The intense mental note will weaken a little but one cannot not refrain from making a comment, can one? Whatever this brother here may do, or whatever may changes occur in you, 'we' will not make any note. Therefore, there is no interference or its effects for 'us' at all. Have you ever seen Dada making a note about you?

Questioner: Never.

Dadashri: Yes, there is no note on anyone.

Questioner: So is that pure love?

Dadashri: Yes, it is pure love. So you will never be unloved by 'us', you will always be dear to 'us'. 'We' have no concern with what you said to 'us' two days ago. If 'we' keep mental notes, then 'we' would have problems, right? 'We' understand that your weakness has not gone away and so mistakes are bound to occur.

Questioner: But I have a habit of making intense mental notes.

Dadashri: That habit will now go down now that you have heard this satsang. Do you not understand all this? From the moment you hear this, you will start making fewer notes. You keep an intense mental note of your wife too, do you not?

Questioner: Yes.

Dadashri: The 'wife' whom you call your own! You keep a note even about her? And she does the same about you. If you say something to her,

she will say to herself, 'Wait till I have my moment.' That is not true love; it is attraction-repulsion. True love will never go down or change. 'Our' love is true love. 'We' never make a note of anything.

Questioner: With your grace *krupa* this can happen fast.

Dadashri: 'Our' grace and blessing is there but what can anyone do when you do not want to get rid of it yourself? 'My wife did this, she did that,' do you not do the same, so why are you accusing your wife? She will make an intense mental note when you make an intense mental note. 'We' do not make a note of anyone and so no one makes a note of 'us'. They do not make a note even when 'we' scold them. Why do you have to make a note when 'we' have stopped doing so? Is your wife going to leave you alone when you make notes of her? It is good that this man here is not married, otherwise would he not start making note of his wife? 'We' never make any note about anyone. Also 'we' do not talk about one person to another.

Destroy mistakes scientifically

Questioner: Dada what is the reason behind making intense mental notes?

Dadashri: One does not realize the harm it does and that is why he continues to do so. Now that he understands this, he will tend to do less of it.

You are now convinced *pratiti* that it is wrong to keep intense mental notes. Now you will experience *anubhav* the benefits of not doing so. You will gradually taste the benefits of this and then it will manifest in your conduct *charitra*. This is how it works.

So if one wants to be free of such conduct *acharan*, one must first have a conviction *pratiti* of it, then one will come to experience *anubhav* it and then the negative conduct *charitra* will go away. So everything happens through a scientific process and hence the results are scientific. If you want to climb stairs, can you do it in one leap? You can only do it step by step. You cannot do it in one leap.

You have never heard this word *nondha* keeping mental notes, before, have you? Is this not the first time?

Making intense mental notes increases enmity

So do not keep an intense mental note of anything. What have you gained so far by keeping such notes? On the contrary, miseries have increased. So do not keep intense mental notes. Have you not observed that Dada does not keep any notes?

Questioner: I experienced that today. Otherwise, we would not know that you do not make mental notes.

Dadashri: But you must be seeing that Dada does not keep a note, do you not?

Questioner: Yes, you do not keep notes but you remember everything, do you not?

Dadashri: Yes, I remember but I do not keep notes.

Questioner: What is the difference between the two, Dada?

Dadashri: When an intense mental note *nondha* is made on someone, it means that one is harboring revenge within. And to remember *yaad* means it is merely related to 'this man has certain weakness in him', that is all. I remember that he has certain weakenss within him so that I can bless him; that is the reason for remembering. Otherwise, I do not make a note of it. If 'we' made note *nondha* of something then I will have a tendency to take revenge. So I do not make notes. And that is why you do not make notes against me, even when 'Dadaji' scolds you.

Questioner: There is love from Dadaji, even when he scolds us.

Dadashri: Yes, so you should not make intense mental notes. Half your miseries will go away if you stop keeping such notes.

Do people in the world keep intense mental notes?

It is their business to keep intense mental notes. They will say, 'He did this to me and he did that to me.'

It is because I do not keep notes that you do not keep notes on me. People will definitely keep intense mental notes on you if you keep intense mental notes on them. If you take something from my shop, I will keep a note of it. So then will you refrain from keeping a note in your own shop? If I I do not make a note to begin with, then the other person will not do so either. Who will keep notes when dealing with me? Even when I tell them off or do anything to them? Everything will be fine if you do not keep intense mental notes. It is not worth keeping such notes.

Vyavasthit eliminates intense mental notes

The relative knowledge is illusionary knowledge. So then what is the use of keeping intense mental notes about anyone in this world? You should not make an intense mental note even if your wife says, 'Your nature is bad. I am going to my parents' home and I am not coming back,' because everything is under the control of vyavasthit. Is it under her control? Is it under her control or in the control of vyavasthit? So then what happens if you make an intense mental note, 'Is that so? What arrogance on her part! What the hell does she think she is? Let her try it!'? What will happen then? A war will break out!

Questioner: If she talks like this, the mind will go beserk. One get's very excited.

Dadashri: Yes, excitenment will commence. This excitement will bring on a mental war. That mental war will lead to a verbal war. The verbal war then may even come to a physical war. What if you remove the cause of all this from its very root? Everything will clear when you remove it from its root. So it is not worth getting into all these problems.

Therefore, it is not worth keeping an intense mental note of anything. What is vyavasthit? Vyavasthit is when you do not keep a note of anything; that is vyavasthit. How can you call it vyavasthit when you make notes and keep them?

Being exact in worldly life will impede your liberation

If you do not make an intense mental note in the first place, then where is the problem? Wanting *moksha* and making an intense mental note; both these cannot occur together. Do people refrain from keeping an intense mental note? You have to stop making notes if you desire *moksha*. You have to get rid of such a notebook.

In our business naïve that I was. I was not concerned with making notes of everything, if things become documented, it is fine and if it does not, that too is fine. I do not want such an account at all; people like me do not keep notes even if they have a shop. Otherwise, people keep a note of everything: 'Chandulal took one pair…Chaturbhai took one pair'. They write everything down.

We used to keep one notebook in the shop but we would forget to write in it and so the the business suffered. Therefore notes improve efficiency of business and brings precision to worldly interaction, but it will not let you get out of your worldly life. And now, 'we' do not have to trouble 'ourselves' by making notes of anything; 'We' do not even have to carry a notebook. What is the point of picking up a pen? It is good that 'we' are so naïve, and that 'we' do not keep any notes. And therefore, no one keeps notes about 'us'. So my problem is solved and I am free. No note and no problems! Is that not helpful towards your goal?

Intense mental notes perpetuates worldly life

Questioner: It is important Dada but in the worldly life we have been taught to keep notes.

Dadashri: You need such teachings as long as you want to remain in the worldly life but if you want to go to *moksha*, you need to learn not to keep notes *nondha*.

Questioner: In the worldly life one is taught to keep a precise note of, 'what he did, what that other person did, and what I have to do.'

Dadashri: When you keep such notes you are deeply entrenched in worldly life *sansari* and the world will not let you go as long as you maintain such intense mental notes. The worldly life ends when you cease to keep notes.

Questioner: In the worldly life, I am in the are in the habit of making notes like, 'this man is very careful and well organised' or 'this is what happens when one is careless and disorganized'.

Dadashri: The fact that you see this disorganiszation and carelessness is the same as saying that the support of the worldly life is now disintegratinng. Would the worldly life remain when that happens? Once the support of the worldly life collapses, can the worldly life continue to exist? People will begin to wonder 'what's happening here?'. But it is when one becomes carefree and disorganized, lack of any mental notes, that one goes to *moksha*. Otherwise, the same old clothes and guise, being particular about this and particular about that, particular about money; how can one achieve anything this way? There should not be any note taking. Here you keep a note of everything someone told you yesterday.

What do people assert? They say 'Only this man can go to *moksha*. Only when one is so particular and alert will he go to *moksha*.' Whereas I say that only a carefree and disorganized person will go to *moksha*. The solution will arise when the becoming bankrupt in the worldly shop. So you will have to bankrupt this worldly shop *sansaar* if you want *moksha*. You want to be careful exact and organized, and at the same time you want to go to *moksha*, both are not possible. How many persons are there who are without intense mental notes, amongst all these seekers of *moksha*?

Questioner: The desire of *moksha* is only in words, no?

Dadashri: That is why I am asking who has come into spiritualism? Who has come closer to the Self? When one becomes desire less and keeps no note of anything, then he comes closer to the Self. It is not possible to be careful, exact and precise in the worldly life and come closer to the Self at the same time. That is why the Lord had said that one will have to leave home and come to Him if he wants *moksha*. Why is that? Because it will not happen by remaining at home.

For us here in Akram Vignan however, we have to achieve all that while living at home. So what do 'we' make people do? 'We' make them stop making intense mental notes. Remain at home but without keeping intense mental notes. What you need to 'keep' in the worldly life is not to be kept here and what is to be kept here is not to be kept there.

Intense mental note taker is not You: Do not agree with him

Questioner: What should one who is desirous of liberation do if making intense mental notes—nondha has become part of the *prakruti*?

Dadashri: You have to tell Chandulal, 'Now stop making notes'.

Questioner: But what should he do about this *prakruti* that is bent on keeping intense mental notes ?

Dadashri: 'We—the Self and the awakened Lord within' do not have a problem with the *prakruti* doing it, do we? In fact 'we' are doing it in collaboration with the *prakruti*. There will not be any note if 'our' collaboration-agreement goes away. The *prakruti* will not even do it; it will get tired of it. If you do not make a note then other person will not do it either. If I do not make a note of what you take from my shop then you will not do it either. You yourself will say, 'He does not make a note so why should I?' Is that not the rule?

Questioner: This inner note taking, is easily forsaken when one gets to taste the sweet bliss of Your Gnan, Dada.

Dadashri: Yes, otherwise such habits do not leave.

Questioner: Otherwise and until then, it is very difficult to let go of making intense mental notes.

Dadashri: Hey! A person will say, 'I would rather die than let go of the note. I would rather throw myself off the cliff than forget.' It is because he feels that, it is his basis for living. Then if you ask him, 'will it work if we take away your food?' He will say, 'No, I do need the food.' And yet keeping notes keeps him going. Keeping intense mental notes will not let go of anything.

'We' are separate from the one making the note

An intense mental mental note *nondha* is made because there remains a link *tanto*. (A link connected to a specific incident, internal or external. If a person continues to upset and noncommunicative *risavoo*, that is a tanto within that person). One cannot see the link, it is not evident. But when one makes a *nondha* then know that the link *tanto* exists there.

If someone insulted you yesterday and you make an intense mental note of it, then I will know that you have a *tanto*. This tanto – this link is a very dangerous thing to have. There should not be any *nondha* intense mental note, at all. The essence of all this that nothing happens on its own; everything is vyavasthit. How can there be a *nondha* in the face of vyavasthit? An intense mental note is a tanto.

Questioner: Even when we do not have a habit of doing so, we end up making an intense mental note.

Dadashri: Yes, that will happen but you have to erase it later by saying, ' making an intense mental note was a mistake'. Just by saying this, it will be erased. You should be of the opinion that You are separate from the one taking the note. Then You are not one with the making of that note. Therfore You are not of that vote and opinion. If You do not 'say anything' within then it implies that You are in agreement with the opinion of the note. This is an age-old habit but this Gnan is such that no note will remain. All your current problems are due to the intense mental notes.

Questioner: We have made a habit of making intense mental notes only.

Dadashri: Yes, but that habit will have to be broken, no?. Until now you were 'Chandulal' and now You have become 'Shuddhatma'. So if that has changed, should this not also change? Will You not have to let go of the intense mental note? How long can you keep making such notes? 'We' do not have any kind of notes, no matter what anyone might say. From the very beginning, 'we' have not kept any notes. What do worly people call that? They call it dissipation of previously held opinions *purvagraha*. Call it what you will, call it prejudice or anything else, but keeping intense mental notes is harmful. Intense mental note itself is a *tanto*. How can there be even the slightest of misery? If there is any misery, it is due to *nondha*. How can there be any misery in the ocean of bliss? Is this Gnan not the ocean of bliss?

Questioner: It is Dada, it is.

Dadashri: But do you still not make intense mental notes?

Questioner: Dada, they linger on.

Dadashri: Do not harbor them anymore and if it happens, erase them. To keep a *tanto* means to be obstinate. It means to insist! Don't you think that people come and say things to 'us' too?

Questioner: But what is the reason to keep a *tanto* link of intense mental note, now?

Dadashri: Yes, keeping links have not helped, only the account of karma has filled up.

Why keep a note of changing karmas?

What is the justice of nature when someone insults you? That person insults you due to fruition of karma. The time of expression of that karma is over for him, and it is over for you too. Now, you are done with it, you have nothing to do with it anymore. But now, you are seeing it again through the link *tanto* that you have maintained, and are bringing back that very karma fruition *udaya* that has passed and creating an entanglement. Now that other person is in some other karma all together at this time. Is this not worth understanding? This is very subtle.

There is no closure in this matter of keeping a link *tanto* is there? And it is verily those who keep such links *tantas* who look for closure and justice! Where and how can this end?

So if someone insulted us yesterday and we see him again today, he should appear as a new person to us and he is new indeed. Not seeing this is verily our own mistake. We are seeing him in the older form. He is indeed in the new form. One karma is over, and therefore now he is in another karma. Will he be in a new karma or will he be in the same old karma?

Questioner: He will be in another karma.

Dadashri: And we are still in the same old karma. Now how much garbage is that? Do you ever make such mistakes? Do you keep an intense mental note?

Questioner: I had a habit of making intense mental notes, that but I do not have it anymore.

Dadashri: So you do not do it anymore, do you? Why waste a notebook unnecessarily? People keep notebooks.

One man tells this person who is close to me, sitting here, 'You dance according to your *prakruti*. You are like a top'. But even then, 'we' did not make a note of it. Later, 'we' scolded him, 'What kind of a man are you? How can you say that to some like her?' Yes, she did not make a note of it either. 'We' do not make notes. 'We' will tell the person directly to his face but then 'we' will not make a note of it. It is a grave mistake to make intense mental notes.

Therefore, no attention to anyone, nor a complaint about anyone, nothing. If someone has insulted you, even then you do not have to come complaining to me or seek justice. Whatever has happened is correct, is that not the justice? There is no question about it, is there? That is how this science, Vignan is, it is excat and clear.

The likes and dislikes makes one take nondha

Questioner: Can you give an example how an intense mental note *nondha* is made?

Dadashri: If you are out walking and someone says to you, 'You don't have to follow this Dada, things will be fine. You are needlessly creating difficulties for yourself.' He may use a few words that you do not appreciate, and so you make a intense mental note that, 'Why did I have to meet such a worthless person?' Otherwise one would make a note of something that is likes. So people make intense mental notes of things they do not like as well as things they do like.

The slightest dislike or repulsion arises and one will make an intense mental note of it. If you do not make *nondha* of your dislikes, you will achieve *moksha*. If you do not make a note when someone does you wrong, you will achieve *moksha*. That is the step to *moksha* and it is the same step that one uses to go down. The steps that take you up is the same step you takes you down,

Authority to give opinion? (!)

Questioner: What is wrong in giving an opinion *abhipraya* about something exactly the way it is, if we do not have a negative intent behind it?

Dadashri: Do you have any authority to say it as it is? You do not have that vision. You cannot say anything without the exact vision. The word opinion is completely unnecessary for You. You should have only one opinion and that is, 'There the Self and five other eternal elements.' There is no other opinion. That is how it should be.

Opinions means there is some attachment *raag* or abhorrence *dwesh*, otherwise opinions will not be there. Opinions are formed when there is like and dislike.

If you did not like the tea you drank, you will give an opinion that the tea was not good. So you cannot refrain from criticizing the tea. Not only that, but you will also make an intense mental note of it. And in doing so, you also criticize the one who made the tea. It is because you have criticized tea, that you are now 'married' to it. So are you likely to stop drinking tea? No. It is better to have less attachment to anything. I am not asking you to let go of the tea, the existing attachments that you have. I am simply saying 'no' to opinions *abhipraya* and the intense mental note *nondha* making. You can eat and drink and do whatever you like. 'We' do not keep note of such thing. 'We' do not have a problem there. Our Vignan does not raise objections with anything else. There is a tremendous consequence for making intense mental notes *nondha*. One has to understands this.

The authority of the non-Self reigns where there is nondha.

One cannot refrain from making intense mental notes. What is the greatest sign of ignorance? It is that of making intense mental note *nondha.* After attaining Gnan, *nondha* should not remain. Making intense mental notes and the non-Self *pudgal* stand together. The non-Self remains as long as there is *nondha*; during that time, the non-Self is the authority and not the Self.

That is why 'we' have to say something about *nondha* every fortnight or so. 'We' have to keep warning everyone. By making intense mental notes, the non-Self comes in power and not the Self. There the Self is powerless.

Intense mental notes-nondha and opinion

Questioner: What is the difference between *nondha* intense mental note and and *abhipraya* opinion?

Dadashri: There is a difference. *Nondha* gives rise to the worldly life and opinions give rise to mind. Intense mental notes gives rise to the entire worldly life, the way it was – it is the whole gree tree all over again.

Questioner: But it is because we make notes that we form opinions, no?

Dadashri: That is true but a *nondha* is not the same thing as opinion. Opinion is something we give after a *nondha* is made. We may give opinion of good or bad, but only if we make an intense mental note *nondha* of something. But making a *nondha* is the biggest mistake. We can deal with opinions.

Opinions give rise to the mind which you yourself will have to deal with later on. But making *nondha* gives rise to the worldly life all over again. The one who does not make intense mental notes, will not have to come back to the worldly life.

Questioner: Is the intense mental note made first and then the opinion the verbal expression of it?

Dadashri: Once a note is made it all falls on the side of the non-Self – the pudgal. The non-Self side starts working and the other side the Self comes to a halt. The Self is not to be found there.

Questioner: So when we make notes *nondha*, is there an opinion that…

Dadashri: There is no problem with an opinion. It is not as harmful. Opinion creates a new mind. The harm is entirely in making intense mental notes.

Questioner: Please explain the difference between opinions and a intense mental note, in detail.

Dadashri: There is no problem if a little of an opinion, remains but there should not be even a fraction of a *nondha. Nondha* means the non-Self *pudgal*; Nondha is exclusively biased towards the non-Self. When a person makes a nondha, he reverts to the way he was before. When one who has taken Gnan makes a nondha, he is no different from a person who has taken Gnan.

Questioner: But is opinion not formed only when one makes a nondha of something, no?

Dadashri: There is always an opinion behind it. We can accept an opinion but there should not be any *nondha*. When one gives an opinion, that opinion creates a new mind. When you give an opinion like 'the soup is salty' then you give rise to the mind. But when you make an intense mental note, then the one who made the soup is made to be the guilty party.

Questioner: What kind of an intense menatl note is made at that time?

Dadashri: Many notes such as, 'He said this to me…he said that to me…he spoke in this manner…he spoke in that manner etc.' When I make an intense mental note that Chandulal went to a hotel, whose side am I on? On the side of the pudgal. There is grave danger in making a nondha.

Questioner: How is an intense mental note of, 'This soup is very salty' taken within?

Dadashri: Such an intense mental note, 'the soup is salty', immediately places the blame on the doer, the person who made it. The *nondha* sees the other person as a doer and opinion sees the item only.

You need awareness, not an intense mental note

Questioner: In short, the machinery of intense mental note will not remain if there is awareness *jagruti*.

Dadashri: It will not remain. The problem lies in the awareness becoming dim. Bring on the awareness, and not keep any intense mental note, if one does this, then one becomes aware by that much. The other method for increasing awareness is by watching 'us'. A person may say

anything to this 'Dadaji' and yet one will not see a single change in expression on the face. Why is that? Hey you! What kind of results are you looking for here? 'We' have not written an assay on it, an essay starts from a note, and for a note you need a notebook, and we never even keep a note! Many such people come and go. Regardless of what 'we' tell them on their face, that is not what 'we' believe. He is a Shuddhatma. He is not at all at fault *nirdosh*! He is totally faultless on the outside and within he is a Shuddhatma. That is 'our' vision when 'we' speak. As it is, this is 'our' colloquial Patidar language and language cannot go away, can it? However, 'we' do not keep a note.

So all this has to be understood. Making intense mental notes *nondha* is what causes more damage. Especially these *vaniks* (those who make a living through their speech and intellect, mostly businessman in India) , they keep a notebook of intense mental notes. Women also keep such large notebooks. 'Dad said this and mom was saying this.' So everyone keeps notes; they will not let go of these notebooks. Before taking Gnan, whatever notebooks thay had, they are still keeping it . They are letting it go. They have given up everything else.

Where there is an intense mental note there is the sting

Some human beings do not keep opinions about others but they keep more intense mental notes.. They keep only the intense mental notes. What do these *nondha* do? They make the mind carry a poisonous sting and thus it becomes inclined to sting and attack. If someone 'stings' you, your mind will become inclined to sting back, so do not keep intense mental notes. These things go on but do not keep intense mental notes. He is the victim of the fruition of his karma. *Nondha* creates the worldly life for the next life. *Nondha* does not exercise its superiority over the mind, nor does it create another mind in the next life. *Nondha* is the 'poisonous' sting, and one keeps the 'poison' within. When too much poison of the *nondha* within, it will not refrain from stinging. It will sting and take its revenge.

Questioner: Who makes the intense mental notes and who forms the opinion?

Dadashri: The ego does both.

Questioner: Does the intellect make a note?

Dadashri: It has nothing to do with the intellect. The giving and the taking is the job of the ego.

Absolute darshan of The Gnani

Making an intense mental note is something very different. I can understand what I am saying but it is little difficult to show others. I tell many people not to keep *nondha*, they even understand that it is due to their *nondha* that they are in certain predicaments.

'We'do not keep any note. All circumstances arise, but 'we' do not make any *nondha*.

Questioner: What do you see at that time?

Dadashri: 'We' take the whole photography, look at the total spectrum, not just the isolated note like, 'he was the only one running.'

Questioner: But even in the whole photography, he is the one running, is he not?

Dadashri: He is part of the picture but I look at the whole picture.

Along the path of the vitarag…

One becomes a vitarag if he does not make intense mental notes. One is considered a vitarag if he does not make *nondha*. 'We' are not saying, 'do not make any notes whatsoever' It is more than enough if your note making decreases so that 'we' can realize that you have become somewhat of a vitarag. Yes, this word vitarag does not apply here.

Now when you keep listening to such talks, things will automatically begin to release their grip over you. You do not have to perform any rituals or fast or anything like that. You only need to understand this.

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[3]

Commonsense:Welding

Deficiency in commonsense

This speech is without any attachment or abhorrence. It is vitarag speech. If one hears holds and absorbs this speech he will attain salvation. Holding and absorbing this speech will cleanse all the diseases within. It will flush out all the bad attributes and their atoms – *parmanus*.

I am giving you the essence of all the talks; this is the complete ultimate extract. This is the essence of my experiences. Otherwise, do you think I can write in a book 'nobody has commonsense today'? If people read this, they will immediately come here to complain that they do have commonsense. If someone were to come to me and tell me so, I would tell him, 'Come lets see. I will come to your home and stay with you for fifteen days' People think they have commonsense!

If I do not say this people will arrogantly walk around thinking there is no one like them around.

'Everywhere applicable'

What is commonsense? It is that which is "everywhere applicable, theoretical as well as practical". I have not seen such commonsense in anyone. Commonsense is such a key that it is applicable anywhere, it can unlock even the 'rustiest of locks' (solve the most difficult of problems). Otherwise, even a new and the best of locks will sometimes not open. If you can deal with the worst of men, then realize that you have commonsense. Otherwise, people talk without commonsense; they have no understanding at all.

Have you ever seen a man with commonsense? I have not seen a single man with common sense as yet. Big officials ask me, 'Have you never seen commonsense in anyone?' I have to tell them, 'From where will they get commonsense? Men fight with their wives so how can they have common sense?' How can a man with commonsense fight with his wife? How can you fight with the person you eat, drink and live with? Can you call that commonsense? Where did you get such commonsense? People

walk around with undue arrogance of, 'I know something'. What do they know? And yet men have no idea of what commonsense is. Everything happens as a result of fruition of one's karma.

A person who intimidates everyone cannot refrain from bickering with his wife. Why does he bicker with his wife? Does he not bicker at least two or four times in a twelve year span?

Questioner: He bickers everyday.

Dadashri: Everyday! So how can you consider him a man? And then he says he has sense. Where is the sense? If he had any sense, he would not fight with his wife. When he has separation due to difference of opinion with his wife, do you not realize he lacks common sense?

Questioner: How can we tell who of the two has less common sense?

Dadashri: Can you not know who creates the separation due to differences in opinion *matabheda* first? Will you not need some sense?

A man with commonsense will adjust everywhere. He will adjust even with someone who abuses him, he will say, 'No problem, come and sit down.' So commonsense is required. But generally one will walk around with a upset and noncommunicative *risavoo* face if someone tells him, 'You do not have any sense.' Hey! Do you have common sense? Why are you upset and noncommunicative *risavoo*? Do you think you have a lot of sense? Just look at you! You are nothing but a 'sackful of sense'! No one will give you a dime for your sack of commonsense and yet you needlessly fret over this. A sensible man will adjust everywhere. There is shortage of commonsense in the current time cycle.

Have they defined 'commonsense' properly? Is this an old meaning or a new one?

Questioner: Original, it is a new meaning.

Dadashri: It is original, is it not? Did anyone define it before? People get excited when I tell them that the meaning of commonsense is that it is applicable everywhere, theoretically as well as practically. They tell me that

I have defined it very nicely. So I tell them, 'This verily is the sign of my failing matriculation!'

Yard stick of commonsense

You have a degree of C.A. (Chartered Accountant) but you still have roles to play. You will have to act accordingly. The role of being a C.A., then the role of having a wife; will you not have to know all that? Otherwise, your wife will give you much trouble. Is that not so, because you do not know how to deal with her? She would not give you any trouble if you did. And your wife has not come to give you trouble, she has come to make a home for you. But when one of you fall short in your roles, the other party will start to nag; the nagging will start. Yes, it is because you do not have the know-how!

What do young girls say when I ask them for their opinions about boys today? They tell me, 'They are stupid.' Is that not something to be ashamed of? When girls say this about them?

It is natural for a ten-year old girl to have the worldly knowledge and maturity of a fifteen-year-old boy. She may be ten years old but she has foresight. Therefore women have greater foresight, home administration skill etc.

Lack of practical understanding

I asked one lady, 'Why do you not get along with your husband?' She told me, 'He is so smart and intelligent, you cannot even begin to talk about it.' I said to her, 'It is good for you if your husband is smart.' So she says, 'But he is not practical.' So what she is saying is that he does not have commonsense and so he fights over the most trivial things. Then she tells me, 'What should I do, he does not have any commonsense?' I told her, 'Don't say anything, I understand everything.' One cannot reconcile this. Should a person not have at least some commonsense for daily worldly interaction? Should a person not be practical?

So what do I tell women? I tell them, 'Listen dear. What will become of you if your husband turns out be without practical commonsense? Do you like living a life with someone like this? Nevertheless, you will not be able to escape whatever is in your destiny *prarabdha* karma effect, and yet you

cannot do as you wish either. Such is this world. So if you get a husband without commonsense, come and tell me immediately and I will 'repair' him and I will give you the keys to have a harmonius life.' That is how I solved her problem.

Your worldly interactions are at their best when your ego is down

A man without commonsense will not have even an hour of harmony with his wife! Problems arise because there is no commonsense. What happens when such a man gets married? Today he will get a wife, they get together at night and separate within an hour. To begin with they do not know how to deal with each other. They do not even know where to begin. Should one not have an art of how to live in harmony?

Questioner: One definitely has to have that. He cannot do without it.

Dadashri: The husband should have commonsense, should he not? If the wife makes a mistake, he starts fighting with her. You fool, the mistake did not happen for you to have a fight.

A man with commonsense is able to settle differences with an understanding even with a street vendor. What kind of people get into fights? A person who has no sense ruin things everywhere he goes. Are there any benefits in fighting with people without knowing the facts; without knowing the circumstances that caused the poor man to make a mistake?

Questioner: No it does not; it causes harm.

Dadashri: So those who do not have commonsense, fight. And when they fight, that is the end. It brings an end to the relationship between the two.

So decrease your ego to such an extent that you can get along with everyone. Does the ego have threads that you can turn or twist inorder to reduce it? So is this something you do with or without an understanding? There is no problem with the ego that has understanding but what good is the ego that lacks understanding?

Commonsense increases with a mixing nature

That is why I tell you that if you spend time with people, if you get acquainted with them, it will create affection in their hearts for you. When you discuss things you can pick up on people's experiences and in doing so, your commonsense will increase. By mixing with people and moving around with them, your commonsense will increase.

Questioner: You have said that one should live in harmony with others, but I experience contempt and scorn in such situations.

Dadashri: This happens because there is presence of contempt. So if you get rid of contempt and live in harmony with others then your commonsense will increase. When you cannot have contempt even towards animals, how can you have it towards human beings? If you had a standing in the society then one would understand if you showed any contempt, but that is not so. You cannot be contemptuous.

What do we mean by sense? If one who gets married, but has only a few conflicts with his wife throughout his life, they do not have conflicts everyday. That is sensible living. But if a man is without this sensibility, he brings home a wife, she upset and noncommunicative *risavoo* with him and he does not know how to deal with her; he does not know how to open the 'lock' (solve problems). So what is to become of the wife?

Singing in harmony is the key

A husband will not speak with his wife for five days after they have a row. He does not know what to do there, so how can he get beyond the stage of noncommunicativeness? That relationship will then begin to rust. If it were a Muslim man, then he would immediately know how to appease his wife and live in harmony. Commonsense means to sing in harmony with the right note.

Questioner: What does it mean to sing in harmony with the right note?

Dadashri: His method is similar to 'ours'. It means to handle matters the way I do. What would a Muslim gentlemman say? 'I will never fight with my wife. She will fight with me but I will not fight with her.'

A man with commonsense will not say, 'Such is my predicament, what should I do?' If it is not applicable, then it is not common sense.

Commonsense avoids conflicts

Questioner: If a person had commonsense, would he not find solutions to everything?

Dadashri: He would solve all kinds of problems; he would solve all worldly entanglements.

Questioner: Does he have any conflicts?

Dadashri: There will be less conflict. Commonsense reduces conflicts.

Questioner: Does that mean where there is conflicts, there is no commonsense?

Dadashri: Not like that, but there is less commonsense there.

Questioner: But who except a Gnani can stay away from conflicts?

Dadashri: There will not be any conflict where there is commonsense. A man with commonsense will fix relationships immediately; even when something goes wrong he will turn things around. It will not take him long to do so. That is commonsense. It is "everywhere applicable".

Questioner: But is commonsense not pushed aside whenever attachment or abhorrence occurs?

Dadashri: Commonsense is a matter of experience. It has nothing to do with attachment or abhorrence. Commonsense is the net experience of the worldly life.

How to stop swachhand

Questioner: Is insight *sooj* helpful in making decisions about worldly affairs?

Dadashri: Yes, insight is helpful. Where can a person get such insight if he does not have it? In that case he should consult someone he trusts for guidance. In this world, there is nothing better than to ask for advice before you do anything. If you ask your boss, 'Can I go to the rest room?' and he says 'Go', then it does not matter even if you smoke for ten minutes while you are there. But if you go without asking him you will be caught. He will ask, 'Why did you go to smoke?' So ask before you go.

Questioner: Does *swachhand* (acting according to one's will and intellect), gets destroyed if one ask for permission?

Dadashri: Yes, that is precisely why one needs to ask for permission - to get rid of the *swachhand*. That is why one is told to make a guru. That way you will not be driven by your own intellect (*dahapan*)! And whatever the guru says goes one hundred percent.

If we tell this man, 'go run in this direction', he will not stop to ask any one, the question, 'Dada says to run in this direction, should I?' That is called someone whose *swachhand* is gone. But if he stops to ask someone, 'Should I run in the direction Dada has told me to or not?' that is called *swachhand*.

Yes, there is no need to ask me anything about worldly matters. For that you can ask your father or your elders or anyone who has experience in such matters. Ask them, they will explain everything to you.

Questioner: But during the time of worldly interactions, it is the common sense that is applicable, no?

Dadashri: But where will he get commonsense? If he keeps reading our books, he will attain some insight *sooj* but where will he get commonsense? Is it anything cheap or worthless?

Straightness increases commonsense

Questioner: Does commonsense increase when one becomes straight *sarad*?

Dadashri: Yes, it increases lot. Straight people are easily deceived, but their commonsense will also increase a great deal. Some one may cheat the straight person by charging him more money but in return his commonsense will increase. Nothing in this world happens without receiving or giving in exchange. An exchange of one kind or another will inevitably take place.

Questioner: Commonsense is applicable everywhere, right? So then, then how does he get cheated?

Dadashri: A person gets cheated because of his straightness and lack of excess intellect. He may not get cheated often but he will get cheated one or two times. However, his commonsense will blossom when he gets cheated. He will realize that he gets cheated in such circumstances and so his commonsense will continue to increase.

Solution with commonsense

Commonsense is a tremendous thing. One man went to his boss and started to say all kinds of things to him. Because the boss had commonsense, he was not affected at all. So we can see a practical application of commonsense here. Any other person will get discouraged and get very depressed. But I did not see seen any depression in the boss. I was observing him to see whether he would become depressed or not. Despite all the insults, he did not get depressed at all.

So what do I tell everyone? Solve all your problems with commonsense. No matter what the other person says, is it not dependant on his mind? And it is only because of your own *punyai* merit karma fruition (!) that he speaks that way to you! No one will say anything to you without your *punyai* (!)

Selfishness prevents full common sense

Questioner: One who has common sense is free from any problems, and nothing happens to him, but does he ever become the cause (instrument, nimit) for pain and miseries for another person encountering him?

Dadashri: Yes, it may happen. It will happen if the other person is

weak, and he will be hurt. In this world the weak person will become miserable. The misery is proportional to the inner weakness. What can a stronger person do if a weaker person feels miserable? If there is a huge ugly man walking around and the people who see him run away with fear, what can the man do? What is his fault?

Questioner: A person may have the art of pleasing others with his words and actions, and with such a gift, he is able to accomplish his work through others, no?

Dadashri: All that may be there, but deep within, all those gifts is the result of selfish intents, and they are not good. Such gifts prevent the expression of complete common sense. Where the slightest selfish motive exists, common sense does not become complete. Only the common sense without any selfishness is worthy. Thereafter, all the pleasing of the other is selfless, and with the aim of keeping the other free from any hurt. The worldly people on the other hand, please others for selfish reasons of fulfilling their selfish goals and desires, and therefore such people never develop full common sense. This is because the common sense gets used up in the selfish aim and intent.

Insight is a different thing altogether

Questioner: Is it commonsense that a person to accomplish any kind of worldly work quickly, and it reduces conflicts with others?

Dadashri: That which accomplishes any kind of work fast is really insight *sooj*. Commonsense is different means, it is applicable everywhere, it will open any lock that one cannot normally open.

Questioner: Some people get confused if they have to make a decision while others make decisions very fast, is that insight *sooj*?

Dadashri: No, to make a decision is intellect, but to accomplish an hours worth of work in fifteen minutes is insight *sooj*.

Questioner: Is that what we call practicality?

Dadashri: No, that is called insight - *sooj*. Many have intellect and insight. Their intellect allows them to make quick decisions. Insight is

darshan (vision) and intellect is *gnan* (knowledge), but they are *viparit* worldly gnan and darshan i.e. they are deluded knowledge and vision. Meaning it is worldly knowledge and vision; it is mithya – wrong knowledge and vision.

Selflessness leads to full common sense

Questioner: The one who has become an expert in worldly interaction, is the true expert, no?

Dadashri: Yes, the world calls such a person an expert. But the one who has developed the common sense to its fullest is even higher than the expert in worldly interactions. In the expert the common sense is one sided whereas in the other individual (*vyavaharikta*), the common sense is from all perspectives and is fully developed. The expert becomes inadequate in other situations, beyond his expertise.

Questioner: The expertise is limited in certain fields only?

Dadashri: Yes, in other areas he becomes weak and inadequate.

Questioner: When one sees the worldly interactions through the common sense, it is all a calculated (through the medium of the intellect) approach. And when one sees it through Gnan (enlightened world view), one never sees the other as the 'doer', sees all under the realm of vyavasthit- scientific circumstantial evidences. What is the difference between the two solutions that have been used in the worldly interactions?

Dadashri: The solution of our Gnan is of a different order.

Questioner: Of the two, which is superior?

Dadashri: The solution of the common sense is superior. Gnan does not have this level and extent of specific solution.

Questioner: When one gets the solution of Gnan, all inner burning and turmoil stops.

Dadashri: Yes, it does. But the external worldly work still remains, no? In this respect our mahatmas fall short; the Gnan is not useful in bringing the solution to the worldly task at hand. Our mahatmas lack this common sense. He (mahatma, one who has received the knowledge of the Self) marries a young woman, but does not know how to interact with her, and settle the relationship with equanimity. Even these sadhus, and acharyas (spiritual masters of the kramik path) would run away on the third day, if they were made to marry a woman! Why? They simply have no knowledge of how to deal with a woman.

Questioner: The one with common sense will lose with reference to this Gnan, because he will be preoccupied with worldly interactions, no?

Dadashri: That is not called common sense. That is simply the result of selfish intent. Such worldly interaction is one sided. The common sense is that which is applicable everywhere, has 360 degrees of applicability. Such a person is not an expert in any specific task or matter.

Questioner: But the expert's expertise is in worldly interactions (vyavaharikta), no?

Dadashri: The expert's involvement is in one or two worldly tasks only. In other matters he has no expertise. In other matters he may have zero expertise. The one with common sense does not have a zero in any matter.

Questioner: Dada, is there any connection between common sense and Gnan?

Dadashri: The only connection is that the Gnan is selfless. The one who is going to attain Gnan has arrived at the stage of selflessness. After attaining Gnan, both the Gnan and the common sense, blossom. Otherwise there is no connection between Gnan and common sense. All of you here (mahatmas) have Gnan, no? It is because of the lack of any selfish intent, selflessness that both the common sense and Gnan continue to bloom in you. And the one who is selfish, his common sense becomes one sided and the Gnan will not blossom at all.

Questioner: But the worldly interactions ability *vyavaharikta* will improve for the one who has a selfish interest?

Dadashri: There will be limited improvement in specific matters only. That which is one sided, focused, and unilateral is not considered common sense. That is why I have used the English language term 'everywhere applicable,' so that people will not make their own 'convenient' meaning in their own language.

Questioner: But Dada, the person may or may not have any internal attachment *raag* or abhorrence *dwesh*, in this.

Dadashri: If one proceeds selflessly, then attachment and abhorrence will keep decreasing. Only the selfish one has all the attachment and the abhorrence.

Questioner: And does the one with common sense have attachment and abhorrence?

Dadashri: His attachment and abhorrence keeps decreasing day by day, the Gnan keeps increasing and the common sense keeps blossoming, everything blooms.

Questioner: Does the common sense increase because of the clashes that happen? Assuming that he knows how to make a critical evaluation *taran* of the event of the clash?

Dadashri: Such a person comes to a quick critical assessment because of the presence of the selflessness. The selfish person will have no clue at all and will not be able to evaluate at all. So many such events will happen that gives one the opportunity to evaluate critically and rise spiritually within, but alas they all go away 'free of cost' (wasted). Many such events happen, but the world forgets. Whereas, the one who is selfless; is able to learn very quickly from the ability to see and conclude decisively through quick internal critical assessment. The 'taran' simply happens.

Questioner: The *taran* simply happens? (*taran*: the bottom line, the quick internal assessment of the situation). He does not have to do anything?

Dadashri: No, nothing at all. The *taran* simply happens for the one

with common sense. And the one with the Gnan, simply applies the Gnan for the 'taran' and thereby the Gnan expresses even further.

Questioner: In Gnan one 'sees' within that this is 'real,' this is 'relative,' who is the 'doer,' who is this in front? In a similar manner the one with common sense will not have some kind of a 'light' that lets him 'see'?

Dadashri: The person with common sense will be able to open all the locks that are difficult to open (worldly interaction problems and obstructions).

Questioner: With what solution and what keys does he open these locks?

Dadashri: No, it is part of his nature *swabhavik* and experience. These are the keys that he has gained as he has passed through the experiences of all the events that have unfolded in front of him. The experience of an event leaves within him a key that he uses to get the work done with ease. Once he becomes an expert he lets go and allows himself to be taken advantage of.

Questioner: The one with common sense will not become entangled (confused in the task) no?

Dadashri: He will not become entangled, but he may be deceived (taken advantage of). He may allow himself to be cheated in order to extract himself out of the trap or the situation of entanglement. These lawyers are all experts. There are all kinds of experts. They are experts in their own field, but they also get cheated. The more faith one has, the more his common sense blooms and expresses. The more he allows himself to be deceived, the more the common sense expresses; the selflessness also increases.

Questioner: You also say that the one with common sense never gets confused and entangled. Then why would he get deceived?

Dadashri: Once his common sense has expressed, he will not get confused or entangled. As it is developing, he is bound to get entangled, no? Also in the process of getting the experience of common sense, one

is likely to be deceived, no? By being taken advantage of by the people, he has learnt the common sense.

Questioner: Now when he assesses the situation *taran* , and searches for his own fault, he is able to see his gross, overt *sthula* mistakes only?

Dadashri: No, no. He is not able to see the gross mistakes. He gets to have a full study of the types and nature of the people who deceive him.

Questioner: The one with common sense should have a good study of the nature *prakruti* of the opposite person, no?

Dadashri: It exists, for sure. That is called common sense. Then only he will be able to open that *prakruti* lock.

Questioner: Say, I have a poor relation with someone and we do not get along with each other. Now I am interested in getting some work done through him. If I go anywhere near him he becomes upset. So do I have to get my work done from a distance?

Dadashri: You have to employ some special techniques and skills here.

Questioner: Is that called common sense?

Dadashri: Yes, that falls under common sense.

Questioner: In that respect Dada, your common sense is of the highest order.

Dadashri: My common sense is of a different order all together. I have traversed through all these experiences selflessly. I can 'see' them all. It is because of selfishness that one is not able to see them. One has married a woman for infinite life times, yet is anyone able to get rid of his attachment *moha* for the woman? And he suffers so much too.

Questioner: And one is not able to get the 'taran' of that, no?

Dadashri: No, he is not able to get that final assessment *taran*. The selfish intent (attachment for woman) does not let him see this assessment. These *sadhus and acharyas* (those who have renounced sex)

are able to get this 'taran' because they have had the true inner intent, 'from now on, I do not want to get married', in their past life.

Intellect, Insight & Pragnya

Questioner: Is commonsense based on intellect or is it based on insight?

Dadashri: Commonsense is based on insight *sooj* . Sooj is a different thing. It is a natural gift. Everyone has inner sooj – insight that helps them do everything.

Questioner: But is insight- *sooj* the direct light of the Soul?

Dadashri: No, it is not a direct light but inner insight *antarsooj* is a natural gift. Insight helps one to get work done in the worldly life. It also shows one what to do and what to avoid.

Questioner: Is intellect not involved in insight *sooj*?

Dadashri: No, the intellect merely shows shows profit and loss and nothing else.

Questioner: So what is the difference between *pragnya* and *sooj*?

Dadashri: Everyone has insight *sooj*, even animals. A young child runs around according his sooj. Even a puppy has sooj but it does not have *pragnya*. *Pragnya* is the energy and the light that arises after one attains Gnan.

Questioner: Are all the tasks accomplished through insight *sooj* good?

Dadashri: The work doenthrough insight, are done well.

Questioner: What is a difference between commonsense and *pragnya*?

Dadashri: Commonsense helps solve all worldly problems; it helps you open all the 'locks'. However, nothing opens the lock of *moksha*.

Pragnya does not arise until one attains Gnan; otherwise *pragnya* begins upon attaining *samkit* – the right understanding, right belief.

Only one key to all the locks

Having attained this Gnan now, what should You do for pure *shuddha* worldly interaction *vyavahar*? You need complete commonsense. You need steadiness *sthirata* and serenity *gambhirata*. Should all attributes not manifest? It will not do if one of them is lacking and people will not accept it either. Do you not have to use a key to open a lock? You need one key that will open all the locks. You cannot afford to have a huge bunch of keys.

Therefore commonsense is to keep the worldly interaction *vyavahar* pure *shuddha.* And when will the *shuddha nischaya* (determination to remain as the real Self) remain continuously? When the worldly interaction will be pure . And when will your worldly interaction become pure? It will happen when commonsense will be applicable everywhere.

Learn only this in the worldly life

No one has ever 'disadjusted'—estranged with me. Whereas here, even four people in one family cannot adjust with each other. Can you learn to take adjustments at least by observing me? Is it possible to learn or not? You will learn what you observe. The law of this world is that you will learn from how you observe. You will certainly learn that much. No one has to teach you that. What will you not learn? You will not from anyone giving lectures *upadesh* and preaching. But if you observe my conduct, you will learn with natural ease.

It is acceptable if you do not know anything in this world but you must know how to adjust in this world. It is fine if you do not know anything else; you will get by even if you do not know much about running your business but you should know how to adjust. One must know how to adjust in all circumstances. If you do not know how to adjust in this time cycle, you will suffer.

Complaints? No just adjust!

You should also know how to adjust at home. What will your family say if you go home late from satsang? They will tell you, 'Should you not come home on time at least?' So what is wrong with going home early? Bullocks have to be proded with a nail at the end of a stick, to make them walk, instead would it not be better for them to walk without being prodded? Otherwise, the farmer will poke the bullock and it will have to start walking. The bullock is going to walk anyway. Have you ever seen this? They dig the the nail into the bullock to make him walk. What can the poor dumb animal say? Whom would it complain to?

If you were to prod people, other people will come to their rescue. But to whom can the poor animal complain? Now why do these animals have to suffer this way? Their suffering is the result of too much complaining and accusations in their past life. When they had the energy to do anything, they kept complaining and now that they have no energy, they simply have to suffer everything silently. So now you simply have to do 'plus-minus' i.e. adjust to everything. Instead why not stop complaining in the first place? It is only when you complain that you become the accused. You should be neither the accuser nor the accused. Credit your karmic account with any abuse other people give you. Do not become a complainer. What do you think? Is it better to be a complainer? Then what is wrong with adjusting from the beginning?

Coming down to level of others

Questioner: We have to deal with many who are not at the same level as ourself and so often it does not work.

Dadashri: It will not work but you have to adjust and that is why I have told you do settle with equanimity.

You can make your bright light dimmer, but you cannot make a dim light brighter. Therefore dim your bright light and then deal with the other person. When your light increases do you adjust so that it 'fits' the person you are dealing with? You should make it fit that way. You have endless energy; you have to make it fit this way. Take Dada's name and say, 'Dada, help me make it fit,' and it will happen immediately. Besides you already have decided with your inner intent that you do not want to hurt anyone even in the slightest degree. If you have made that decision, the other person will not be hurt. Therefore, you have to decide that.

This is how you attain oneness

One man asked me, 'How can we get rid of separation due to differences in opinions *matabheda* that constantly exist in our home? Show me a way.' I told him, 'The adults have the *matabheda* , not the children. Those who have ego and awareness have *matabheda* separation due to difference in opinion. Therefore, the one whose ego has been awakened has to say the following, five times every morning, 'We are all one; there is no separation amongst us.' This oneness will prevail the whole day if you make a decision in this way and say it out loud in the home together. You have to repeat it everyday; otherwise the energy of what you have charged will run down. If there are three people in the home, all three have to say the same thing.

Questioner: How can those who have differences *matabhedaq* come to agree on this subject? What if they have differences about this too suggestion of yours?

Dadashri: No. it is not like that. No, that is why you say that if you want to avoid the separation due to difference in opinions, if you do not like the sense of separation, then you should all get together and do what Dada has said. If anyone asks, simply tell them, 'Dada has told us to repeat this sentence five times everyday, 'We are all one; there is no separation amongst us.' Say it five times. When you say it five times, it is possible for that charge to remain for twenty-four hours. You have to repeat the same thing the next day otherwise the energy will go down. When you keep doing this, it will eventually materialize.

Do not encourage negative talk by listening

Otherwise, the world is very different nature. Even when you want to avoid the separation due to differences at home, outsiders will drive a wedge between you.

If someone comes to me and complains about someone else, I would question him and take him to task first: 'Why did you come to tell me this? You came to complain, so you are the guilty one.' Write-off everyone who comes complaning in this manner; such people are called busybodies. You should not even go near such people. No one has carried on a useless

discussion with me. Even if such a person were to come to me, he will not be able to say a word. In fact, you should not believe what people tell you in matters of religion. I would not listen to anyone regarding even worldly matters. If someone were to say, 'Hiraba was saying this,' then I would say, 'Why did you have to come and tell me this? What do you gain by telling me what she said?'

Even in our satsang, you have to find the busybody and warn others about him. We do not have any attachment or abhorrence towards him, but we do have to warn others.

How dare someone come to us and tell us things? Sometimes one will come and tell you things presenting as your well-wisher. You should not listen to him when he is talking about someone else. You should know how to recognise to such persons and ask, 'Why have you come to tell me? What kind of commission are you making from this? What do you gain by telling me all this?'

In fact, you should not listen to talks about anyone. But people's minds have become weak today. You should not listen to talks that are destructive or those that sabotage others. The reason is, if you do, your mind will become adulterated towards that person and it will affect that person too. Man has no capacity to understand all this. The other person may be saying something indirectly and vaguely but the person listening takes it directly and live.

And to say anything that will cause difficulties for another human being is the biggest crime and yet do people do this don't they? A noble human being will cover up anything negative heard about anyone. If someone says things in the heat of the moment, you should cover it up.

'Welding' : Settling disputes and reuniting

Even before 'we' attained Gnan, I would not listen to talks that created a wedge between people. On the contrary, I would help mend other people's break up; I would do the 'welding' for them, but I encountered many difficulties when I tried to patch things up because I did not have Gnan.

Questioner: You say that you had many difficulties when you helped people to reunite because of absence of Gnan, how is that?

Dadashri: I met with many obstacles. From a very young age, my nature was to 'weld' relationships. I would 'weld' wherever there were disputes. 'Welding' is the greatest attribute one can have. No one will object to it, will they? I had lot of difficulties while welding but I still persisted.

Questioner: Did it ever occur to you that in trying to weld people together, one of them did not appreciate it?

Dadashri: No it was not like that. I made sure that both the parties were in agreement with my welding. The welding would not occure if it was not acceptable to both the parties. Welding is a special energy *siddhi*. I would bring both the ends (people) together and then I would weld. But I subjected myself to a lot of harm in the process. Every time there was nothing but harm to me.

Questioner: In what way? Can you give us an example?

Dadashri: If two brothers had been fighting constantly, what would I do? I would do the welding for both of them. Now how long would my friendship be valuable to them? They both would value my frienship as long as they were fighting with each other. But in many cases, I actually lost my money in these weldings. I would have recovered the money had I not done the welding. After the welding, those two would become one and I became the outsider. But nature watches all this, does it not? So I continued doing what I did. But I did have many bitter experiences. I left it to nature. Had the welding not been done, even the other person's wife would tell him, 'Why don't you return his money?' But after the welding, the wife would not say anything.

Did you understand this example? Would there not be many such incidents?

To the Welder….

And what do people generally do? Once they get burnt, they stop welding and start driving a wedge between the two. This way at least they maintain their importance and imression *rof*.

Many people will not cause a rift between two people but where a rift exists between two people, they would not help mend it either and all because of their own self-importance *rof*. There are also people who will create rifts between people, but these are few in numbers. Some will not help mend the rift because it works out to their advantage. Only a few would make the mistakes that I made! But I used to patch things up everywhere, not just in certain instances because my desire was to fix and not destroy.

Questioner: Dada this is a great science, the science of welding.

Dadashri: Yes, it is a great sceience, but the world does not find it acceptable. Generally, in this world, when two people meet, one of them will start complaining about someone else and the other person will join in.

Should one not understand what I am saying?

It happened in our family too. The one who tries to patch things up takes a beating and if one does not, then they give him a lot of importance, 'Welcome uncle. Welcome. Come in uncle.' But the welding begets one a lot of beating which leads to dispassion *vairagya* towards the worldly life – will it not? What is the end result? One is filled with *vairagya*, otherwise there is no way to attain *vairagya*. How is it possible to attain dispassion in this world? Do you ever feel like renouncing even a little of it? And if you try to do this kind of welding, you will always take a beating. In this world, only the one doing the welding will take a beating. And in the end he is filled with dispassion , 'I did it all for their happiness but even then I end up with all the beating!' I have taken so much beating, I have paid a tremendous price in this process.

Do not let your bhaav turn into abhaav

Questioner: Welding was in my *prakruti* from the very beginning but I stopped after I got a beating.

Dadashri: It will stop! It is the same for the whole world. Those raised in a noble home environment will have the intent of welding. Then

they will stop after they get hurt. They cannot deal with that. You will get hurt so get involved only if you have the energy and the strength to take the punishment!

Questioner: As it is, the beating is inevitable. Why ruin our spiritual progress by getting hurt, instead why not try to improve things for our own inner growth?

Dadashri: Because the Self within undetsands, 'He called me a donkey! He called me names', these are the results of the welding. The Self also recognizes that 'he'(the welder) is trying to patch things up. So then, one has come towards the Self and in the relative realm *pudgal* there is the beating.

Questioner: But there is nothing wrong in it if it increases *vairagya* – dispassion in this manner.

Dadashri: Yes the *vairagya* will increase tremendously but what will happen if you start to dislike *abhaav* the other person? What happens if the ego arises, 'I tried to help those people but look how they turned out!' So what will happen if you start to detest *abhaav* them?

Questioner: That is another hole. Instead of this hole, that is another hole.

Dadashri: One will dig another hole. 'We' did eneter into that hole depite the huge ego. 'We' did not have any negative feelings towards anyone, even when while experiencing difficulties.

Insight of welding from the beginning

Questioner: How did you weld? How did you manage not to let the ego arise, remain unaffected in the beating, and the welding be accomplished?

Dadashri: It must be that kind of ego.

Questioner: How can we do the same, now that we have Gnan?

Dadashri: You will be able to do that when you decide ahead of time 'I want to take a beating in the process.' Either way, the beating is inevitable. Who does not suffer in this world? So, why not suffer in the right way?

Questioner: That is true. Otherwise, we take a beating and we also ruin things for in the mattersw of the progress to the Self.

Dadashri: No. Now the inner suffering has stopped and then one takes the beatings. Whereas previously one had to take the beatings as well as, the internal suffering. As long as there is a body, the suffering is there. After becoming a Gnani, 'we' have not had to suffer. After Gnan, 'we' can see whose karma is bearing the fruit and how it came about. 'We' must have had a part in it, which is why 'we' have to suffer the beatings now. 'We' can see everything. Even then nothing of the sort comes to 'us' now. I have finished all my share of the beatings before the Gnan. How many of these beatings can there be? Surely, there must be some mathematics there, no? After having united-welded a father and son who were at odds with each, they became one. Then our account does not work any more.

Questioner: Does it ever happen that in trying to weld, one of the parties will point the finger at you and accuse you of siding with the other person?

Dadashri: No. It is not like that. I did not have any such thing within that they could accuse me of doing that. Even in my ignorant pre Gnan state I did not have any such thing that could become a basis for others to point a finger at me. This is why I did not have to face such a dilemma. Both the parties became obliged and were appreciative of my efforts. They would dine together and do things together and this reinforced their unity. The problems would arise after that.

Welding is an art!

Questioner: But we do not know how to weld and so it may even go wrong.

Dadashri: That happens because one does not have the qualifications. That never happened to me. It can only happen when the person is deficient in his qualifications. However, that was not the case with me. Everyone

accepts what I say; if I tell them 'this is how it is', everyone will accept it. Your state is on the deficient side.

The state of deficiency in this regard is such that to begin with, one is weak and then when he tries to patch and weld others or tries to mend other people's problems, that he breaks down with the others in the process. All these are weak states. I will never break down. I have never broken down with anyone. As long as there is weakness in me, the other person can never benefit. It is a different matter if someone breaks it and makes it strong, however I will not break it. If I do not smoke myself and tell the other person to stop smoking, he may accept my advice. Surely, one should have this energy to begin with. If your own friendship with someone is broken and you try to weld other people's friendship, the energy within will not work.

Questioner: What should I do in a situation where I am not able to continue to weld successfully?

Dadashri: If you are not qualified, then what is the use in taking up the process of welding? Try and do as much as you can and then leave the rest alone. Your inner intent should be that it would be nice if it they make up. If the welding does not take place methodically, then at least keep your inner intent. You should not let it destroy your inner intent. You should never think, 'It will be good if they separate.' As it is, there is misery even in being together! They too are thinking to themselves, 'Why did I get into this mess?' but even so it is wrong to separate them.

Questioner: But Dada, one cannot maintain equanimity at that moment. At that moment I feel, 'Why is he doing this?'

Dadashri: There is so much weakness. Is that not a weakness? That is exactly what will happen when the time comes. You nourish and nurture a snake and then one day you hit it and see what happens? Just test it out, 'I have fed it milk for so many days. Now I will hit it'. What will the snake do?

Questioner: Now when the person we are 'welding' turns against us and we feel 'Why is he doing this?' is it because we had set out to do so through the ego?

Dadashri: Yes it was done through the ego. It was done to taste the sweetness in it.

Questioner: The inner intent is to weld but we are not able to do so. At first we feel good and then we let go because we cannot deal with it anymore.

Dadashri: Then you continue to maintain your intent and if the welding is successful, then it is good. Then whatever happens, maintain from within and realize that everything that happens, welding or separation, 'was theirs, and it happened to them.' This is what You have to maintain.

Happiness everywhere with welding

The person who knows the answers to 'how can these two come together?', 'how can their problems be solved?' etc., is the one qualified to be called the doer of the 'welding'.

Questioner: Dada, your welding takes place at a subtle level whereas welding done by others is at a gross level.

Dadashri: Yes, but there are many at the gross level.

Questioner: I like this quality of yours very much. You do the welding by making people understand and in the end they are very happy.

Dadashri: And when they are happy, I am happy too. If someone is upset and noncommunicative *risavoo*, I will first ask, 'is something wrong? What is making you so unhappy? We all have to die one day so why not live in happiness? And we will worry about dying when the day comes, but for the time being at least live happily!'

They will be happy for a year or two but then they will be back to being unhappy. This body is such that it will bring unhappiness. Does the body not bring suffering when you get a headache? So if you experience unhappiness from your own body then can your husband not bring unhappiness too? Still there is great fun when the husband and wife are united after their 'welding'.

Gnani's original talk

Questioner: The word 'welding' is Dada's original and unprecedented talk!

Dadashri: 'Welding' is itself Dada's word! If someone says, 'I did welding between two people', that confirms that it is Dada's word. This 'welding' is an original thing. Currently many people use this word 'welding'.

Questioner: How immense is this Vignan!

Dadashri: I have many such Vignans.

Questioner: Why don't you bring them out Dada?

Dadashri: When the circumstance arises, it will come out.

Everyone breaks but rare is the One who patches up

Did you not know that this Dada will not break anything that has been fixed?

Questioner: I know that but I also know that he patches whatever is broken.

Dadashri: People come to drive in a wedge. Many raise objections, directly or indirectly. 'We' let go of the ones who are not infront of me but those who are, 'we' will deal with them directly to their face. 'We' have not allowed anyone to get away. If impediments continue then they do so for a while because of past accounts. And if he does get away with it, we simply have to understand that there is a fault from the past, which is now being corrected.

'We' are here to solve problems in whatever way 'we' can. I have been solving problems all my life.

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[4]

Attachment-Mamata : Covetousness- Lalacha

Better to stay away from sticky dirty wet mud

Everyone in every home has arrived as a guest. One is a guest as long as he stays and then one day he will leave. Have you not seen them leave? Those with attachment *mamata* and those without attachment eventually leave, do they not?

Therefore, do not waste even a minute. Why would you want to waste even a minute of the five or fifty years you are going to stay? You will pick up stain (karma). The clothes (body) will remain here and the stain (karma) will stick to you and go along with you to next life. So why would you to pick up any stain? Now one does not get stained everywhere. One has to be careful while walking close to sticky dirty wet med. One is not concerned about flying dust; that dust will fall off on its own but the mud will stick to you. You can easily dust off the dirt from your clothes but you cannot remove the mud so easily and it will stain your cloth. Therefore, stay away from any sticky dirty wet mud.

The Gnani is without any expectations

Absolute purity *shuddhata* is rare in this world because the lives of *agnanis* worldly people are relative and filled with expectations *sapeksha*. Even the lives of the Gnanis of the kramic path (traditional religious path) are filled with expectations. The Lord has made 'us' the only exception. He has made 'us' 'the one with a life free from all expectations *nirpeksha*'. There is complete purity here. There are no stains of any kind there.

Not even a hint of attachment: 'My-ness' Mamata

People of this world cannot be free from expectations; there are always some expectation. This Gnani is without any expectation *nirpeksha*. He has no attachments *mamata, mamatva* such as 'this is my body, my mind, my chit, this is mine or that is mine'. He has no such attachments *mamata* and that is why this is a wonderful Vignan.

'We' had gone to Surat. There 'we' met an ascetic who was a great renunciate. He practiced renunciation very firmly. Many people would come to do his darshan, that was the kind of man he was. He told everyone, 'Come look! Look! Who is this Dada? If ever I have seen a man totally free of all attachment *mamata*, He is the one. He is completely free from expectations. I have met some two hundred or so very religious human beings and saints, but I have not seen a single saint who is without any expectations. All I met had at least some expectation or the other. Whereas this Dada is the only man without any expectation that I have seen in my life.' 'We' understood that this ascetic was truly blessed that he could see this and test this in the spiritual path. This is because I knew about myself that there was absolutely no attachment *mamatva* 'my-ness' in me; I did not have such attachment from a very young age. Therefore, there is no one in this world without any attachment *mamata*. Without attachment *mamata* means a person without ego. You do not have to look for ego where there is no attachment.

So what is a Gnani Purush like? He is without any attachment and He is ego-less. He will live the way nature keeps him. He does not have any 'I-ness' *potapanu.*

Where there is no 'my-ness' there exists the supreme Self

Where one has any selfish interest, even a trace of my-ness—mamata, there cannot be any salvation. God manifests where there is no my-ness—mamata. Ego exists only due to attachment—this is mine—mamata.

Questioner: Is it possible that mamata gives rise to the ego, which in turn gives rise to raag—attachment?

Dadashri: No, it is mamata which gives rise to everything. Why does the 'I' exist? It exists because of 'my'. Otherwise, the 'I' is the absolute Self—paramatma. 'My' means mamata. Once there is a separation between the 'I' and the 'my', then what is left? The 'I' and that 'I' verily is the pure Soul.

Questioner: Would everyone become a Gnani if they became free from mamata?

Dadashri: Yes. A person will become a Gnani if he becomes free of mamata. All those who became tirthankaras, they were all free from mamata. Mamata can never exist there.

Questioner: What gives rise to this 'my-ness'*mamatva*?

Dadashri: It arises out of greed *lalacha*, greed of any kind.

Questioner: Is it because of what had been done in the past life?

Dadashri: You are only able to understand that everything you experience is due to your actions of your past life, after coming into this Gnan. But other people will not understand this. That is due to their greed *lalacha*. Their greed is very obvious and visible and wherever there is greed, *mamata* is bound to be there without fail. 'We' had lot of pride *maan* but 'we' did not have any *mamata* at all.

Questioner: So does the ego exist because of greed—lalacha and my-ness—*mamata*?

Dadashri: 'I' exists because of 'my'. Otherwise if you get rid of the 'my' part, the 'I' part is the pure Soul. The ego will exist as long as 'my' is associated with the 'I'. He whose 'my' is gone, loses his ego and becomes the supreme Soul *paramatma*! This is as clear as daylight!

The nature of mamata

That in which 'my-ness' enters, wherein one projects the self, is what we call *mamata*. For example, when you say, 'this teacup is mine', you give 'my-ness' to it and so what happens when it breaks? There is problem even when your teacup breaks! In fact, if I tell this child to throw away this teacup, he will shrug his shoulders and say 'How can I throw it away?' Can you not understand the *mamata* in this? Why does he shrug his shoulders right away? Then if you tell him, 'throw out Dadaji's shoes' he will say, 'I cannot do that.' Look how particular those who have understanding can be, it is only because of the ego that everything has gone wrong. The ego of '*Hum, hum, hum!* Hum means I.

Questioner: Does the ego dissolves through Gnan?

Dadashri: Ego means ignorance. And Gnan means absence of ego; an egoless state. So there is no ego that cannot be dissolved through Gnan. Gnan is the egoless state and ignorance is the state with ego; there are only these two states.

Extent of mamata: 'My-ness'

The world keeps nurturing and watering the plant of *mamata*. One keeps nurturing it by projecting, 'This is mine', 'this is mine.' If you ask them what is not theirs, they will tell you 'this is not ours. This is my brother's' Then a few years later they tell you, 'My brother has taken away some of our things', and then they will go to court. Then they die and their children will fight complaining about the same thing. Now will you not call such a person a sack of misguided intellect *akkal?* If he tries to sell this, no one would pay even a dime for their it, would they?

Their *mamata* 'my-ness' goes even as far as, 'This country of India, it is ours.' Then what do they claim about the state of Gujarat? They will say, 'Gujarat is ours'. And in Gujarat some will say, 'Our disctrict of Charotar is very good.' One becomes the owner of entire Charotar. Then in Charotar, a person from the town of Anand will say, 'We the people of Anand are like this' and a person from the town of Bhadran will say, 'Our Bhadran people are like this.' He becomes the owner of the whole village. Then people from two different streets from the same village will argue, 'Our street is better than yours.' Then two families from the same street argue about their families. This goes down all the way to two brothers arguing about who is better. So it is the same everywhere and people try to protect their little ownerships. They try to protect- own the whole country, and the whole state of Gujarat. What is the point of spreading the ownership all through out India? One has not doen anything for his own salavation and yet he is busy claiming and spreading ownership all around.

Now who creates this divisiveness of view *drashtibheda*? The intellect *buddhi* does that It will be so divisive that it will make one say, 'I have nothing to do other people.' 'This is our home, this is ours and that is ours. We do not have anything to do with anyone else,' this is how divisive it is; these are the kind of divisiveness it creates. If you were to ask someone, 'Since you claim this is your home, then you must not have any separation due to differences in your home?' He will tell you, 'No there are no

separation due to differences *matabheda* in our home.' But what do they do when they fight with each other in the home? Do two people not fight with each other in the home?

Questioner: Yes they do.

Dadashri: What do they do at that time? Will they not say, 'You are like this', and she will say, 'You are like that' Where do these differences end up? It all comes down to, 'From now on, I am all alone. No one is mine. No one else is mine.' This same old divisive vision,'yours and mine, yours and mine' continues over and over again.

The boundary of mamata-'My-ness'

One man tells me, 'I cannot get rid of my *mamata*.' I told him, 'How can you get rid of it? As far as you know, whatever falls within the boundary of your property is yours, is that correct? Or do you claim you own things beyond that boundary? You are able to define certain boundaries, are you not? So can you show me the boundary of *mamata*? What is the boundary of *mamata*? Other people too can show you the boundary of your house but do you not need to define the boundary of *mamata* as well?

People have not seen the boundary of *mamata*. Everything looks good with a boundary. Do you look beyond the boundaries of your home and say that the house next door is also yours?

Questioner: No.

Dadashri: Does the house not have a boundary too? You don't claim the neighbor's house as yours do you? So, what I am saying is let *mamata* be but it should be within a boundary. So what should be the boundary of *mamata*? Your boundary, whatever you have had *mamata* for will come with you when you die; that is the boundary of *mamata*. The limitations of *mamata* means as long as you are living, it will remain yours and not after you die. The Lord has said to have *mamata* towards your finger; according to the Lord you may say 'this is my finger', but He has said that we should not have *mamata* for the ring on the finger. Why, because the ring will be taken away; it will be left behind. Will they not take away the ring? And sometimes if the ring does not come out, they will even break the finger inorder to take it out! So do not have *mamata* there.

So that which no longer exists after one leaves this world is the limit of the limit of one's *mamata*. Mamata beyond this boundry should be removed. So what kind of *mamata* should go away? The *mamata*, 'my-ness' towards your one and only son should go away and similarly any other such *mamata* elsewhere should also go away. This is not mere talk. Elsewhere people can multiply the non-truth with non-truth and still pass the exam. But one cannot pass the examination of the Gnani. Here one cannot get by with just idle talks. With the Gnani you need 'exactness.'

Mamata of the Insurance Agent

If a ship is sinking and the insurance agent is watching, will it have an effect on him? If the ship ends up sinking, will he not have to pay money?

Questioner: Yes, he has to pay.

Dadashri: But will he be affected by it personally?

Questioner: He will not be affected personally.

Dadashri: Why is that? So if something belonging to a business is lost, who will worry about it? Everyone claims, 'this is our', but do they have any *mamata*?

So there should be two kinds of *mamata*. You should have full *mamata* over your body. And *mamata* on external things which has spread out, should be like this *mamata*.

'This house is mine, this watch is mine, this ring is mine,' all this is extended *mamata*. But really, they will remove all your jewelry and everything else when you leave.

There should be a boundary (limitations) for *mamata*. Should there not be a boundary for everything? So should there not be a boundary for *mamata* too?

Questioner: So does that not mean that one should not have raag-dwesh towards things of extended *mamata*?

Dadashri: You should be like the insurance agent whose company is going liable but not he.

You can have mamata for this body only

So have *mamata* for only those things that will come with you. Otherwise, is there anything that will no longer be there after one leaves? 'This leg is mine, this arm is mine, this nose is mine, ear is mine, this eye is mine, this finger is mine, all these thirty two teeth are mine…'- there are many such things like these in the body. This much *mamata* is more than enough. Then there is no interference. There is no need for external and extended *mamata*. People have mistakenly created the extended *mamata*. It has come about because of a lack of understanding. Otherwise, *mamata* should not be extended externally.

Questioner: Does that mean that *mamata* should be for only the body?

Dadashri: Only for this body and have full *mamata* for it. You should give it food and drink; there is great happiness in such *mamata*. But people do not enjoy that happiness and instead they take pleasure of, 'This house is mine, that is mine, this is my wife etc.' No body is going to be yours! Whatever you believe to be 'yours', will not come with you. 'You' are permanent. Temporary things will not suit you.

Ultimately when even your own body is not going to be yours, then how can the wife be yours? Is the wife going to be yours? What if you keep having *mamata* towards the wife and one day she divorces you? There is no such problem with this body, is there?

Questioner: But what is there in this body that merits having unnecessary *mamata*?

Dadashri: Then what is worth having more *mamata* for, on the outside? So there is nothing that is yours. Whatever is yours, will come with you, that is the principle. And anything that is not yours, is not going to come with you. So what is the point of having *mamata* for anything that in not yours. Is it not meaningless?

Questioner: But how much *mamata* can there be towards the body?

Dadashri: There are many things in the body. There are thirty-two teeth. A tongue that works the whole day but does not get crushed between the teeth. So it is more than enough if you increase this much *mamata* towards the body.

Questioner: What is the benefit in keeping this much *mamata*?

Dadashri: When you keep this much *mamata* for the body, there is an adjustment for the body. There is arrangement for everything the body needs. Everything is orderly. What the eyes need, what the ears need, what the stomach needs, everything will get what is needed.

Questioner: What if the *mamata* 'my-ness' gets focused exclusively on the body?

Dadashri: When that happens, just relax and go to sleep peacefully! But people do not even sleep peacefully.

Questioner: But people's *mamata* is spread out is it not?

Dadashri: But at whose expense are they extending it? Everyone has desires, do they not? How much land will a farmer desire? And there is a limitation on the amount of land there is, is there not? People's desire for land is endless. One person will say, 'I want five-hundred acres.' Another will say, 'I want one hundred acres' and a third person will say, 'I want hundred acres.' How can this be possible? People suffer miserably in the process but achieve nothing.

Remove mamata through understanding

One man had a beautiful bungalow. He started to cry when talks about selling it came up. He said, 'Do not sell this bungalow, no matter what.' He had to sell it anyway because of financial problems. After the transfer of papers, the bungalow burnt down. Someone asked him, 'Hey did your bungalow burn down?' He replied, 'What do I have to do with it?' The young man replied, 'But that was your bungalow!' so the older man says, 'But I had sold it.' Now it was such a wonderful bungalow that he used to live in, why did his *mamata* towards it go away a day later?

Questioner: Because he sold it.

Dadashri: But how can his *mamata* go away?

Questioner: His *mamata* went away because he let go of it.

Dadashri: He did not let go of it but he was forced to let go, was he not? On the contrary, when the bungalow burnt down, he was relieved. So, did his 'myness' not go away on the same day when he sold his property? And what did he get in return? Papers? Will one's 'myness' go away with papers? Yes it will, did you not see that? And will papers go away or not? Yes, they will too. So if merely papers can remove the feelings of 'myness', then what is wrong with you removing it yourself through understanding? And can it not be removed through understanding? Then one would not cry even if his home were to burn down, would he?

Questioner: But if the court rules that the transfer of papers was invalid, then he will start crying again.

Dadashri: Yes, he will start crying again.

Questioner: So why did his *mamata* not go away till today?

Dadashri: It will not until he finds a way to do so. And eventually what does the bungalow of a half million say? It says, 'Hey! Nagindas sheth, either you will have to leave me or I will have to leave you.' So Nagindas sheth says, 'Where are you going to go'? And the bungalow says, 'I will have to go when you file bankruptcy. Or else, you are going to go away anyway and I will remain standing here.' Now when the bungalow say this, would one not feel ashamed?

So, people have needlessly extended their *mamata*. Why do houses and bungalows not extend their *mamata* by claiming, 'only this owner is mine?' and yet man extends his *mamata* towards the whole world.

Questioner: But in the eyes of the world, a man is considered big if his *mamata* is well extended.

Dadashri: Yes, he is considered big, but he is just as miserable. People have needlessly extended their *mamata*.

The rules in a museum

What causes one to have *mamata*? It is caused by the tendency to be worldly *sansaari swabhav.*. This tendency to be worldly is binding. That binding, myness, is *mamata*. For that matter has the intellect *buddhi* done anything less? The world has been made wonderful through the intellect and I am telling you not to get trapped, become attached, to it. You may eat, drink and enjoy but do not get trapped and yet people get attached. Do not get attached. Enjoy it and go to sleep!

What is this world? It is the largest museum! It is a museum just like the one we have in Baroda. What are the conditions when you enter a museum with your ticket? The conditions are 'Go in, take your time and observe and enjoy as much and for as long as you want to. Eat and drink as much as you want to, if you want to, and when you want. You can enjoy doing all that in the museum. But you cannot take anything with you when you leave. If you do, you will incur be guilty and incur a liability.' Then why would you want to mess with anything once you enter it? Just enjoy the different collections in the museum. You cannot take anything with you when you leave. This world is a museum that you have entered. There is a problem only if you touch things or try to take things out of it. Then one will say, 'Sir, the problem is only when I carry it out physically, no?' No, the law says, you cannot carry it out with your mind and not with your speech either. Do not take anything out. Yet, you are free to enjoy it all. Is there anything wrong with this law?

Questioner: That is true.

Dadashri: Now is it not possible to leave the world in this same way? But people keep taking; some even put things in their pockets and walk out but then they get caught there, in the next life. And people take many things in their mind, 'Ah1 There is no one like the girl I had seen when I was young.' And she will say, 'I have never seen anyone like him in miy entire life.' Hey, you!! What are you going to do with them now?

Questioner: But this 'museum' is such that it gives rise to all kinds of covetousness *lalacha*.

Dadashri: Museums are always like that. But when the law is such that you cannot take anything with you, then what? Do you have a custom of taking things away with you in your town?

Questioner: No.

Dadashri: Then why do you fret and worry in this way? Simply see and know *joovo aney jaano* ! When the Alphonso mango arrives, enjoy it at leisure. Enjoy them. There is no problem. Turn on the fan, turn on the air conditioner, sit peacefully and enjoy your mangos. But you cannot take them with you and you must not worry about anything. So the whole world is a museum where you can eat, drink and enjoy. People do not know how to enjoy. They eat as if there is a dagger hanging over their head (under stress). Darn your eating! The heck with it all! If you are afraid of the dagger, before you sit down to eat, tell the dagger, 'fall whenever you want to. I am sitting here to eat.' Such is the state of everyone; they sit to dine with the weight of a dagger hanging overhead. And you can see it on their faces. Do you not see their castor oil consumed faces?

Questioner: Yes.

Dadashri: So eat and drink whatever you like. Enjoy your comforts. Women are not a problem, either. Do not get married if possible, but if you do, keep it as a worldly relation – understand that is a temporary state. Do not get married as if she is yours for ever. People marry as if the relationship is going to be for ever. Do they not?

Questioner: Yes they do!

Dadashri: Now, You (mahatma, the one who has taken Gnan) get married and so do others. Others say ' my wife, my wife, my wife…' whereas You are settling the account of the file (the wife) with equanimity, because You have taken the Gnan. But are you able to take anything with you even if you, 'mine, mine?' Has anyone been able to do this ?

Questioner: No, no one has so far.

Dadashri: So if there is no allowance and agreement of taking anything with you, then why this unnecessary hassle? So do not take anything from this museum of the world even if you like it a lot. If you do,

you will have to suffer the consequences. But instead people put things in their pockets and try to sneak out from the other side. Then they have to face the consequences of their actions when they are caught in their next life. So do not take anything; enjoy everything but do not make it 'mine'. Can you say 'this is mine' to anything in the museum? What do you think?

Questioner: That is true.

Dadashri: Wherever there is quarrel, there verily is my-ness *mamata.* There is no quarrel with anyone on the outside.Then he will say, 'my wife is no good.' You fool, why do you say, 'my'? He still does not let go of his 'myness'. He would not let go of that, would he?

Questioner: These words 'my' and 'no-good' are being used at the same time; such a thought never occurs to anyone!

Dadashri: Yes, he will even say, 'my wife is no-good. She is worth divorcing'. Spoken words have an effect. Every spoken word will have an effect. The effect of , 'She is not mine' remains and the effect of 'she is mine,' remains.

Saying, 'mine' it sticks; with , 'not mine', it leaves

A friend of ours was married for ten years and then his wife died leaving behind three young children. He used to cry and so I had gone to console him, as did many others. I asked him, 'Why are you crying? What is the point of it now?' he told me, 'But what about these three children? I am lost without her.' I asked him, 'but what will you do? Is she going to come back?' he replied, 'But I do not like being without her, what should I do about that?' I told him, 'You do not like being without your wife now but if the two of you had met on a train eleven years ago, you would have shoved past her. You married her ten years ago but is it possible that even ten days prior to your marriage, you would have ignored her? Is that possible or not?' he said, 'But I did not know her then, did I?' I told him, 'Would you not have insisted that she vacate your reserved seat on the train had you met her prior to getting married with her?' He asked me what was my point. I told him that when he sat across from her under their wedding canopy and as he looked at her, that is when he twisted the first knot of 'myness' *mamata* by saying 'this is my wife' and she did the same by saying 'this is my husband'. I told him, 'neither of you had this *mamata* 'myness' prior to

your wedding day. From the time you got married, up until now, you have continuously turned and twisted the knots of attachment of 'my, my, my…' This has created a mental effect; a psychological effect. You will create a psychological effect even by saying it just once, whereas this is a ten years worth of effect.' He replied, 'Yes I do agree that a psychological effect has occurred on me. How can I get rid of it now?' I told him, 'Now keep saying, 'not mine…not mine…not mine…' and thus unwind the knots exactly the way you had wound them! This is the only solution.'

In reality there is no bondage. It is merely a psychological effect that takes place. Then when the wife dies leaving three children behind, the poor man cries. He became happy after I explained things to him this way. As such there is no relation. It is all because one believes 'she is my wife…she is mine…mine' that the attachment *mamata* takes hold. And this effect will go away simply by saying, 'she is not mine, not mine….' This 'we' guarantee you!

Anything that you get attached to by saying 'my or mine,' can be removed by saying 'Not mine, not mine.' And if you want to get attached again, then instead of saying 'not mine', say 'mine' and you will get attached. Do you understand that? You do not need any glue for this; it will stick without glue.

Achieve everything even without mamata

This is just a ghost of *mamata* that has possessed you. It will go away if I remove it for you. Mamata is the witch and I am the exorcist for it. So if you move around in this world without *mamata*, you will get a lot of respect. But no one lets go of his myness *mamata*. I ask people, 'what do you want?' What do you crave for?' and they say, 'I have a craving for respect *maan*.' What else? Then they will say, 'Something to eat and drink.' So then let go of this *myness mamata* and you will get whatever you need. But people tell me, 'If I let go, I will lose whatever I do have.' And so they will not let go.

Entrapment is the consequence of insatiable greed- lalacha

Insatiable greed *lalacha* makes a monkey force his hand through the narrow opening of a pot that has been covered with mud all around underground, thinking 'I will take out some nuts'. He forces his hand through, grabs the nuts in a fist but cannot pull out his hand because his fist

is too wide. He starts screaming because he cannot pull his hand out. Now why won't he let go of what is inside his fist? All he understands is 'since I was able to put my hand in, I should be able to pull it out, but why can't I? Maybe somebody has grabbed hold of me from the inside!' But he will not let go of the nuts in his hand, and he keeps on screaming. In trying to free himself, he tries to pick up the pot but he cannot because the pot is stuck in the dirt. Then people will gather around and catch that monkey. This is how people catch monkeys. People are clever too because they have been there. They know their 'relatives'. Don't they catch them this way? You will have to understand all this, won't you?

Subtle observation of one's own nature

In the old days, people used to make yogurt in small clay pots. Cats have a habit of drinking milk and yogurt so what do they do? They stick their heads in the pot to taste the yogurt because they can smell it. They will not leave the pot alone. When no one is around, the cat will force its head inside the pot. It has the strength to force it's head in but not to remove it. So then, it walks around with the pot around its head! I have seen such cats do this.

Have you not seen such a thing? I used to be very mischievous so I would find ways of playing tricks. If I could not then others would teach me. You have to be mischivious in order to play games like this. It was because of my nature that I found such tricks.

Questioner: All of us are walking around with our head in a pot, Dada.

Dadashri: Arey people do, don't they? I see them all the time. I have broken the pots for many people, what can the poor people do? How long can they go around with their head in a pot? Poor fellows, they cannot even see.

Questioner: How many such 'pots' have you broken?

Dadashri: I will not tell you the number but I have broken the pots for sure. Now that they can see, they say 'I will not stick my head in the pot again!' They learn from their experiences. Having learnt from their experience, they will not repeat that mistake it again.

Belief that creates mamata-myness

There is nothing in the worldly life that hinders you. What is there in the world to hinder you? Where nothing is truly yours, you believed it to be yours. Have you made a decision that nothing is yours? What kind of belief is it? Say if you believe a certain bank to be yours. And one day when you go there and tell the manager, 'This bank is mine so why don't you leave?' what will he tell you? So everything that you believe to be yours will one day put you in jail. So then why would you want to believe this? Besides what good does simply 'believing' do? There should be a firm decision about what is exact and precise; beliefs have no basis. On the contrary, you will be ridiculed and thrown in jail.

Everything binds you because you created myness *mamata* towards it. Nothing belongs to you, not even the body. It would be your friend it if it were truly yours. But look how much pain and suffering it gives you before it leaves and 'You' have to vacate the 'home'. In which past life have you departed without myness *mamata*? You have died as an uncle, you have died as a father; you have done all this. Dying without myness *mamata*, is the entrance to liberation. And if you die with *mamata* then this world is always there for you to come back to. You have died in every past life but that *mamata* has not gone, has it? It still remains. Now you have also attained the knowledge that this *mamata* is not real and yet it has not gone. It is very difficult to attain the knowledge , '*mamata* is not real'; it is extremely rare and difficult.

The one with mamata is not the Self

I have made you without *mamata*-myness and you still do not confirm it by saying that. I have made you without *mamata* but you still do not say, 'I too am without *mamata*.'

Questioner: But how can *mamata* go away?

Dadashri: Your *mamata* is gone after attaining this Gnan. Now why would you want to remove it again? Your 'shop' was a partnership between you and Chandulal and now it is divided. Chanddubhai is the one with *mamata* and there is no problem with that but You are without *mamata*, now. The partnership in the shop has been divided so with whom does the

mamata go with? It goes with 'Chandulal'. It did not come with You so Your problem is solved.

This is a museum. It is like a hotel so we drink tea and so do others. But what do other people do in the museum? They give all kinds of opinions 'This tea is very good, the other was not. This tea is strong, the other was weak.' We (the Gnani and His mahatmas) on the other hand, do not do this. We deal with whatever comes our way with equanimity.

Mamata-my-ness like it is in a drama

The Lord has not said not to keep *mamata*-myness; you can have *mamata* but it should be as a drama; it should be perfunctory. Just like the *mamata* an actor would show in a play. Do actors in a play not show *mamata*-attachment-myness? In the play, King Bhartruhari will come and then Queen Pingda will come. King Bhartruhari will cry, but it is all a drama (for the sake of the play). So there is no bondage-liability in *mamata* like that. Carry out your part of acting. Similarly eat, drink and enjoy, but do it dramatically. 'We' too do the 'drama', do 'we' not?

Questioner: Can you find anyone with 'dramatic *mamata*' in this day and age?

Dadashri: There cannot be any dramatic *mamata*. But I do the drama. How I inquire about Hiraba's (Dadashri's wife) welfare! Once a fortnight she would tell my nephew, 'Please ask Dada to come and have dinner today.' And so 'we' have to go, 'we' have to make time, no matter how busy 'we' are and go there for dinner. 'We' have to please her. 'We' would lose whatever little respect there was, if she were to get upset. But 'we' make sure she never gets upset. So 'we' go to Hiraba's home for dinner. If Hiraba asks 'us', 'Come tomorrow', then 'we' would go again. Everyone will also comment, 'Dada had come today to eat.' But what a drama 'we' did, even Hiraba would not realize that 'we' were acting. 'We' would even tell her, 'I do not like it if you are not with me.' She would not know that 'we' am saying it 'dramatically', but 'we' am telling you.

Enjoying without my-ness

When you come here to stay for a few days, you can enjoy the comforts of the bed, mattress, chair, etc.; there is no problem with that, but

do so without any *mamata* towards it. That is called 'enjoying', so you have to experience everything without *mamata*, enjoy with 'this is not mine.'understanding. Now if the head of the household understands that although he is the landlord but nothing belongs to him even though he is the landlord, then how well he would enjoy everything in a *mamata*-free state. Then even if children were to jump on his bed and break it, he would not be affected because he does not have the *mamata*-ownership of that bed.

Therefore, it is worth knowing all this from the Gnani Purush. Otherwise you have done nothing but wander for countless past lives, you have not left any place to wander and yet the 'Central station'- liberation has not arrived. Here, when you meet the Gnani Purush, you have finally arrived at your destination.

He attains liberation

Now this –liberation through Akram Vignan- is the Central Station. You do not have to go any further from this point; your journey ends here. There are no mental difficulty *adhi*, physical *vyadhi* or external induced difficulty*upadhi*. Otherwise there is nothing but wandering at every station anyway and people do exactly that. People wander from here to there and from there to here because of their intense greed *lalacha*, 'I want this and I want that.' The Lord says, 'Once you fulfill your intense greed *lalacha*, come take my shelter. Then, you and I are one.' But people have intense unsatisfied greed *lalacha* for so many things that their wanderings never cease.

A person can attain liberation on his own if he did not harbor any intense greed *lalacha.* He can discover liberation if he is not bound by his *lalacha*. But people keep wandering (caught up in the life-death cycle) as a result of intense greed and they suffer tremendously in the process.

I asked one man who had come here, 'Do have any intense greed *lalacha*?' he replied, 'I do not harbor any greed whatsoever!' I told him, 'That is a great adjustment'. The one who has never had intense greed can reach the Self.

One loses all sense in intense inner greed-lalacha

Questioner: Is there just one kind of intense greed *lalach*

or many?

Dadashri: There is no problem if there were just one kind. Then it is called greed of one kind.

Questioner: But the intense greed you are talking about is that of one kind?

Dadashri: No there are all kinds of intense greed *lalach*. People want to extract happiness from wherever they can.

Questioner: Is it an illusionary happiness?

Dadashri: Yes, that is it. What else? There is no limit toit. It is fine if there is intense greed lalach for only sex. Then it is considered greed *lobh*. Then he would not have intense greed lalach for anything else, would he? No. But a person with intense greed *lalach* will have all kinds of intense greed *lalach*; he will be so in all matters.

Gluttonous greed for pleasure: makes one miss the goal of liberation

If you show a piece of poori—fried Indian flatbread to a dog, he will forget his entire family. He will forget everyone, his puppies, territory where he lives, the general vicinity of his residence, will all be forgotten and he will stray far from his location. He is wagging his tail from the intense greed lalach of the addictive greedy craving—lalacha for a single poori! I am a strong opponent of such lalacha—addictive avarice. When I see this in people, I am amazed, what kind of greed! This is open poison! One should eat what comes in front, but such addictive greed must not exist.

Questioner: One's needs are satisfied without having to resort to such covetousness.

Dadashri: Therefore, the trouble is for only the covetous people. Otherwise everything is available right at home. I do not have any desire for anything and yet I get everything. There is no desire for anything let alone any avarice.

Questioner: What is the difference between avarice and desire?

Dadashri: Everyone is free to harbor any desire, of any kind. There is no problem in having desire. But avarice, if you dangle a piece of bread to a dog, it will run from anywhere to anywhere because gluttonous greed has taken hold.

Questioner: So with such addictive avarice one loses the sense of what is right and what is wrong?

Dadashri: Insatiable avarice—gluttonous greed, gives you the right to label a man as an animal! It is an animal roaming around in human form.

Questioner: What are the consequences if we perform these religious activities for gluttonous greed, prestige and fame?

Dadashri: That is not gluttonous greed *lalacha*. It is natural for a human being to do these practices for prestige. As a worldly being he desires to become famous and earn respect. That is not gluttonous greed. Lalacha is like the example of the dog. Sees one poori and he is lost and runs around it. He will lose the awareness that he has strayed far from his location and family. He loses all *bhaan* awareness.

Everyone would have some element of such gluttonous avarice to a minor extent but the term *lalachoo*—the addicted glutton—is reserved for the one who behaves like an animal in human form.

The *lalachoo* person—the greedy glutton will hang around for hours waiting for something sweet to be served once he knows it is likely to be offered in your home. He will stay put for two, three or even four hours. He will leave only if you give him some. He sits so long because of this insatiable greed within. On the other hand an egoistic person—one who is heavily laden with the sense of the self—will say, 'leave it alone man, let me go to my home.' He will take off. He does not covet. Therefore this world is bound by such *lalacha* , excessive greed laced with intense greed lalach and promise of pleasure. Hey, these dogs and donkeys have such gluttony! Not us human beings! How dare we have such avarice? How dare it exist in us?

When does a mouse enter the cage? When does it get trapped in the cage?

Questioner: When there is excessive greed *lalacha*.

Dadashri: Yes, it smelled fragrance of the *dhebroo*—small spicy round deep-fried bread—and, going in to eat it, it got trapped. It saw the dhebroo in the cage and experienced intense inner craving for it, 'when shall I go in? When shall I go in?' and once it enters, the cage door gets shut automatically. Human beings have become part of these automatic traps. And therefore the doors get closed automatically. So the root cause of all the miseries is insatiable greed for pleasure—*lalacha*

Which is harmful, greed or intense greed lalach?

Questioner: What make one intensely greedy and covetous? Is it the mind?

Dadashri: It is the mind but it is the one of the main attributes of the ego. Intense greed *lalach* of past life are expressed through the mind in this life, and because of the ego, one will continue to have on going intense greed *lalach.*

Questioner: Which *kashayas* (anger, pride, deceit and greed) does intense greed *lalach* fall under?

Dadashri: Intense greed *lalacha* is a *raag kashaya* i.e. it is a *kashaya* of attachment. When attachment *raag* and deceit *kapat* come together, they give rise to intense greed *lalacha*.

Questioner: Does it not come under illusion *moha*, Dada?

Dadashri: You can call it whatever you want, but intense greed *lalacha* is different.

Questioner: Is deceit *kapat* like intense greed ?

Dadashri: This is not even deceit *kapat*. This is all intense greed. Even you would know how to deceive. This is intense greed *lalacha* .The main thing in intense greed *lalacha* is greed.

Questioner: Does that greed *lobh* gradually change to intense greed *lalacha*?

Dadashri: No. Greed *lobh* arises only after intense greed *lalacha*. There is no problem with being greedy *lobhi*. At least a person with greed will win some day but not the person with intense greed *lalacha*.

A man with intense greed *lalacha* is worse than a man with greed *lobh*. A greedy person will at least not let swindlers or conartists starve. Who will make the swindlers go hungry? Everyone except a man with greed *lobh*. One's greed is food for the con artist.

Questioner: Then what is the difference between a greedy man *lobhi* and and a man with intense greed *lalacha*?

Dadashri: A man with intense greed *lalacha* will intensely and excessively go for anything that promises pleasure whereas a greedy man is greedy about only one thing, for example, his greed maybe only for money. He will have greed for anything that will help him get money. Whereas a man with intense greed *lalacha* will go after whatever he can. He will go for anything that will give him pleasure. When such a man gets upset, he will throw a tantrum *tragu*. He will try to get what he wants by scaring people; he will make statements like, 'I will kill myself. I will commit suicide.'

Questioner: What kind of intense greed *lalacha* does he have that he would do that?

Dadashri: He wants pleasure out of something and when he is denied that pleasure, he throws tantrums like, 'I will do this…I will commit suicide.'

Questioner: Usually the intense greed *lalacha* is for sex, is it not?

Dadashri: For sex as well as everything else.

Questioner: So does that include other things like pride or the need to be worshipped and respected, etc.?

Dadashri: Yes, that too. He will do the same if he is denied alcohol.

Questioner: Is the intense greed *lalacha* for the material thing itself or is it for the pleasure derived from those material things?

Dadashri: It is all about pleasure; it is not for the actual material thing. What is he going to do with things? The intense greed *lalacha* is for what is derived from such things.

Questioner: Is it not the same for a greedy *lobhi* person?

Dadashri: A greedy person is better because he has greed for only certain things. He does not worry about anything else. Sometimes he does not even care about women or other things. The only problem he has is with his greed *lobh*.

Questioner: Which is worse, greed or intense greed *lalacha*?

Dadashri: Intense greed *lalacha*! A person with intense greed *lalacha* will not get the opportunity for liberation. Straight people do not have any such difficulties. The life of a person with intense greed *lalacha* will remain full of insults and difficulties.

Questioner: But does he feel hurt by the insults?

Dadashri: If that were the case, his inclination towards intense greed *lalacha* would subside. A person with too much intense greed *lalacha* is openly shameless (*naffat*).

Questioner: So the one who has pride *maan* and wants respect, does not care about intense greed *lalacha*?

Dadashri: The one who is concerned about his pride and status is not likely to give in to other weaknesses. This is because he is afraid of being insulted.

Questioner: But what if intense greed *lalacha* for pride enters into it?

Dadashri: Yes, that intense greed *lalacha* is there too. That is the intense greed *lalacha*! We call that beggary *bhikha* for respect *maan*.

Questioner: But can a greedy *lobhi* person also be one intense greed *lalacha*?

Dadashri: No, there is a big difference between the two. Greedy means greedy and intensely greedy *lalachoo* means intensely greedy *lalachoo* and covetous. A greedy person has awareness but a person with intense greed *lalacha* and avarice moves about without any care and awareness of what is beneficial or hurtful to him *bebhaan*; he is constantly hurting himself.

Questioner: Does he realize he is harming himself?

Dadashri: No, he does not. He is not aware of it at all.

That is why a person with greed *lobh* can be free some day. What kind of people become free first? Those with pride *maan* i.e. those who seek importance and those with anger. These people are naïve and easily deceived. Others can see their shortcomings and will point them out, however greed *lobh* cannot be seen. The one with greed cannot see his own greed. His greed is so deep that he cannot see it himself. Greed can be so deep that even the owner cannot see it. 'We' have to point it out to him!

Questioner: Greed will not go away, is it because it is so deep?

Dadashri: Yes, it will not go away that easily, it will work one to death. Nevertheless, a greedy person has some principles. A person with avarice or intense greed *lalacha* on the other hand has no principles. A person with intense greed *lalacha* will not abide by or practice the Gnani's Agnas at all. He would not be able to do so even if he wants to.

Questioner: But what if he, the *lalachoo* has good inner intent and feelings for the Gnani Purush?

Dadashri: He would not be able to attain anything even he has the intent. So a greedy person can be freed but not the one with avarice and intense greed *lalacha*.

After this Gnan, some greed remains somewhat alive whereas the intense greed *lalacha* is totally alive. But the greedy person has a 'safeside' (liberation will happen sometime in future) whereas the person with the intense greed *lalacha* does not have a 'safeside'. I have seen this in many places.

A person with greed most of the time will not be able to abide by the Gnani's Agnas although at times he will be able to. A person with intense greed *lalachoo* however will not be able follow the Agnas. This is the difference between a greedy person and covetous *lalachoo* one. A *lalachoo* commits spiritual suicide.. He is constantly killing the self.

The craving to experience pleasure from whatever source available

Questioner: What other things are included in this *lalacha*—gluttonous greed for pleasure?

Dadashri: Everything falls into it.

Questioner: Yes, but what types of greed is included in it?

Dadashri: Greed for all kinds of pleasure. Nothing is left out!

Questioner: Please, explain it to us with some examples.

Dadashri: Everyone understands this. Would anyone like to have any greed for the pain of getting beaten up? Would anyone like to have any gluttony for getting verbally abused? Would not everyone understand the nature of this gluttony? Let me enjoy this, let me enjoy that; let me enjoy this and that, that verily is the insatiable greed—the *lalacha*.

Questioner: But on what basis is such gluttony maintained and sustained?

Dadashri: On the basis of enjoying pleasure. Such a person wants to experience pleasure from whatever and whichever source available. There is no meaningful goal in life. Such a person does not care for public recognition and respect and is unaffected by defamation and insults. Just goes for pleasure in a shameless manner. There is no respect for any man made laws or discipline.

Questioner: So what is the cause of this kind of gluttony? How do these avarices originate?

Dadashri: To enjoy pleasure from wherever and whatever, snatch away from whomever. So then there is no law at all. He is not concerned about how shameful this is considered by the society, and much of his gluttony for pleasure is along the lines of public censure—*lokanindya*—disgraceful. Therefore such gluttony leads one into disgraceful acts and does not let him remain human.

Questioner: So what kinds of bhaav—intents arise within in such a state of gluttony?

Dadashri: One is driven towards experiencing pleasure from anything that comes in front of him. *Lalacha* means to intensely seek pleasure from the physical relative world all day long.

Questioner: Meaning he wants to experience pleasure at any cost?

Dadashri: Yes, correct. Our mahatmas who have attained this Gnan do not seek such pleasures. They settle the files—term used by Dadashri for the non-Self accounts, presenting in this life—with equanimity. What ever he gets he settles with it, but he will not be looking for it.

This intense greed has never been purged in any previous life and that is why all these miseries exist now. And one goes through miseries for infinite life times, is unlikely to get any happiness in future, such is the consequence of such gluttony. This *lalacha* is the very cause for exclusive misery in life. This intense greed has existed not only in the past life but also in many previous lives. Now if one fractures it in this one life then everything will be fine and smooth from hereon on. As long as it exists, the danger remains.

What does our Gnan—Self-knowledge say? What is it in this world that is worth enjoying? You are uselessly struggling in pursuing these pleasures. The bliss of the Self is the only experience worth pursuing.

Questioner: The bliss that exists in the Self does not exist anywhere else.

Dadashri: Where else can bliss exist? All those pleasures are imaginary. If you imagine happiness—project happiness, you feel happy. One person says, 'I like jalebee—crisp syrupy golden sweet, very much,'

and another person says, 'when I see jalebee I feel like puking.' So these pleasures are imagined, not real. The whole world will accept gold as a reason for pleasure and the Gnani Purush or even the Jain saints will reject it as a source of pleasure. The world has imagined pleasure to exist in sex. Sexual interaction is nothing but sheer filth. How can bliss exist there?

Intense greed lalacha for sex , what a sorry state of affair

Questioner: Are all conflicts and quarrels are result of one taking pleasure from sex?

Dadashri: All this has arisen from sex and there is no pleasure in it. In the morning, these people's faces look like they just had some castor oil!

Questioner: It sends shivers through my body to see people go through so much suffering just for such momentary pleasure.

Dadashri: That is intense greed *lalacha*; intense greed *lalacha* of enjoying sex. Then when he experiences the miseries of a life in hell, he comes to the realization of 'what is there to enjoy in it?' You can call a man having intense greed *lalacha* for sex, an animal. Sex will stop only when one shudders with horror at the thought of it. How can it stop otherwise? That is why Krupaudev has said that one would not even like to spit at it.

Questioner: Is it because of lack of awareness *jagruti* that these faults arise in matters of sexuality?

Dadashri: Awareness cannot remain where there is intense greed *lalacha*. The root cause is intense greed for pleasure.

Questioner: So how does one get rid of his intense greed *lalacha*? Does he do it by saying, 'I do not want sex'?

Dadashri: He has to understand the facts about sexuality. He has to understand everything about it very clearly. Sex is something that does not appeal to any of the senses; the eyes do not like it, the ears do not like to hear it, the nose does not like to smell it, the tongue does not like to taste it. It does not appeal to any of the five senses; he has to understand all this.

'We' find it hard to understand why one is stuck with this intense greed *lalacha* for sex when even the mind, the intellect and the ego do not like it.

Questioner: He experiences momentary pleasure in it.

Dadashri: No, it is not a question of momentary pleasure. Everyone is stuck in it because the world does it and finds it pleasurable.

It is something the sense organs do not accept. There is no problem with eating jalebi. Jalebi too is a *vishaya* (object of pleasure) but there is no problem with it. It looks appealing to the eyes and when you break it, you can hear it crack. It smells fragrant and it appeals to the taste buds. Even the fingers like to touch it. So, what 'we' are saying is that if your senses accept it, eat the jalebi. But with sex, the sense of smell finds it so repugnant that one will not feel like eating for three days.

An *lalachoo* man will beg and bow down to a woman to have sex. That is how unaware a man can become. What I am saying is that, what is the need for any other pleasure seeking, after experiencing the bliss of the Self?

Sex is nothing but filth! It is covered filth. One would realize it when it is exposed. It is all filth covered with a silken cloth. It is a betrayal. One does not remember all this and that is why he finds himself in this predicament. And what will a covetous man do? In his intense greed *lalacha*, if the woman tells him to lick the pus coming out of a boil on her arm, he will do it! Even dogs would not lick in this way! That is avarice and intense greed *lalacha*. His ego will not bother him there; it will not arise to question 'How can I do this? The hell with it, I do not want this.' Intense greed *lalacha* can kill a person. The rule is that if a person eats a lot of onions, he will not be able to smell onions even if he is sitting next to them. And the person who does not eat onions will be able to smell an onion even if he is sitting three rooms away. Similarly, a covetous person is completely impervious and unaware.

Sex means bestiality! It is a sign of animalistic behaviour. Is it a human behaviour? Sex should only be for having two or three children. After that is sex even meant for humans?

Conflicts because of it

Questioner: When one is not successful in his intense greed *lalacha*s for sex, does he not start becoming suspicious?

Dadashri: He will do everything when he does not succeed. He will become suspicious and have negative thoughts disguised in many ways. After that, may the Lord have mercy on him! It will give rise to further avarice but on top of that, it will disgrace him. Once it takes control over him, it will disgrace him without fail.

One has no relationship with the 'wife' through thoughts, speech and actions. One exists in proximity with a wife as a resoult of past life karma. To have a relationship, sexual interaction is excerising dominance as a husband *dhanipanu.* This is not right, it should not be so. *Dhanipanu* is to behave like an animal for sex.

Questioner: But he excercises his dominance *dhanipanu* and bosses her around only when sex is involved, is that not so?

Dadashri: Bossiness as a husband means to threaten the wife into having sex. But then he will pay the price for it in his next life.

Questioner: What will happen?

Dadashri: It binds vengeance *veyr*. Is any soul likely to remain suppressed?

When husband and wife have a lot of conflicts, he will say to her, 'Why do you walk around upset and noncommunicative *risavoo*? Why do you look so lousy and upset?' The upset and noncommunicativeness *risavoo* will increase even more and she will keep that displeasure on her mind. She will say to herself 'I will take care of him when the time comes.' She will not refrain from remembering and avenging the displeasure. Every living being will do the same; every living being harbors this inner grudge of vengeance *rees;* all it takes is a little prodding and teasing for it to express. No one will remain suppressed by anyone. Each and every soul lives independently and they have no real connections with one another. It is only through illusion that everything appears as 'mine' and 'mine-yours'.

These women remain suppressed under the pressure of the society, against their will, and they take revenge in the next life. She may even bite back as a snake in the next life.

From intense greed lalacha to helplessness and humiliation

One woman used to make her husband prostratre infront of her four times before she would even let him touch her. The fool! Instead it would be better for him to jump in the sea and kill himself! For what do you prostrate four times before her?

Questioner: Why does a woman do that?

Dadashri: That is one kind of ego.

Questioner: But what does she get out of it?

Dadashri: She does not gain anything; it is the ego that claims, 'See how I straightened him out?' And that poor man, out of intense greed *lalacha*, will do whatever she asks. But then she will pay the price later, will she not?

Questioner: Is she protecting her *prakruti nature* as a woman *stripanu* by doing that?

Dadashri: No, it is not protection of *stripanu*. It is a show of the ego. She treats him like a little monkey. Would there not be a reaction to that later? He too will remember what he was put through. He will remember, 'you took advantage of me and disgraced me when I was under your control. Wait until you come under my control.' Then he will disgrace her and destroy her in no time.

Childhood sexual abuse through a covetous person

An avaricious *lalachoo* person should not even touch young boys and girls. His influence will corrupt the values of young girls and boys. So it is better if he does not even touch them. An covetous man will entice young girls and play with them for his own pleasure; he will not do that with unattractive children. He will play with children that look like beautiful

rosebuds. That too for his own pleasure; now there is no sex involved in this, is there? But still it is better if he does not touch the children. It is because the mind of an avaricious *lalachoo* person will keep going there over and over again. Sex is not the only thing that attracts. And in this case there is no sex, but the attraction is there all the same. It is better if the children do not get exposed to such influences.

That is the purushartha

Is there intense greed *lalacha* for sex only? No, there are all kinds of intense greed *lalacha*. Eating and drinking, are they not all intense greed *lalacha*? There is nothing wrong in eating but there should not be any intense greed *lalacha* in it.

Questioner: Does intense greed *lalacha*s mean that one gets excited at the mere sight of something?

Dadashri: He will get very excited. But it is good if he recognizes it as intense greed *lalacha*.

The moment a covetous person sees someone he knows, he thinks, 'We will go eat together.' What should one do for such a intense greed *lalacha*? He should say to himself, 'I just had something to eat. I am not interested.' Should there not be some self-respect? People will take you out for dinner and that impression will remain in your mind, will it not? Does it get erased from your mind? So when you see that person again, you will immediately have the thought, 'it will be nice if he takes me out again,' will you not? It is Your job to turn such thoughts around. That is called *purushartha*. And you are at risk for not turning that around; if you don't that risk remains.

Questioner: If we decline his invitation to eat out outrightly, are we not rejecting and scorning *tarchhod* him?

Dadashri: How can that be scorning him? What if someone tells you, 'Let us go out for a drink?' where is the rejection in that? Why are you looking for sorry excuses like that? If he invites you, you should go and if you do not like the food, take it and put it aside. You should know how to handle yourself in situations surely!

If you eat only one thing, even then there is no problem. He does not have any other intense greed *lalacha*. If he has intense greed *lalacha* for just one thing, even then there is no problem, at least he will be preoccupied with just one thing. But avaricious people are tempted by anything and everything. So he has to create a safe-side for him wherever thieving tendencies of intense greed *lalacha* creep in. Intense greed *lalacha* is very poisonous. There is no problem if intense greed *lalacha* is limited to only one thing.

Covetous people take on a liability

Questioner: Is it one extreme intense greed *lalacha* that traps him?

Dadashri: Yes, that is what happens. If he has an important date at the court and he is tempted by something, he will not show up at the court; by doing this he makes his problems worse.

Questioner: Such a person is considered very irresponsible.

Dadashri: Leave alone being irresponsible but he is taking on a lot of liabilities. He remains undaunted because of his intense greed *lalacha* and so he takes on tremendous liability.

An covetous person is always seeking pleasure

But an covetous person *lalaqchoo* is the owner of every port. His ship will stop at every port. And the rule is that a merchant will always find customers.

Questioner: But that is what he is looking for, is he not?

Dadashri: No, not because he is looking for it, but that is the law. Because when you take some medicine, where does it go? It goes where there is a problem. How does the medicine you take through your mouth go to where the problem is? That is the law; it is attracted there. So what am I saying? Pain attracts the medicine; it is not the medicine that traps the pain. So it is pain that attracts the medicine. You may not be able to find your medicine anywhere in the stores but along comes your acquaintance saying, 'I could not find this medicine anywere. I found just this one bottle. The

man I bought from had only one', I would tell him 'Yes, I understand. I understand without you even telling me!'

Why have intense greed lalacha for this?

Questioner: Is it possible for avarious person *lalachoo* to not like working because of his intense greed?

Dadashri: He will not find a job and neither does he like working either.

Now people will tempt you with all kinds of new things and you will start to wonder, 'should I take one or the whole bunch?' You will come across something to tempt you when you are about to lose your hard earned money. People will tempt you but if your intense greed *lalacha* arises, you will find yourself in a predicament. You should do business that will help you. You will be successful only if you do business that suits your *prakruti*. If you try to do any business that is merely castles in the air, then you are doomed. One's own *prakruti* too is gullible to such castles in the air businesses. The moment a con artist comes with a proposal, one becomes tempted and goes for it. It is all castles in the air. This had happened to 'us' also. 'We' have seen all such fake businesses.

You are going to reap the same fruits whether you harbor simple expectations, intense greed *lalacha* or no greed in it. Why then, should you have intense greed *lalacha* for it? These are perishable, temporary things. They will come back even if you were to kick them out or on the other hand, no matter how much you beg for it to come, it will not come because it is all mechanical, scientific circumstantial evidence, the non-Self.

Swachhand, Intense inner block and intense greed lalacha

This intense greed *lalacha* that still remains within, will kill you. That is why 'we' keep warning you repeatedly. Otherwise, even a very strong person will not make any progress.

Questioner: But can he not progress if his intense greed *lalacha* goes away, is overcome?

Dadashri: But alas! The intense greed *lalacha* does not go away. It takes a long time to get rid of intense greed *lalacha*.

Questioner: What is the difference between an avaricious person *lalachoo* and one who proceeds according to his will and intellect *swachhandi*?

Dadashri: There is no problem with being *swachhandi* but there is a big problem with being a *lalachoo*.

Questioner: What is the difference between the inner block that impedes one's spiritual progress *atkan* and intense greed *lalacha*?

Dadashri: *Atkan* is a different thing. It is possible to get rid of *atkan*; everyone has intense inner block *atkan* for sure, but it can be removed. There are many here (mahatmas) who have *atkan* and yet they are also able to abide by 'our' Agnas. *Atkan* is not a problem. But an avaricious person *lalachoo* will not be able to follow 'our' Agnas because when he is faced with situations that create the intense greed *lalacha* within him, he becomes deluded. He will not be able to maintain awareness.

Tuber of intense greed lalacha

Questioner: Is a person born with intense greed *lalacha* or does it arise through association and company?

Dadashri: One is born with the tubers of intense greed *lalacha*.

Questioner: So is the intense greed *lalacha* from this life or is it from the previous life?

Dadashri: It is from one's previous life but in this life he becomes deluded. He will be free of intense greed *lalacha* when he does not become deluded. But it is not possible for one to remain undeluded.

Intense greed *lalacha* is the worst thing. It will go away only when one dies. Because of the presence of the seed of intense greed *lalacha*, it will arise again in his next life. Intense greed *lalacha* will not go away and it kills a human being. Intense greed *lalacha* is the sign of ignorance *agnan*.

Such resolution can make you free from lalacha

The gluttonous greed *lalacha* would disappear once you made a resolution, 'I do not want anything temporary in this world'. Otherwise this intense greed only is the risk, no? Action is not the risk, avarice and gluttony is the risk. It is a different thing when you say, 'I do not want anything temporary in this world', and then you take it if it comes to you naturally. Excess gluttonous greed is rare amongst 'us' (Dadashri's mahatmas). Such greed can drag you to hell and will not let you progress in the Gnan.

Questioner: Will this intense greed *lalacha* persist after this Gnan also?

Dadashri: It may persist in a rare individual.

Questioner: How can one become free from these avarices—*lalacha*?

Dadashri: If he resolves to be rid of it, then it will leave. One should become free from *lalacha*, shouldn't one? It is for one's own benefit, isn't it? After making decision, after one becomes free from it, one will feel the bliss of the disentanglement. One would experience the easiness and peace of mind. One may feel fearful of losing his pleasure, but after being free from the *lalacha*—insatiable greed, he will experience bliss.

Questioner: But one cannot get that benefit until the fear of losing the pleasure leaves, no? As long as the fear exists, he would not be inclined to leave the greed would he?

Dadashri: So the intense greed will not leave because of fear. And he has fear, 'This pleasure of mine will go away.' Oh, let it go man, let go of it. Then only that bliss will arrive.

Removing lalacha through the ego

Questioner: In a sense, is intense greed *lalacha* not fruition of one's karma?

Dadashri: Yes it is, but it is wrong, is it not?

Questioner: So then what causes intense greed *lalacha* to arise?

Dadashri: When such certain circumstances arise intense greed *lalacha* will arise.

Questioner: Will it go away if one rejects with scorn *tiraskar* the thing one has an intense greed *lalacha* for?

Dadashri: Scorn or not but when a person rejects one thing, there will arise intense greed *lalacha* for another. And there are many things out there which will create an intense greed *lalach* within. Just as there are many things in a grocery store, similarly there are many things within a *lalachoo.*. The problem is solved only when he gets rid of everything, the whole stock at one time. Otherwise, rejection with scorn *tiraskar* for one thing will cause a person to sink deeper into another. One day, by sitting in satsangs, it will go away, but it will not go away easily. Intense greed *lalacha* is not easy to get rid of.

There is no way to get rid of intense greed *lalacha* unless you do it through the ego. You have to have tremendous ego inorder to get rid of it. It can be done; ask Dada for the strength and then awaken the ego , then you will be able to get rid of it through your ego. Otherwise, it is still difficult to get rid of. How can you get rid of that which has become natural to one's daily life *sahaj*? You can get rid of it through your ego, but then you have to get rid of that ego later. First, you have to get rid of the intense greed *lalacha* and then the ego.

So you can also get rid of it through the ego. Then 'we' can get rid of the ego for you. Otherwise, how long will it take to remove this disease of countless past lives? If it is going to come out, it will come out in the presence of someone like 'us' otherwise you can forget about it!

That is when intense greed lalacha goes away

Questioner: Is there any other solution for one to become free from his intense greed *lalacha*?

Dadashri: It will only goes away if he lets go of it himself. If he destroys it completely in every way, then only will it happen. Otherwise, it

is suicidal by nature. Intense greed *lalacha* means to commit suicide. There is no written solution for it.

Questioner: How can one get rid of it completely if one wants to?

Dadashri: No it will not go away completely. If he stops everything that tempts him, if he does not indulge in his intense greed *lalacha* for twelve months, then he will be able to forget it. He needs to remove himself from indulging in the experiencing the pleasure. The *lalachoo* will be ready even if the temptation arises at two in the morning. He does not even care for sleep or anything.

If he puts aside everything that tempts him and does not even think about it and does pratikraman if he happens to think about it, then he can be free. Otherwise even writers of scriptures do not have any solution for it. Everything has a solution, but there is no solution for intense greed *lalacha*. There is a solution for greed *lobh*. When a greedy person incurs a heavy loss, his greed *lobh* will go away in a hurry.

A person hurts others because of his intense greed lalacha

He runs around the whole day in intense greed *lalacha*. Intense greed *lalacha* causes inner turmoil. As long as he is in satsang, he feels at peace and that is why he comes here. Otherwise, he spends his whole day in intense greed *lalacha*.

Even the Gnani Purush's grace does not work for him. Even such grace will be defeated there. *Lalacha* means deceit. He would not even follow the Gnani's Agnas, so how can he be blessed with the Gnani's grace? He never gives anyone any happiness, on the contrary because of his intense greed, he hurts others. All other *kashayas* will face one death only. *Lalacha* faces the death of countless lives.

Make sure you do not abuse it in this way

Questioner: He will pay for his intense greed *lalacha*, will he not?

Dadashri: He will pay very dearly.

Questioner: Will he not turn it around?

Dadashri: When he gets hurt by one intense greed *lalacha*, he will indulge in another to heal the wound of the previous hurt.

Questioner: So he has many ways to heal his problems!

Dadashri: Yes. Still if he remains as the Self, abides by the Agnas and lets go of everything else, then he will be fine. But he himself does not know that he has intense greed *lalacha*. He is not even aware of that. Would he not free himself if he were aware? It is only when 'we' point out his intense greed *lalacha* to him that he becomes aware of it. He thinks he is dealing with everything, with equanimity. How can one be dealing with equanimity when his behaviour is socially unacceptable? How is that possible? There is no problem if he is intimate with his own wife, but if his conduct is not socially acceptable and then he believes he is abiding by Dada's Agnas, then it is a serious misuse of the Agna. It is the ultimate misuse of Agna. Even an ordinary person misuses the Gnani's Agnas, but a covetous person *lalachoo* commits suicide when he does; he is destroying himself. If he has the merit karma *punyai*, he will become aware of his *lalacha* but not otherwise. How can he possibly become aware? Because as long as he has interest in it, he is likely to lose himself in it.

Therefore that seed is not destroyed and so it will sprout if it is watered. It has not 'sprouted' because the circumstances have not been right for it to do so. However the moment the right circumstances arise, it will sprout immediately. We may not see any roots or tubers there, but the tubers are hidden underneath for sure. They will sprout the moment they get water. So you should not be of the opinion that it is gone. The intense greed *lalacha* does not decrease that way, how can it?

There will come an end for everything but not for the *lalachoo*.

Effect of bad company

For countless lives, only this has been ruined; the ruin is internal, due to the kashaya of intense greed. One ruins his life as well as of those around him.

This happens because of bad company *kusang*. These 'tubers' will not go away once they become established. These tubers become huge. They

would go away if they were small. If a magnet is large, it will attract and pull a small needle. But what happens if you try to pull a large piece of iron? Even the magnet will be pulled towards it. Even if you try to hang on to the magnet, your hand will get pulled away. That is what bad company *kusang* is like.

That is why writers of scriptures have said it is better to take poison and die than be affected by bad company *kusang*.

Veils over lalacha are very heavy

It is not that he does not have any intense greed *lalacha*. So when such persons with intense greed *lalacha* come here, I tell them directly, 'Strighten up here! You have taken a lot of beating and suffered for countless lives and yet the intense greed *lalacha* within does not you go. If after coming here to the Gnani Purush you cannot take care of this problem, what good does it do?

The speech of the Gnani Purush is *vitarag* – free from all attachment and abhorrence. So the lashings one gets from this vitarag speech will hurt a lot; these lashings are very effective. It brings about a tremendous change from within which is not evident externally.

The main attribute of intense greed *lalacha* at work is such that it will completely disregard even the words of the Gnani Purush. It will crush the Gnani's words and discard them. Intense greed *lalacha*! The ego in the form of intense greed *lalacha* in people will not break. When 'we' give Gnan, this particular ego does not break; this part remains alive. That is what puts people in such a grave danger life after life.

The ultimate solution is to follow Agnas

Questioner: Does intense greed *lalacha* not go away after attaining this Gnan?

Dadashri: It remains alive.

Questioner: So does that mean that the Gnan has not had its desired result for him?

Dadashri: Certain portion of Gnan has given results but the intense greed *lalacha* are still alive.

Questioner: So does that mean that Gnan has not produced the kind of results one needs and is that why this happens?

Dadashri: No. The Gnan cannot give results because one is a *lalachoo.* Intense greed *lalacha* is at the core; there is a tuber of intense greed *lalacha* within! This intense greed *lalacha* will not allow the Gnan to give result. That is why the scriptures say a covetous person *lalachoo* gradually works his way down to hell. He will not leave anything alone.

Questioner: Is it possible to remain as the knower-seer *gnatadrashta* of intense greed *lalacha* after attaining Gnan?

Dadashri: No. When the time comes , the temptation arises and the intense greed *lalacha* will drag him there, and make him slip.. The place where he 'slips' is where he loses awareness. In all other matter he remains very aware, but during and in the situations which cause him to slip, he is not able to maintain his awareness.

Questioner: But Dada, he has attained the state of Shuddhatma. So does He-the Self, not keep 'seeing' that?

Dadashri: But he is not able to 'see' in situations where he slips. He sees everywhere else but not there. And he slips because of intense greed *lalacha*.

Questioner: Does he slip because he does not remain in the Gnani's Agnas?

Dadashri: It is because of intense greed *lalacha* that he cannot remain in the Gnani's Agnas. Because of the *lalacha* he becomes the self, becomes absorbed with the self (Chandulal). Therefore, he needs to make a great *purushartha* (effort) there.

Questioner: Will his intense greed *lalacha* go if he takes Gnan again?

Dadashri: No it will not. Is it going to go away just by sitting in the Gnan Vidhi? It will happen only when he makes an effort to abide by the

Agnas and he makes a firm decision to constantly abide by them. When if he breaches the Agna then he does pratikraman for it, then he will make progress.

If he is going to turn around, he will do so by being close to the Gnani. There , he can turn around if he through unity of his mind, body and speech he speaks with a pure chit but not otherwise. Intense greed *lalacha* will not allow the chit to become pure *shuddha*. However, he will not be aqble to maintain his decision. Intense greed *lalacha* will break that determination.

Questioner: But does he not feel , on occasion, that he wants to get out of that trap?

Dadashri: Of course, that may be there, but first the intense greed *lalacha* has to go, then he can get out.

Questioner: Will it not come to an end if he remains in the Gnani Purush's Agnas?

Dadashri: It will come to an end if he gets rid of his intense greed *lalacha*. If he makes an effort and determination that he absolutely wants to remain in the Gnani's Agnas and does pratikraman when he cannot remain, then he will make progress. Then he must become 'regular', be without conflict with everyone at home. If he abides by the Agna to deal with all his files with equanimity, then he will become 'regular' will he not? Then he should continue to see – abide by the Agna of 'real-relative'.

Even then 'we' have to ask him whether he has 'seen' everything by way of the Agnas. If he had, then this would not be the outcome, would it? The result of 'seeing' through Agna would be instant. This is all done through the intellect *buddhi*; it does not help at all. All the talk here in this regard is also through the intellect *buddhi*.

Questioner: So does he adjust to all the Agnas through the intellect *buddhi*?

Dadashri: Yes, not through Gnan, it is through the intellect.

Questioner: So what kind of results will that produce?

Dadashri: Nothing at all. The intellect actually destroys everything. The intellect is temporary and therefore whatever happens through the intellect is also temporary.

Questioner: No, but how is it with Gnan? What is the difference between practicing the Agna through the intellect or through the Gnan?

Dadashri: Agna practiced through Gnan will give results everywhere whereas application of Agna through the intellect will not produce any results.

Questioner: What exists where there is such result?

Dadashri: Everything will be settled when it is done with equanimity.

Questioner: So is the result expressed externally?

Dadashri: It definitely will be. He will pass. However, if you really look, nothing has ever been settled, not even for a day or an hour for that matter.

Questioner: So the belief, 'I am abiding by the Agnas. I have attained everything' was it wrong?

Dadashri: It is all wrong, what else? It is all a play of the intellect *buddhi*. Anything he says to anyone, whenever he talks to others, is all through his intellect. It does not have any effect but the other person thinks what a great man. 'We' have to tell the other person that truly there is nothing there.

Otherwise, you can easily see the results; you will experience the 'fragrance'.

Questioner: So does that mean that if it does not produce visible results, one is practicing the Agnas through the intellect? I am asking this question for other mahatmas.

Dadashri: No, not for others, it does not affect other mahatmas. I am talking about those who have intense greed *lalacha*; if a person is avaricious, covetous, then Gnan has not really given results in him.

This entire Gnan of 'ours' will be present in a *lalachoo* person but it will be through the medium of the intellect. Therefore, it abandons him in the moment of need. It will not help him during the time of need, it will move aside. It will appear to look just like this Gnan; one cannot tell the difference. But in aperson with intense greed, the Gnan will slip way at the crucial moment, but not so for others.

Questioner: Does Gnan through the intellect mean he has understood this Gnan through the intellect?

Dadashri: For him, this knowledge has manifest through the intellect *buddhignan*. Because of the impurity of intense greed *lalacha*, Gnan will not arise. It is a big problem for the poor man. He repents a lot but what can he do? There is not a minute of bliss for him.

Questioner: What if he confesses and repents, does pratikraman, in front of the Gnani for all the mistakes he has made so far; and then again he follows, with firm determination *nischaya* what the Gnani shows him?

Dadashri: How can he do pratikraman when he cannot even see his mistakes ? He will be able to see his mistakes gradually as he progresses forward according to my instructions. Right now, he cannot even see the mistakes he has already made.

Therefore, when he starts to abide by 'our' Agnas, and then as he takes care of those in his own and everyone around him, he will begin to see all his faults *bhoolo*. And when he reaches a certain stage of seeing his own faults, then even 'we' will pave the way ahead for him. But what happens is that ,when any intense greed *lalacha* arises, he gets sucked into it. So all his energies get used up in that. The energies that 'we' bestow upon him become exhausted in his intense greed *lalacha*. The liability of this falls on 'our' shoulder. After some positive result, when 'we' are convinced, then 'we' will place 'our' energies behind him otherwise those energies are used up in this *lalacha* and then they become a tonic for wrong use.

Therefore, if he has attained some semblance of continence of kashaya *saiyam* , then it worth instilling some energy. Otherwise, this state of affairs has arisen because of this energy giving process, has it not? I have come to this conclusion.

Questioner: But then you will tell him the method by which he can benefit, will you not?

Dadashri: Yes, I will tell him the method, but if just follows what has been said to him so far, if he changes his ways with everyone at home, then he will benfit. Furthermore, he will not have any shortage of money.

So first the conviction *pratiti* about the mistake *bhool* has to happen. Then when this has taken hold, the mistake will begin to be destroyed. Then intense inner spiritual endeavor *purushaarth* of a focused nature has to be made. This mistake *bhool* is not such that it is going to go away without *purushaarth.* It needs tremendous inner spiritual endeavor *purushaarth.* Then this will give rise to an energy that is say twenty-fold. This energy of twenty is applied exclusively to remove this mistake. Then the inner energy will rise to forty-fold, this is the benefit. This is the precise method by which tremendous energy rises within.

Questioner: If he makes an inner intent *bhavna* that he definitely wants to stay in the Agna, will that give results?

Dadashri: One should remain in the Agnas, should one not? And he should deal with everything, with equanimity. Then everyone at home will say, 'Dadaji, we do not have any complaints about him.' Will it not show results within a month? The correct remedy will always give results. False remedy will have a result too. Therefore, 'we' say take care of those at home first, bring about some solution right there.

Only if he brings forth a result, will it benefit him, no? Bringing forth a little benefit, meaning spending the energy of the ten, he will bring forth the enrgy of the twenty. Then spending the energy of the twenty, will bring forth the enrgy of the forty. Then only one will realize that his own energy has risen, no? Otherwise all the energy is 'dissolved', wasted.

Until now he has not been in Agna even for a minute. Would people at home be hurt if he was abiding by the Agna? How wonderfully he would

win the love of his family by dealing with them with equanimity. But he does not remain in the Agnas; he does not even know what the Agnas are. He knows the Agnas only through the medium of his intellect or words but he does not understand what it really means *bhaavarth*. Those abiding by the Agnas may have some seaparation due differences of opinions *matabheda* but they do not have quarrels. People at home will not get emotionally and physically exhausted *kantado* with him.

Questioner: So in practical terms , one has to remain as the pure Self, do pratikraman and stay away from that which makes him slip?

Dadashri: Yes, and one should be able to adjust with his family members. 'Settling files with equanimity', is the main Agna, no? And should one not see the pure Soul in everyone at home? But he does not even think that way; he does not even have this much awareness.

The solution for this is to make a firm decision that one wants to remain in Dada's Agnas and then start practicing it from the next day. Then do pratikraman for the times one did not remain in the Agna. Please everyone at home by dealing with them, with equanimity. Despite doing all this, if anyone in the family gets upset, just 'see' that, and continue 'seeing' that. They are acting that way because of the past account. It is only today that the decision to abide by the Agnas has been made, so win the family over with love. Then, one will notice that things are beginning to settle down. But one can only believe this if the family members agree that things are changing and settling down for the better. Eventually the family will always be there for the one who has overcome this distastrous kashaya of *lalacha.*

Then one should not dominate and boss over the wife *dhanipanu.* You are not an owner-husband *dhani* and so why behave like one? You are only a husband in name only so why behave as a owner-husband? There is no problem if you really were her boss *dhani.* Would problems not arise if you try to boss her around when you are not even her boss? Therefore, you should not be bossy. When she bosses over you, accept it with a smile and tell yourself, 'Oh ho ho! Even you made me pay up a pending account!' Isn't it good that she is making you pay off your accounts?

If one remains in the Agnas of Dada constantly, there is no problem . When this does not happen, then one should do pratikraman.

Intense greed lalacha for respect

There is no telling when intense greed *lalacha* for being worshipped and revered will sprout within. All one needs is five to seven persons. That is enough. These five to seven will let the entire Mumbai know that a 'Gnani' has come to town, they will even make all the arrangements. They will even go to the extent of propping him up, making him presentable, give him a wig, if he is bald.

Alas, one has done only this for countless lives. These verily are the attributes of it; the misery and the obstacles are the consequences of doing just that, this is all one has done. All he needs is a handful of people to blow the horn, create the publicity and things will start to roll. A person does not realize the consequences of doing this. It will be great if he becomes free in this life but that only happens if he understands all this. Otherwise, intense greed *lalacha* for being worshipped and revered, will not allow him to attain liberation.

Questioner: But what are the consequences of gathering people and 'blowing your own horn'and becoming a Gnani?

Dadashri: That is nothing but a ravaging fire! A life in hell! He experiences a life in hell and then returns here to the same old thing. Intense greed *lalacha* that exists will not go away, will it? He will change a little in the presence of a Gnani Purush.

Not even a moth will hover (bother) around you if you have no intense greed *lalacha*. A man without intense greed *lalacha* for reverence is the king of the world. And the one with such greed , will achieve nothing, no matter how hard he tries.

Intense greed *lalacha* can stay alive and get stronger only if one promotes it from within. Then you have to do pratikraman. You should say to the relative self, 'Chandulal, you should not go there again.'

You may have a strong desire to become free from the neeed to be worshipped and respected, but this intense greed *lalacha* will obstruct you. If you keep this in mind to eradicate it, just as one keeps in mind an external

enemy, then you will be able to do that. Otherwise it is not easy to get rid of this desire to be worshipped..

Questioner: This intense greed *lalacha* is a dangerous disease!

Dadashri: It is a disease that has prevailed from countless past lives. This makes him wants others to listen and follow him. He is filled with, 'how can I make then listen and follow me?' From the moment he sees a mango on the tree, somewithin starts strring too.

Questioner: Some people are such that they want to be the center of attention in a group of a hundered, no matter what it takes.

Dadashri: That is because he has a habit of being a guru of five or ten. He does do not even know how to be a disciple and he wants to be a guru. Such a person will sit down wherever he finds a customer. It is all because of his intense greed *lalacha* to enjoy. This is all because he wants to enjoy everything. He does not want to leave out a single thing.

Live one life by surrendering to the Gnani

That is why I have told you not to leave the oneness of this satsang. One would want to start something on his own. But you will not know anything. People will throw you out. This is not acceptable, how can it be? For how long can a fake tiger last? Would it work if one disguises himself as a tiger? That is why I have told you so that you should not let any such root grow here. You have to spend this life of yours in surrender, do not let go of your dependency on the Gnani Purush. If you attempt to form your own group or crowd, you will have one, but it will harm you as well as the others.

One man had gone off on his own and started a 'business' in the name of Dada. He attracted large crowds and conducted satsang. I told him, 'You will pay the price eventually. For how long will you be able to hide under covers?' He would return back to us. He was not obstinate. But the intense greed *lalacha* would lead him astray again and he would say, 'Now I will go and do something', and he was capable of doing that. One time he managed to gather over a thousand people. He could do that because his face was attractive and he had an aura about him. But I cautioned him, 'If you fail in your obedience to Dada, you will go to hell. Where are you going to get the

words from? You will to use my words for the people. If you try to use new words, you will spend a life in hell.'

Therefore, I have to caution you. There is this intense greed *lalacha* to move away from Dada in an independent direction. You have now become independent, you are not dependent are you? It would be a different matter if you were suppressed or controlled by me. If is a different matter if you were under the control of those other gurus and you try to be independent. Here no one is suppressed, there is no control over you and I even say, 'I am everyone's disciple', so where is the problem? But because of the habit of endless past lives, one has fun in being independent, there is interest in that. Let go of this interest! Why don't you remain in this satsang only?

Questioner: But Dada, rather than independence, it is to show off to the people that 'I know something'.

Dadashri: That is the problem, he believes 'I know everything' and yet he knows nothing.

Now spend one life in total surrender *adhinata* to the Gnani.

Questioner: It is better to be surrendered, at least one will not have any externally induced problems *upadhi*.

Dadashri: Yes no *upadhi*. Everyone is surrendered and are free from *upadhi*.. But if someone has a root which is crooked, it will not refrain from playing its part. He will start a different group. He will strat a dance of a different tune.

Life surrender to gnan

There are many who tell me, 'Do you not hold some 'keys' back with you?' Why would I hang on to some keys? I would do that only if I want to remain as a guru and show my superiority. But I neither want to be anyone's guru nor do I want to be superior. To me, you are the guru now. Those who want to be gurus will not bestow their full gnan-knowledge upon others. They do that so that their disciples will not run away and their 'business' can remain in operation.

And here, everyone has freedom. I tell those who live here that they are free to leave whenever they like. I will not stop them even if they were to put me in a difficulty. So then where is the problem? Why would I want to take on their responsibility? The gurus who have intense greed *lalacha* for reverence will resort to doing such things.

Even the Lord would not question the one who has no intense greed *lalacha*s. Because if the Lord were to question him 'where have you been?' then the Lord would be in trouble. How can he question the one who has no intense greed *lalacha* at all? It is a mistake on His part. No one has the right to question the one who is free from all intense greed *lalacha*, not even God! Once a person lets go of intense greed *lalacha*, he has attained everything.

Your intention should be for the absolute state

Have you seen excessive intense greed *lalacha*?

Questioner: You know what Dada? I myself was very covetous and greedy.

Dadashri: Is that so? In what matters?

Questioner: Oh! In everything; I was excessively greedy about satsang too!

Dadashri: Greed for me is not considered greed but it is considered greed if it is for all other things. Greed for satsang is not called greed. Selfishness is not considered selfishness if it is for me—Dada—the Gnani Purush; it is considered the ultimate aim *parmarth*.

Questioner: Now we are greedy for Dada.

Dadashri: No, with me it is not considered greed. With me it is not considered selfishness. With me if you become selfish it is for the ultimate good *parmarth*. With the world even if you try to do the ultimate good it becomes a selfish interest. There even if try to do the ultimate good, it will become your selfish interest. People wonder and say, 'How can we be selfish for you Dada?' Hey, go ahead and be selfish about me. It will be your ultimate good *parmarth*.

Questioner: I came here because I was attracted but that is the same thing as coming with the greed for attaining Gnan, is it not?

Dadashri: That is the best of greed. That is the highest kind of greed worth keeping. If one does not have greed towards this, I would tell him, 'You are not very shrewd, you have a deficiency in this area.' There is nothing in this worldly life that merits having a greed for. Greed for this—the Gnani—the Gnan—is greed—*lalacha* worth having. It is great that you have greed for this.

Questioner: But is this not greed for Gnan?

Dadashri: It is the intention behind the greed that is taken into consideration, because greed does great work if the intention is good.

Questioner: Is it considered greed for a good cause?

Dadashri: It is not greed for a good *shubha* cause but it is for the absolute *shuddha* cause. Even giving to charity or doing something similar is considered an auspicious cause. Then will come the inauspicious *ashubha* intent. But wherever there is pure *shuddha* intention, where the ultimate is to be gained, that is the pure intention.

It is not found in scriptures, it has not even been heard of…

Questioner: Now who besides a Gnani would clarify things in this way? Because to become liberated from this world is so difficult.

Dadashri: There is no such awareness, is there? It will be very good even if a person were to recognize that he is in bondage. However, because he is in bondage, he feels, 'Everyone else is doing it' and so he finds an excuse to do the same. You fool! Everyone will jump in a well, but does that mean you have to do the same?

A person becomes 'fragrant' if his intense greed *lalacha* goes away!

Questioner: I have never heard the word *lalacha* with reference to spirituality.

Dadashri: No one would make such a disctinction, would they? Who would do that? 'We' explain to you things in details. Those who have read

the scriptures will tell you that they speak about these four *kashayas*: anger-pride-deceit-greed! So someone may claim, 'Sir, but that is in the scriptures too. Tell us something new.' Therefore, this has been going on from time immemorial. When the scriptures were created it was written, 'It is an illusion when one sees a snake in a charred rope. Similarly this world appears as an illusion.' Until today there has been no one to change or alter these words. Everything has been going on based on these words. This is a simile. They do not know any other simile. The greatest of men have given the same simile and another similie is, 'One sees silver in a shell'. These two similes have been used from the time when scriptures were written. So why not say something new? Go ahead and speak two new words! The words should be new or they should be with a design, with an effective dimension, and they sould be practical. They should bring about a meaningful change in a human being. Otherwise, of what good is anything that has been carrying on for a long time? If I read that simile, I too would have found it!

That is why Krupadudev has said that it is not to be found in the scriptures, it has not been heard before and yet the one whose speech gives you the experience, is considered a Gnani. Otherwise, he cannot be called a Gnani.

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[5]

Maan : Garva: Garavta

Maan without mamata: pride without 'myness'

So you can ask the Gnani Purush anything. This Akram Vignan is such that you can ask anything. You ask anything about anything from the forty-five Agamas (Scriptures of Jain religion) or anything about the Vedantas (the end of the Vedas, ancient scriptures of the Hindu teachings). This Akram Vignan is considered one of the greatest wonder and is the eleventh wonder (spiritual) that occurred naturally. Here, all your work is attained within an hour.

Questioner: When you had so many good karmas from your past life, why did Gnan manifest in you at such an old age? Why not earlier?

Dadashri: It is like this, the *gnan-avarniya* karma i.e. knowledge obscuring karma can only break once the *mohaniya karma* - karma that is delusive and cause attachment, comes to an end. When is the knowledge-obscuring veil destroyed? It is when the *mohaniya karma* comes to an end. What attachment, illusion *moha* was remaining for 'us'? 'We' did not have *moha* for anything, not for money or sex or anything. The only *moha* was that of *maan* pride, the need to be recognized and respected.

Questioner: Yes, can you explain that to us please? Please explain in detail, your inner state prior to Gnan manifesting within you in 1958.

Dadashri: Yes, before the manifested of Gnan amidst the *kashayas* , *krodh-maan-maaya-lobh* anger-pride-attachment-greed and attachment-abhorrence, the force of *maan* only was dominant. The rest of the kashays were alive under the reign and domain of *maan* pride. Not any extra pride *abhimaan* . *Abhimaan* is pride with myness *mamata*. This was pride without *mamata* myness.

Questioner: What is pride without myness *mamata* like?

Dadashri: 'I only' 'I am something' 'I am something!' that is what it is.

Questioner: That is called *mamata* myness.

Dadashri: No *mamata* is something different. 'This is mine' is extra pride *abhimaan*. 'This is mine. What do you think of it? It is mine,' this is extra pride *abhimaan*. The extra weight that is given to the 'I' is pride *maan*.. It is natural to have pride; there is nothing wrong with that. Extra pride indicates attachment. Extra pride *abhimaan* is the display of myness *mamata*. Extra pride will be there only if there is myness. Myness *mamata* was hardly existent in me. Only this pride, 'I am something' was there and this was all wrong. One does not gain or attain anything from it. One simply has the belief 'I am something' only.

I am talking about the life before attaining Gnan. The other *kashays* of anger-deceit -greed were subservient to this pride. There was not a trace of *mamata* myness from the very beginning.

The pride was a belief in the mind only

So he—Ambalal—used to think a lot of himself, 'there is no one like me in the entire world.' Behold! What he had believed he was! He had nothing to speak of; no wealth, only ten vigha—four acres—of land and a home. Besides these, he had nothing but he went around in arrogance thinking he was the king of the Charotar—northern Gujarat—villages. This is because people of the surrounding six villages had raised me on a high pedestal as a bachelor-with-dowry. Pay the dowry and the bachelor would agree to marry! A bachelor from these six villages could demand any amount in dowry and then would agree to marry. These kinds of comments had fed much arrogance in this mind. And something in addition, was brought forth from the past life, which supported such arrogance in the mind.

My elder brother was a very proud man. I used to call my elder brother a maani—laden with heavy self importance and pride—and he accused me of the same. So one day do you know what he told me? 'I have never seen a maani like you.' I asked him, 'Where do you see the maan—self importance—in me?' and he replied, 'in everything you do.'

So then I investigated within and I could see that my maan surfaced everywhere and that was the very thing that had gnawed away at me. Let me tell you what I did to gain respect. Everyone used to address me as, 'Ambalalbhai', no one would call me 'Ambalal'. And so I became accustomed to being addressed as 'Ambalalbhai'. Now because I had a lot of pride, I would protect it. If someone was in a hurry and failed to say my full name, was that such a terrible thing to do? How can a person say such a long name in a hurry?

Questioner: But would you not expect that?

Dadashri: Then I weighed the incident in my mind. 'He called me Ambalal? Who does he think he is? Could he not say Ambalalbhai?' Now he (Ambalal) had some land in the village and nothing else but what did he think himself to be? 'I am an Amin from six-village of Vakad—rightful demanders of dowry from the bride's parents.' Don't we also have Desais of Vakad? Even they think a fat lot of themselves, too.

Now if someone failed to address me as 'Ambalalbhai', I would not be able to sleep. I would be restless the whole night. What was I going to get out of .that? Was it going to sweeten my mouth? How selfish can a man be? Such selfishness has no taste, yet one assumes it and takes it on due to societal influence—*loka sangnya*. People elevated him—Ambalal, put him on a pedestal and believed he was praiseworthy too. Hey! What are you going to do with what people believe?

Just because the cows and buffalos look at you and wag their ears back and forth, does that mean they are looking upon you with respect or that they are admiring you? This is how everything is. We might think they are watching us with respect. It is simply in your head. But really everyone is caught up in his own miseries; everyone is caught up in his own worries. No one has time for you. No one has any time for you.

It was all for maan

I had told everyone, 'Come and get your work done from me, whatever it may be. If you wan advise etc.,whatever else I have! I will also give you money if I have some. You do not have to do my work but I will do yours.' This way you will not have any fear or uncertainties from my end because you do not have to do anything for me. If I was going home after a

late night movie and stopped by your house on my way home, you might say, 'He has never done this before, he must want something and that is why he is here.' On the contrary, thinking this way about me is the same as you looking lustfully at a chaste woman. I do not need anything and others look at me negatively and get worried that I may ask them for something. Therefore, I told everyone, 'These hands are not for taking, they are for giving, you can ask me for anything you need.' And this is how everyone stopped having anykind of fear from me.

Everyday there used to be several cars parked in front of my home in Mamani Poda in Baroda. I used to pay fifteen rupees rent for that house in a well-respected area. How many people lived in bungalows some forty-four years ago? Mamani Pada was considered a very good location. People normally lived in homes paying seven rupees for rent and I was paying fifteen rupees for our home. I was looked upon as a very successful contractor. So those who lived in that area would drive their cars to my home whenever they had any difficulties. They would come to me after doing something illegal and yet I would help them escape through a 'back-door' (find an underhanded solution or a loop-hole for them) solution for them. I would show them the back door and tell them to leave from there. Now they were the ones who committed the crime and I would find a way for them to escape. So I took the responsibility (karmic) of their crime upon myself. Why is that? It was to feed my pride *maan*! Is it not a crime to find a 'back-door' for others? I would use my good judgment to show them the way out and help them escape. So they would treat me with respect, but I was the one left to face the consequences; I took on the liability of facing the consequences. Later I realized that it was sheer unawareness on my part that led me to take on the liability of such consequences and all because of *maan* the pride. That was when I recognized the *maan* pride. What worries it had caused me!! What anxieties I had just for wanting *maan*!

Questioner: How did you destroy that maan once you 'caught' it?

Dadashri: Pride *maan* cannot be destroyed; it can be covered *upsham* so that it does not hurt so much, but it cannot be destroyed. How can it be destroyed when the one who is destroying it will be destroyed? How can one kill one's own self? Do you understand that? So I covered that pride *maan* and dealt with it as much as I could, and let the days pass by.

Frightful heat of anger in reaction to obstruction of pride

I did not have any greed from my very childhood. But I had tremendous pride- maan and therefore, the anger that comes along with it.

Questioner: Does that mean that you would get very angry at the slightest of interference if your maan was hurt, restricted, obstructed?

Dadashri: Even the slightest of agitation in that respect would incite such anger in me that people around me would tremble with fear. That anger was so intense that it would cause the other person to 'burn' also! The anger was that bad, because there was no other greed, only the greed for this respect *maan.* Prior to Gnan, if the anger ever erupted, it would 'kill' the victim on the spot. One Sikh almost died; I had to go and pacify him inorder to turn things around.

So that was the state 'we' were in. At home there was hardly any money, only this superficial pompousness. And because of that, there were endless difficulties and worries.

The Ego before and after Gnan

What would people around me say? 'He is a very happy man!' I had a contract business; money flowed in and out. I had a lot of love towards people and people could see it in my eyes; they said I was God-like. They said I was very happy! People thought I was a happy man but I used to worry incessantly. One day I could not sleep because I could not stop worrying. So I 'wrapped' my worries in a 'package', did a *vidhi* on it with some mantras and placed it between two pillows and went off to sleep and I had a good night sleep. Next morning I put that 'package' in the Vishvamitri River and then my worries started to decrease. But when Gnan manifested, then 'I' 'saw-understood' *joyoon* and 'knew-experienced' *jaanyoon* the entire world as it is.

Questioner: But even before Gnan you had the awareness that it was the ego, did you not?

Dadashri: Yes, I did have that awareness. I also knew that it was ego, but I liked it. But it was when it bothered me so much that I realized that there was no fun in it; it was then that I realized that the ego was not my friend but , rather it was my foe.

Questioner: When did you begin to find that ego to be a foe?

Dadashri: When I could not sleep at night, I realised then what kind of an ego it was. That is why that night I 'wrapped the worries in a package' and dropped it off in the Vishvamitri River the next morning. What else could I do?

Questioner: So what did you place in the package?

Dadashri: All the ego! The heck with it! What good was it for me? What was it for? I had nothing to gain from it. People would make comments about me such as, 'there is no end to his happiness' where as I could not see even a drop of happiness in me. The ego caused me continued worries and problems within.

The slightest jolt to the ego and I would be up all night, unable to sleep. I would not sleep the whole nightlong. Before when I used to attend weddings, if someone greeted me but I did not see them do so, it would create chaos within me. I thought myself to be so great! And yet there was nothing there. It would have been different if I had an estate, but I did not have anything. I just had pomp without wealth. That is what pompous people are like. And the clothes I wore, as if I was a great paternal relative of the Gayakvad of the Royal Family! Now what can be gained from all this? It eventually came 'down to earth.'

Questioner: Did you remain separate from the ego at that time? Was it something like that?

Dadashri: No. This state of worries occurred because there was no separation. That is why I could not sleep. If I were separate at that time, would I not have been able to shut the ego off, right away?

But the ego was the only thing that was being nurtured. Except for the ego, there was absolutely no deceit *kapat* within, no myness *mamata* either. There was no myness for money. I did not know anything and yet I had an enormous ego. All I knew was how to help others.

Ego of a noble man

So, I had tremendous maan. I believed myself to be somebody great because I was born in a Kshatriya family (warrior class family). Patels are Kshatriya, so people give them dowries. So from the time one is born, people around him talk about the 'check' (dowry) that will be coming. I had worthy attributes too. People don't just pay dowries without a reason. They pay for the attributes of the family lineage; they pay for the social status. The lineage alone would not suffice, they also look at the family and it's prestige and honorable upstanding. Would they give dowries otherwise? What is a person from an honorable family like? He is noble. Noble means that he has some good family qualities. He does not cheat people; he is not deceitful. When he is from an honorable family and good caste, then he is worthy of a good dowry.

Now what is the definition of a noble *khandaan* person? It is someone who 'sheds' gives readily whether he is coming or going. Like a piece of log – it sheds wood when you pull the saw and also when you push it. So, a noble man is very humble and gives even when he receives and allows himself to be cheated when he gives to others. He gives more than he should so that the other person does not feel hurt. So he allows himself to lose when giving and also when he receives. Such a man is a noble *khandaan* man.

And there is no problem with the ego of such nobility. Such an ego will preserve nobility, if such a ego is not present, one will lose his nobility and will become morally bankrupt.

My elder brother lived here in Baroda so whenever I visited him, his friends would ask me, 'Bring back a pair of pants', or 'bring me a vest' or 'bring me a shirt'. Friends will do this will they not? And what was my nature? I would buy from the first vendor I stopped in to inquire about the goods. Then I would accept his prices whether they were high or low. I would buy from him so that he would not feel hurt. Therefore, I knew my nature and I also knew the nature of the people who asked me to buy for them. They would go to seven different shops, insult the vendors while bargaining with them and then they would make their purchases. I knew these people would buy things even two annas cheaper than what I would. Therefore, I would automatically deduct two annas and then one extra anna from the price I paid for their goods. If I paid twelve annas, I would tell them I paid nine. This way they could not accuse me of charging them a commission. They would say, 'I paid ten annas for the same thing and you

are taking your commission by charging me twelve annas?' I have never taken any commission. I have not learnt to charge any commission.

I have never taken commission in my life. If someone asked me for a favor; 'Can you make arrangements for them to release my goods, when you go there?' Now he may have goods worth twenty-five thousand rupees. What if I were to charge a commission of three hundred or so rupees? Would he even think that I would charge a commission? Is that why he asked me for help? No. He asked me because he trusts me, so then would I violate his trust in this way? This did not suit me.

Questioner: But this is all common in business and natural, is it not?

Dadashri: What is natural? Can you take money this way? Not to do so is nobility. If one does not try to preserve this ego of nobility, in the absence of Gnan, then he will become totally bankrupt. We are noble people! Noble people cannot do anything wrong. Nobility is to not do anything that is socially unacceptable. A noble person cannot do anything that others will criticize. If a person claims to be noble when he continues to do deeds which are socially unacceptable, then it is false nobility. No one will accept that. There is contradiction in a situation where one claims to be noble when others criticize him; this equation does not work.

If you do any work and then say, 'I did it,' then the nobility *khandaani* goes away. A noble man will be let go both times, while giving or while taking. A ignoble man on the other hand is like the saw will 'cut' both times, while giving and while taking.

Craving for respect

Now the one who has grown up with plenty of respect in all matters has no hunger for respect at an older age. If the hunger for respect—maan—has been satisfied in childhood, then he has no hunger for respect later on. A human life can be destroyed if one has been scarred with contempt in childhood. In childhood, if one got insulted over and over and never given any respect, and thus has been scorned to the point of rejection, then he makes a firm inner resolution—niyanu for maan—earning respect exclusively. Such a person grows to be a big maani—perpetually hungry for respect and recognition. From the very young age he makes a decision that, now I want to get ahead of everybody and be successful. So he makes this

his exclusive goal. He will say, 'I will prove that I am better than everybody and would go farther than all', and he would accomplish this too. Yes, he will sweat for it and will progress further ahead. A person who has been respected as he grew up will not have this extra drive.

Now if one gets lots of respect then his appetite for it would cease. If one gets unlimited respect, than his hunger for respect is fulfilled. Then he begins to dislike respect given to him. Do you think people get tired of showing me their respect and reverence? If you get such abundant respect, your appetite for it will be finished, too.

The taste of respect will release one from greed

Do you like respect?

Questioner: Dada, up until today, I used to be intimidated by the fear of not being respected, or by losing respect. Because of this I did not take part in any activities and I used to be depressed. But now all that has gone away. As I receive this respect and recognition *maan* I began to feel free.

Dadashri: No, that is a 'tuber' of greed *lobh*. That is why when one gets respect and the taste he gets out of it, it will break his tuber of greed *lobh*. As he gets to taste respect, his tuber of greed will begin to dissolve very fast.

Now if a person has a tuber of pride *maan* , it will make him run around for respect and recognition. Wherever he gets respect he will be there. If they tell him, 'We will hang a plaque with your name on the wall', he will say, 'Put me down for fifty thousand rupees'. When a person gets respect he will let go of his greed. Whereas, a greedy *lobhi* man will not let go of his greed even for million times the respect. It is very difficult to find such greedy people in this current time cycle. There is no one as such. Such greedy people were to be found during the third and the fourth portion of the current time cycle. They were very greedy. In the current time cycle there is no fixed proportion of pride - maan and greed-lobh.

The beggary for respect

'I do not want anything', all his work gets done. Even when the thing presents in front, even then I don't want it. And you, you still have needs, do you not? What do you want?

Questioner: I recognize that I want respect *maan*.

Dadashri: There is no problem with wanting respect, but are you preoccupied with attaining it? Are you caught up with 'how can I get respect'?

Questioner: No, not that kind of preoccupation.

Dadashri: Then what if you do not get any respect?

Questioner: Then there is no problem.

Dadashri: Then there is no problem with that. If you have an intense desire *kaamna* for respect, it is considered a beggary *bhiikha*. An intense desire for anything is called a beggary. Intense desire *kaamna* or a beggary *bhiikha* is not a discharge, something to be ignored. Words like intense desire and beggary are very similar. But nothing will affect You if Your appled awarenss as the Self *upayoga* is maintained. Therefore, in this simple pride our spiritual path is not obstructed here. But it can be said that the one who has beggary for respect, has deviated from the path.

Questioner: Is it considered a beggary for respect when we feel good when someone gives us respect?

Questioner: No. It is natural to feel good. Do you like tea with or without sugar? It is natural to like tea with sugar. But if someone insists, 'I only like tea without sugar, so there!' then I would say that is an ego. Why don't you quietly drink the tea with sugar? It is tasty. Is that true or not?

Questioner: What is it called if someone likes respect?

Dadashri: There is nothing wrong in liking respect. One is bound to like it, is one not? Go ahead and let respect be fun. There is nothing wrong there. If someone says, 'I cannot get rid my pride and need for respect', then I will tell him, 'If you cannot get rid it in this life, you can do it in the next life.' But enjoy you're the respect with leisure!

Enjoy the respect people give you but…

Enjoy the respect people give you but you should not have any desire for it. When someone respects you, when it lands in your plate, enjoy it. Enjoy it leisurely. But you should not harbor a desire for it.

Questioner: But when he 'cashes in' the respect, will he not have problems?

Dadashri: What is wrong with cashing in the respect? You can cash it in, it will get used up. The desire, it does not arise again, does it? Enjoy the respect, I am telling you to enjoy it. Are you going to enjoy it 'there'? Are you going to receive any respect in the *Siddha gati* (abode of the Absolute liberated Souls)? So, whatever you receive here, enjoy it here but do not make a habit of it. Do not become habituated.

Questioner: Does respect not make one fall?

Dadashri: Rather it is the extra pride *abhimaan* that makes one fall. So there is nothing wrong with enjoying respect others give you, however one should maintain awaress, 'this should not be so.' Now, 'we' have given you the freedom to accept respect but you should not become attached *raag* to those who give you respect. There is no restriction on accepting respect but you should not have any attachment *raag* for the one who gives you respect.

Deceit in pride: Distortion of pride

Questioner: Does enjoying respect not weaken the awareness *jagruti*, Dada?

Dadashri: It will reduce the awareness *jagruti* definitely. Awareness will not arise where there is deceit in pride *maan.*. When one's deceit is operation in pride, one cannot see one's pride .

Distortion of pride: Intoxication of ego

Questioner: There is no problem in enjoying respect *maan* that comes spontaneously and naturally. But then there is a possibility of it distorting, becoming more complex *vikruti* and then the desire for respect arises. Is this likely to happen?

Dadashri: Something of the sort happens but there should not be any desire *ichchha* at all. Desire is harmful.

Questioner: What are kinds of distortion *vikruti* of pride and how far does it stretch?

Dadashri: There are many many kinds of distortion *vikruti* of pride and that is what makes one fall. There is nothing wrong in enjoying respect. If someone tells you, 'Welcome sir…welcome', then enjoy that respect. You will feel good inside, enjoy it with leisure, but do not become intoxicated *keyf* with it. The intoxication of pride will make it ugly. One appears ugly and unattractive when there is such an intoxicated ego pride *keyf*. Even a handsome face will appear ugly.

Why does pride or the need for importance exist? It exists because one sees others as inferior. Therefore do not see others as inferior and tell yourself that they are superior to you. Then that pride will disappear.

You should be indebted to the one insulting you

Questioner: Now the respects-insults are very bothersome, how can I be free from it?

Dadashri: What bothers you, is it the insult that bothers you or the respect?

Questioner: Actually, it is the insult.

Dadashri: Even respect can be very bothersome! A man will get up immediately if someone gives him too much respect. If a man gets too much respect, he will run away from there. If everyday people keep giving him a lot of respect, he will get tired and run away from there. Man can tolerate an insult, but he will not be able to tolerate respect (excessive). Yes, to tolerate respect is like swallowing lead. When a newly married man bows at his

father's feet for blessings, the father immediately gets up from his seat. If you ask him, 'Why did you get up?' He will tell you that he cannot handle it.

Questioner: And yet he does not like insult, what is that?

Dadashri: It is very wrong not to like an insult. No body likes insults. The energy *shakti* to like an insult has not arisen in anyone. People should hire someone to insult them, but no one does! And when people are truly insulted, they get hurt and feel let down. One should be thankful to the person insulting him but instead he feels hurt and let down. One should not feel hurt and let down after an insult, but should feel oblidged to the person hurling the insult. If one truly insults you, consider him doing a great favor to you *upkari.* You should decide, 'it would be great if he is around all the time.'

Love for insults

When a person insults you, he is simply a *nimit* (instrumental in the process; an apparent doer) in the fruition of your past karma. How can that poor man be the guilty one when you have to enjoy the fruits of your own karma? So try looking at it this way. Understand that it is a fruition of your own karma when someone insults you. What would you do if a piece of rock stone tumbled from a hill and falls on your head?

Questioner: I would get hurt if it were in my fate.

Dadashri: No, not so. When the rock comes tumbling down and hits you, you do not get upset when you look up to see who threw it and find no one up there. You do not do *kashaya* with anyone. But if someone throws a stone at you, you will do kashay- become angry with him. What is the reason behind this? It is because there is a difference in your understanding. In the former case, the hill threw the stone at you and in the latter case, it also a 'hill' that throws the stone. There is no pure consciousness *shuddha chetan* in the person; it is *mishrachetan* a mixture of the non-Self, and the Self, worldly being. He too is a 'rock'; he is a 'hill', the poor fellow! If you 'see- understand' it this way, then it is more than enough.

You cannot love him when he insults you, can you? You cannot love insults as much as respect, can you? Can a person like losses as much as he likes profits?

Education and wisdom

What would you do if someone were to insult you? What 'we' are saying is where you do not have any authority and the power to change anything *satta*, you simply have to say 'I like it.' What do you have to do when you have no energy *shakti* or control? If you say 'I do not like it', it will gnaw away at you from within. It will eat away at you all nightlong, do you understand? Has this ever happened to you?

Questioner: It will bite and bother me the whole night long; it is like I have been whacked and beaten!

Dadashri: Alas! Just look at the way people spend their days! Education is *bhanatar*. Reasoning ability, wisdom is *ganatar*. Educated people will reduce these externally induced difficulties and pains *upadhi*. If they can, they will completely get rid of their difficulties *upadhis*; they will leave nothing pending. But if a person is not able to do anything, he becomes entangled *gooncha*. Educated people who do not have a reasoning energy *ganatar* will get entangled; they have education *bhanatar* but they do not have the wisdom of reasoning *ganatar*. Reasoning is a different thing. I have not learnt education *bhanatar* but I did learn very good reasoning *ganatar*. I failed my matric grade but I have a tremendous reasoning energy and wisdom *ganatar*.

Pratikraman for the attack

Questioner: What should one do when we one not like being insulted?

Dadashri: No problem with that, but you do not attack *hoomlo* the person who insults you, do you?

Questioner: Attacking speech does come out, the attack is done through words.

Dadashri: But that is not your inner intent *bhaav*, is it?

Questioner: Absolutely not! I feel bad after speaking such words. And does it not mean that *asanyam* expression of *kashay*, internal or external

; has happened, when such words come out? There is no benefit in that is there?

Dadashri: The first *saiyam* within is, 'No. This should not be so. Why does this happen?' That is the first *saiyam*. However, this *saiyam* must commence. This verily is the true *saiyam*. Then the last *saiyam* will come gradually.

Questioner: Sometimes when I am insulted in such a manner, the attack of the mind continues, although it may not manifest in speech.

Dadashri: We are not concerned with whatever happens at that time. Even if it ends up in a physical attack, the worldy interaction *vyavahhar* is dependant upon whatever energy *shakti* exists. The one in whom the energy *shakti* has manifested completely, his attack from the even the mind will cease. Still what do 'we' say? If an attack from the mind or speech occurs, or even if a physical attack occurs, if these weakenss of all three kinds has arisen, then one has to do the pratikramn of the three kinds have to be done.

Questioner: Say if someone insults me and my pride is so severely hurt that a state of manipulative tantrum *tragu* arises within me, against myself only, how far will I fall? In other words, I do not listen to what you have said above to deal with the insult.

Dadashri: One is already fallen, has he one not? The fact that obstinacy arises is the fall in itself. Manipulative tantrum *tragu* is the greatest danger. One has fallen completely; he cannot go down any further.

The fear of being insulted is the beggary of pride

What do 'we' say? It is not a problem if you do not like insult, but do not harbor a desire or beggary for respect.

Questioner: But do we not have to get rid of this weakness of the fear of being insulted?

Dadashri: That will go down, as you get insulted. Whatever you have dished out will be returned. The problem lies being a beggar for respect.

Questioner: To be constantly preoccupied *laksha* with the feeling of not wanting to be insulted; what is that?

Dadashri: Such a *laksha* where one is constantly concerned about not being insulted is verily the beggary for respect. Otherwise everything gets settled, it comes and goes. One, the Self has nothing to do with it.

The Self: respect and disrespect?

Therefore, respect and disrespect is all the beggary of the *pugal* physical, the relative self. If someone were to slap 'us', there is no problem.

Questioner: All these talks about respect and insults, who is the one who receives it, who gets the *khyal,* becomes aware of it? The body is not the one, is it not the atma, the self?

Dadashri: The *Atma* the Self does not have respect or disrespect. The Self is not a beggar that it will have respect or disrespect. The Self is the Emperor of the entire universe; is the Lord of the Universe.

Questioner: But 'that' which is received is received by the self , no?

Dadashri: No, it does not hurt the Atma; it does not touch the Soul, the Self at all.

Questioner: The body is the non-Self *anatma*, what effect does respect-disrespect have on the non-Self?

Dadashri: What happens when you touch a block of ice with a torch of fire? Will the falme scorch the ice?

Questioner: It will not scorch it, but it will melt the ice.

Dadashri: On the contrary, its quality of cooling cools that other. Similarly, pain and misery does not touch the Self. It does not affect even the body or the Self.

Questioner: Then what does it affect?

Dadashri: Who is the one that suffers it? It is the ego! It is the ego that suffers. Nothing touches the Self. The Self does not accept anything that is not its own.

How can anyone insult You when he does not know You?

What happens if someone were to insult Chandulal? He will not be able to sleep at night, will he? It will keep bothering him from within. He will feel the whacks all night long. The person who insulted him sleeps peacefully while Chandulal feels the hurt and will not be able to sleep. What kind of weakness is it that does not let you sleep when someone insults you? Why should You not sleep just because someone insults you? And besides, it is not You that was insulted, it is someone else. If they insulted the You, you should not tolerate if, but did not insult 'You'. Then why fret over it? Someone else is being insulted and You take it personally. You should not take it as 'I am being insulted', should You? Yes, nobody should insult You. But no one will insult You either. How can they when they do not even know You? They know Chandulal but not You.

When the person insulting, is regarded as someone who obliges; then your desire for respect *maan* will come end. Who is to be insulted? 'Ambalal Muljibhai' 'Insult him as much as you want. What relation do I have with him? He is 'our' neighbour' If he is hurt and cries, I will pacify him.

But the poor man will not get any sleep because he believes 'I am insulted'. Otherwise, there is such a tremendous energy in each and every Indian. All they need is someone to awaken it for them. Still, look at how helpless people have become? Wherever you see, you see them standing in cues. That is how helpless they have become. Otherwise, what were these people like? If they felt a slightest of shun in being invited somewhere, they would refuse to go. But look at them now! They drag themselves everywhere and stand in lines. If you ask them, 'Why are you waiting in a line?' They will say, 'We have to take a bus.' Why do you have to go by bus everyday? Do you not know how to find an alternative and an independent way of going? They will ask, 'What other way can I find when I have to work?' So the whole life is fractured. Otherwise, in the past they would not go to anyone's home for dinner if they felt the slightest of insult. They paid too much importance to insults.

So ‘our’ intention is to give people such a knowledge that wherever they go, whichever countries they visit, no one can depress them; no one will be able to depress them. Any one who causes depression to others will become depressed himself. This is for sure. No matter how important a man is or even the whole world for that matter, how can anyone shake us?

Nevertheless, if the fear of being insulted goes away in a person, who is not Self-realised, then that person will become shameless *naffat*. People have some shame due to the fear of insult. Would they have any bounds otherwise? And for the one who is Self-realized, when the fear of being insulted goes away, one becomes liberated. Here, in our satsang, you will be liberated if the fear of insult goes away.

Maya: the illusion and her six sons

Is everyone not concerned about respect and disrespect?

Questioner: But Dada, has this not been the case from the very beginning?

Dadashri: This is the same old stock from endless time. Respect and disrespect begins from the time one enters the human life form. There is nothing like this in other life forms; it is only here in the human life form and the celestial life form that there is a lot of it.

Questioner: Does one forget about respect-disrespect when he goes into another life form?

Dadashri: He forgets. He forgets the moment he leaves from here, he does not remember. Do you remember what you ate four days ago?

Questioner: No. What I am asking is a soul *jiva* ‘remembers’ revenge-enmity *very zher*, respect-disrespect *maan upmaan* so why does it forget all this?

Dadashri: No, he does not remember even that. He only ‘remembers’ anger-pride-deceit-greed. These four remain constantly as *sangnya* subtle inner association. Revenge and enmity happen later on. That does not come into one’s memory *yaad*. The moment the insult happens, he starts yelling. What do you call those candies that kids eat?

Questioner: Peppermint.

Dadashri: Now if this young girl and boy were to take some peppermint from here, the greedy one *lobhio* of the two will take more. From that we will know which one of the two is greedy. A greedy person will be recognized. A greedy person is always the first in the line.

Questioner: Man should confront all his difficulties peacefully, but that does not happen. So what should he do?

Dadashri: How can he confront his problems when there is weakness of anger-pride-deceit-greed ? Anger does not stand alone. It always accompanies the enemy called pride *maan*. Anger is there to protect pride *maan*. Therefore, as long as there is a presence of pride *maan* there will be also be a presence of his bodyguard, anger, for sure.

Questioner: So does that mean that one has to learn to tolerate insults?

Dadashri: The energy to tolerate will come when one's pride *maan* goes away; Anger is the soldier of pride. Pride has employed a soldier and told him to teach a lesson to anyone who comes to insult. Greed also has employed a soldier; it is deceit *kapat*. That is what also called *maya* (*kapat here*). That *maya* will go away when greed *lobha* goes away. Anger is the soldier of pride. If someone were to say to you, 'Are you a fool? Don't you have any sense?' you should tell him, 'Sir, this is not something new, I have always been like this.'

People try to fight their anger do they not? Some try to fight their pride. But what does *maya* – illusion say? It says, 'I have six sons: anger-pride-deceit-greed, *raag* attachment and *dwesh* abhorrence; and I am the seventh. No one except a Gnani Purush has been able to wipe out my family till today. No matter how much you destroy my anger and greed, but as long as my son, pride *maan* is alive, everyone will become alive again.'

The Gnani Purush kills *maya's* illusion's son named pride *maan*; He does not actually kill him, he does not even evict him from his seat. He simply changes the seat for him. If the Gnani were to kill pride, then he will

be guilty of doing *himsa* violence. The word 'kill' implies *himsa*. There cannot be any *himsa*. He will not beat the ego.

The growing pride gives rise to greed

Questioner: Within sexuality *kaam*-anger *krodha* –illusion *moha* – greed *lobha* and pride *mada, maan*, which one the worst?

Dadashri: Pride *mada.*

Questioner: Why is pride the worst? Is greed not the worst?

Dadashri: Should you not look at what supports all these? It is based on pride *mada, maan*. Nothing would stick around if this support was not there.

Questioner: Then what is *mada* pride?

Dadashri: What do they call a baby elephant?

Questioner: Madaniyu.

Dadashri: That is it.

Questioner: But all these things can be brought under control, but not greed *lobha* , correct?

Dadashri: But if the one doing greed is brought under control, then everything will come under control, no? Have I ever told anyone to get rid of his greed? Catch the one who 'does' the greed, throw him off his throne, and everything collapses! As soon as the king is killed, his army scatters away. When there is talk amongst the soliders about the king dying, none of them will stay to fight. Therefore, the king has to be captured, that is all. Therefore, if there is *mada* pride then there will be greed *lobha,* otherwise there will be not be any greed no? If the *mada* pride leaves then the greed will not remain. These poor people do not have any greed do they? There is no pride *mada* so where is the greed?

Pride, verily is himsak-bhaav, violence

Anger *krodha* –pride *maan*- deceit *maya*-greed *lobha* is all verily *himsak-bhaav* – violent intent; it is considered violence *himsa* indeed. Deceit – *kapat* is considered a major *himsa*. *Maya* here means deceit *kapat.* (*Maya* is also used for illusion, it is that which veils the Self). Anger is overt *himsa*, open violence.

Questioner: You said that there is *himsak bhaav* violent intent in *kashaya* anger-pride-deceit-greed, so please explain what kind of *himsa*k bhaav is inherent in pride *maan*?

Dadashri: Pride itself is *himsak bhaav* violent intent. The one with pride does *himsa* towards others, however, if that other person has any self-interest or feels he may benefit or gain personally, then he will put up with the person with the pride. But how do people generally feel about a proud man? Anger is always associated with pride; there is always contempt in it. Pride means contempt *tiraskaar*! 'I am something!'leads to contempt *tiraskaar*for others. Pride is verily the contempt. A person with pride with 'myness' *abhimani* will be even more contemptuous .

A man with pride *maani* is different. A person with pride with 'myness' *abhimaan* is different. The *toondmijaji* is different. The *ghemraji* is different.

There are countless phases of pride

There are many phases of pride and there are words for each phase of *maan.*

Questioner: *Tundmijaji*, *ghamanda*, are these some of the phases?

Dadashri: Yes. Those are all different words. People have their own understanding and meaning of different words. For example, people have their own understanding of the words *garva* doership and *garavta* to wallow in worldly indulgence. Some people even refer to *abhiman* pride with 'myness', as garva. What is the definition of *ahamkar* ego, what is *abhiman*, what is *maan* pride, what is *garva* and what is *tumakhi*?

Questioner : What is the meaning of *khumari* extra pride with 'myness'?

Dadashri: Khumari is a kind of *abhiman* - pride. Then there is the word *ghamandi*! A ghamandi is someone who has no substance but will make claims such as 'I can defeat even the lawyer's father!' You should realize that he is a *ghamandi* – a fake show-off. There are all kinds of people with all kinds of baggage. Then a *machharayelo* – whose bit is a like a mostiquito and will sting. Some will say 'that man has a *ghemraji*'. These are all different phases of pride and that is why they have been given different names.

Questioner: But all these different phases of pride such as *abhimaan*, *ghamand* etc., do they not manifest after a certain age? A young child does not have any of these *kashayas*.

Dadashri: A child does not have them at all. But as the intellect increases, these *kashayas* and its consequent troubles will start to increase too.

So the phases of these words are very large. It is very difficult to understand the phases. You can only know them from a Gnani Purush.

Questioner: Please explain them individually?

Dadashri: If you call out to a laborer passing by, 'Hey you! what is your name?' he will reply, 'Lalvo'. Now he did not call himself 'Lallubhai', so you should realize that he has his ego *ahamkar* only.

If he says, 'Lallubhai', you should realize that the *maani* also giving company.

If he answers, 'I am Lallubhai, the lawyer, did you not recognize me?' you can say he also has *abhimaan* – pride with 'myness'.

So these are all its traits.

When the *ahamkar* ego associates with *mamata* – 'myness' then *abhimaan* arises. This 'myness' can be of any kind. When the ego is by itself, without *mamata*, it is called ego *ahamkar*.

Questioner: Then there is the word *toondmijaji*? What is the definition of that?

Dadashri: *Toondmijaji*!This is a person who does not have any understanding, and money and yet he has endless arrogance *mijaj*. He cannot even get married (no body will marry him!) 'Why are you being so arrogant when you can't even get married?' That is called *toondmijaji*.

Then we have a *tumakhi*. Some seventy-five years ago the collectors, police, D.S.P. (District Suprintendent of Police) all had *tumakhi* - as if they were God. They used to beat up big businessmen. What *tumakhi*! I witnessed that not too long ago. Because of my business as a contractor, I had to meet with these officers and so I have seen these traits in them. In a train, a person could not sit in front of a collector in the first class. They were honest and disciplined but they had infinite *tumakhi*. What *tumakhi*! They petrified people. An executive engineer, who used to come to our business, would create a very intense situation. He would do as he pleased because he had authority.

I have seen such *tumakhi*, but now it makes me laugh when I look at these collectors. In the past they displayed such authority with arrogance, as if they were God visiting. But today these very people walk around with slippers and if you accidentally step on their toes, they say 'please! please!' wherease before if someone were to do this to them, they would hit that person with a hunter-leather cane, but today they are reduced to being subservient. They have straightened up after receiving a lot of beating. Their arrogance- *tumakhi* has gone down. Before a person could not utter even a word to these collectors on the train but look how they have mellowed from all the beatings. Now they will tell you, 'Yes, it is fine. It will do.' They even succumb to their wives, 'Yes, yes it will do.' Before they would never say, 'It will do' and now?

They have calmed down considerably. Today people can criticize prominent people without consequences. See how they have mellowed and straightened. They are going to straighten up more with further beating.

Questioner: Next, what are the qualities of a *ghemraji*?

Dadashri: What does *ghemraji* mean?

Questioner: Does it mean *ghamand*?

Dadashri: No, *ghamand* is different and *ghemeraji* is different. People are very shrewd. Up to a certain point there is *ghamand* and if it goes beyond this point then we call it *ghemeraji*. It becomes distinctive the moment there is a change in the intensity. People are very smart.

Ghemeraji is someone who boasts and brags. He will say, 'I can go all over the world,'when he can't even travel three miles. People needlessly walk around boasting and bragging like this . It is all in their mind. But there are people who will bring them down to earth. People will openly comment 'he is a *ghamand*i or *ghemraji*.' 'He has *abhimaan*'. People will comment this way.

What is a *ghemraji*? It is someone who snubs people wherever he goes, 'move away from here!' We can tell him, 'arey! Let me sit for a while!' but he will not let you sit, he will ask you to move. Such people do not value anyone. To them everyone appears to be like animals. People are like animals to them. Now tell me, such are the *ghemrajis*. Where do you think this word came from? Is it a Persian word?

Questioner: This is vintage native Charotari (district in the state of Gujarat) language.

Dadashri: Yes, Charotari language *bhasha* (Gujarati dialect)! People will make the comment, 'so and so is very *ghemraji*. He has nothing and yet he is a *ghemraji*.' Is this not in our Gujarati language? Now where did this word come from? What is its root cause? I am looking but I cannot find it. I can find the root cause of *abhimaan* and all that.

Questioner: So the words are not as simple as they seem. There is a lot of deep hidden meaning in them.

Dadashri: Yes. These words are full of meanings. One should not define them superficially. There is an ultimate absolute meaning *paramarth* within but this can only be realized when many layers are discarded.

Questioner: You said, 'There was (Dada had) a lot of ego'. So did you experience all these phases through that ego?

Dadashri: Yes. I experienced them from all the sides. I also saw their 'perspective view' (three dimensional) too. I could 'see' what the 'perspective' ego looks like.

Questioner: What does it look like?

Dadashri: I recognize it. I recognize its front elevation, back elevation, a perspective view . I would know from all these views. I can see what 'Dada' looks like in back elevation, in front elevation and from the perspective view. I can see and know what the nose looks like.

Questioner: The nose is part of the body but what do the phases of ego look like?

Dadashri: I can see the ego in the same way too. Once you see that perspective of the body, then you will see that of the ego too. The ego will melt but these are 'body parts' and they are dependent upon the body.

Questioner: What do you mean by 'body parts'?

Dadashri: If a person has a small nose, his ego is small too and if his nose is big, his ego is big. Therefore, however it is with the body, it is the same with the ego.

'Hum' ('I-ness' with ego) is an obstacle on the path to moksha

Questioner: What is the difference between *ahamkar* and ego?

Dadashri: They are the same thing.

Questioner: This thing called *'hum'*, is that also an ego *ahamkar*?

Dadashri: '*hum*' is different and ego is different.

Generally it is considered that wife and children are major obstacles in attaining liberation. Are these the only things that hinder *moksha*? There are many other things that hinder one's liberation. How does the poor wife and children hinder him? They sleep in their own beds so how are they a hindrance to you? Do they get into your stomach and go to sleep? If they do

then you can consider them a hindrance, but is that what they do? Each sleeps in his or her own bed, so where is the problem for you?

But this '*hum'* ego gets into your stomach and hinders by saying, '*hum, hu*m, *hum*?' This 'I am something, I am something,' does not go away, it will go wherever one goes. Have you ever seen this '*hum*'? It is not visible. But from its trait you will know, 'here comes the '*hum*''; you can see it in the eyes.

One is free from everything except the '*hum*', and this '*hum*' is very wrong. Instead it would be better to have two wives; at least the 'I am soething *hum*' would have gone away. Would that not happen when you get insulted and cursed at by the wives? But who will curse this useless bull-like man when he lives by himself? When he does not have a wife and never comes under anyone's control, the '*hum*' will increase. In addition he has countless inner spiritual blocks *atkan.*

Ego is not something that has been raised up; it is something that is natural to one's being. It is there. One is caught in the forces of circumstances. Ego is nothing but a wrong belief and so one can become free from it. Whereas this '*hum*-I am something' is a different thing. I have seen all those '*hums*'. When one keeps saying, '*hum*' '*hum*'. I know what is going to become of him. I will immediately know what seat he has reserved for himself (lower life forms). Would I not know that?

Questioner: So is this '*hum*-I am someone great,'is a strong ego?

Dadashri: No, '*hum*' does not touch the ego. The ego may subside but the '*hum*' will not.

'*Hum*' will do whatever it chooses. These policemen do not have this kind of '*hum*'. The ego will subside if you reason with it or coax it, but this '*hum*' is a completely different thing. The '*hum*' of worldy people, will leave after it takes a beating.

Questioner: Is this '*hum*' connected with *adhiyaas* – constant belief of I am the body?

Dadashri: Adhiyas? No. This is all considered adhiyas but '*hum*' surpasses even adhyias. Belief of 'I am the body,' is a different thing. But

you cannot deal with the belief of '*hum*'. The poor body is naive and so are anger-pride-deceit-greed. But there is nothing like '*hum*' in this world. It is most weird because it arises in one who has zero spirituality.

I would recognize a person with '*hum'*. He has a certain sound just as a counterfeit coin has a certain sound. Have you ever seen a counterfeit coin?

Questioner: Certain people with '*hum* 'I am something great ' walking around, are recognizable, no?

Dadashri: No. 'I am something' is a different thing. Those people around you with 'I am something' are people living a worldly life. Their '*hum*' will go away sooner or later. As soon as they experience any suffering, their '*hum*' goes away. But who will get rid of '*hum*' in these false ascetics? That *hum* then 'takes' them into '*sohum*' – I am that. (!)

Questioner: Does a person have some quality in order for this '*hum*' to arise? Do he have any substance?

Dadashri: What substance? They have nothing. *Hum* arises because otherwise how is to live? What is the basis of his existence? He exists on this '*hum.'* Before his living was based on material things and now he lives on '*hum*'. Even though he is alone, he gets food to eat and water to drink because of his merit karma *punyai*. He gets to eat and drink and his '*hum*' will continue to increase. He claims, ' What for me?I get everything. There is nothing that I cannot get.' Yes! We agree that you get everything you want, but how can you know where from you are getting it? Then when your '*hum*' gets bigger and stronger, who will remove it for you?

Questioner: So how can one get rid of the '*hum*'?

Dadashri: Is '*hum*' ever likely to go away? How can '*hum*' go away? How can that which has arisen on its own go away? The ego will go but not the '*hum'*.. The definition of ego *ahamkar* is to claim to be at a place where one is not. Such ego can go away. One does not do anything and yet he says, 'I am doing,' is *ahamkar*.. Whereas the baby of '*hum*' has been created by him, how can it leave? '*Hum, hum,'*continues.

Questioner: Does that *'hum'* ever go away; is there any solution for it?

Dadashri: There is no solution for it. He will go to a lower life form and take continuous beating there.. That is where the '*hum*' will be crushed.

When does '*hum*' sprout? It starts when he becomes bankrupt everywhere. What then does he live on? Then comes this '*hum*' of 'my Grandfather was so and so…' Then starts the '*hum'* begins.

Hum—'I am something great' is born when there is nothing there. Whereas the condition that gave rise to ego is still there. Now, when does the ego go down? It goes down when a thug mugs him and takes his clothes away, that is when his ego will go away.

Questioner: Is this discussion for those who are not Self-realized?

Dadashri: It is for the one who is not Self-realized. In Gnan, there is no ego. The ego does not leave in the one who has ego, the one who is not Self-realised. Such a person will encounter those who will increase his ego. The ego decreasing events are the robbers who rob him and beat him up or when he incurs a loss of a million and half rupees when his income is only a million rupees.

Questioner: But then the ego will go in another corner, will it not?

Dadashri: No, it will go down; it will not increase. Ego and *mamata*—'myness'are naturally attained things; they are not created. This *hum*—'I am something great' is a created thing.

Ego, pride and pride with 'myness'

Questioner: What is the difference between ego *ahamkar*, pride *maan* and pride with 'myness'*abhimaan* ?

Dadashri: The extended form of ego *ahamkar* is called pride *maan* and if it is associated with 'myness' *mamata*, then it is called *abhimaan*. When there is even the slightest of *mamata*, one will say things like, 'this is my car'. Why does he show people his car? It is because of his *abhimaan*. If

he has good-looking children, he will say, 'Wait I will show you my four children.' that is *mamata* and *abhimaan*. So where there is *abhimaan* he will keep showing you these kinds of things. And pride *maan* is an extended form of the ego.

Questioner: Is *abhimaan* born out of *maan*?

Dadashri: No. When is *abhimaan* born? It is born when 'myness' *mamata* is present.

Ego *ahamkar* is a different state and *abhimaan* is a different state. People have no awareness of this whatsoever and yet they go around using inappropriate words; they say whatever comes to their mind. They will say, 'He is an *abhimaani* man, he is *ahamkari* man.' Every human being is *ahamkari* ' I am Chandulal, I am the doer.' There is not a single person who is not. Only a Gnani and his followers are not *ahamkari* ; everyone else is.

What is ego? It is to claim to be something one are not. One does not know who one really is and claims to be what one is not. That is ego. So to whom does this statement apply? It applies to everyone; everyone is considered *ahamkari*. Ego implies independence. It does not depend on any other thing. What is his belief? He believes to be what he is not. The 'I',is not Chandulal but one believes 'I am Chandulal', and that is ego *ahamkar*! Therefore, if one is 'Shuddhatma', then there is no ego. There is ego in 'I am Chandulal'. Then, 'I am this lady's husband', is another ego. Then, 'I am this child's father', is a third ego. So how many different forms of ego are there? Then even if he does not have 'myness' of owning a home *abhimaan* people will still say that this is his ego.

It is not a fault or an error to have an ego. Ego is just to claim to be what one is not. That is the only error of the ego, nothing more.

Now what is *maan* pride? It is when one wears nice clothes but rolls up his sleeves so that people can see a three-thousand-rupee watch on his wrist. Then when some one asks, 'How are you sheth?' you can clearly see his pride. *Maan* is "ego with rich materials" He will wear expensive clothes, jewellery etc. That is *maan*.

Questioner: What is the difference between an *ahamkari* and a *maani* person?

Dadashri: An *ahamkari* person does not have any fear of being insulted whereas a person with pride *maan* does. If one has pride *maan* then one will be affected by insults *upmaan*, but what if he has no pride *maan*?

Questioner: But when his ego is broken, will he not feel insulted?

Dadashri: No that is simply called breaking the ego. But only if there is *maan,* there will be *upmaan.*

What is pride with 'myness' *abhimaan*? If a person has possessions, he will tell others about them; that is what we call *abhimaan*. Everyone does this; people cannot refrain from telling others about their possessions. But when is it considered *abhimaan*? The ego is there for sure but suppose you are going to a shop and you are in hurry, someone you know stops you, you may ask him, 'What is it? I am in a hurry' he will say, "These are my homes, these two buildings and those two buildings are mine.' That is called *abhimaan*. 'Why are you telling me now, I have to go. Why are you bothering me?' But he is showing his pride with 'myness'. He will tell you how good something is even when you do not ask. What is the reason behind it? He has that extra pride. It is different matter if you had asked him, but if he tells you without being asked, it is *abhimaan*. When he is itching to tell you, it is *abhimaan*.

Questioner: Is it because of *abhimaan* one says, 'Mine is highere than his'?

Dadashri: Yes, it is because of *abhimaan*. *Abhimaan* means he gives examples of 'this is better, this is mine'. This is my property, that is my property, this is my car etc.' so based on this he is trying to say that his is better than the other. He does not say it directly. *Abhimaan* is when one has more than what is necessary and makes a show of it. He believes, 'How happy I am.' Thus he tries to make others feel inferior. This is *abhimaan*.

So an *abhimaan*i will show off all his possessions, he will even show you the expensive eyeglasses he bought. He will say, 'Did you see my glasses?' What am I going to do with your glasses that you keep showing them to me? But he does it to feed his *abhimaan*. He will also show off his clothes or the shoes he bought. That is *abhimaan*.

He will go so far as to show off his son-in-law if he is educated and good-looking. He will tell you, 'Come and see my son-in-law.' What is so special about your son-in-law? Everyone has one, what is there to see? But he will say, 'No, you have to see my son-in-law.' Then when you tell him, 'You have found yourself a good son-in-law. What a good looking man!' he is satisfied. Then he will also take you out to dinner. He will say, 'You have to dine with us today. You cannot leave without having something to eat.'

Abhimaan means to exhibit pride *maan* wherever one can. Even if his brother's house is small, he will show it to you, 'This is my brother's house, this is my uncle's house and that is my house.' He tries to show anything as big, that is *abhimaan*. His pride with 'myness' - *abhimaan* is at work there. *Abhimaan* is to show others something of yours inorder to impress them. Why does he show off? For pride *maan*! When he goes beyond *maan*, he will not be satisfied even with *abhimaan*. Nature will sort him out by punishing him and then he will get back on track. Just because you have four cars, you should have any *maan or abhimaan* about it, If one exhibits it, it is beginning of the departure of those things. As one gets these items of worldly comforts, one should become humble.

When a man claims 'I have four sons, this son is a Chartered Accountant, etc.,' it is all *abhimaan*. 'I am fair skinned, I am trim', all that is *abhimaan* too. 'I am fairer than other people; they have dark complexion', all that is *abhimaan*. Do people not have pride *mada* because of his or her looks?

Questioner: Yes they do.

Dadashri: If someone has a beautiful wife, he has *maan, mada* pride of, 'There is no one like my wife.' Does that happen or not?

Questioner: Yes it does.

Dadashri: Now, this beauty is not going to remain the same. It does not take long for this beauty to become ugly. What will happen to the beauty if small pox blisters filled the face? Would the beauty remain with the pockmarks even if it used to be very beautiful? Is any of this under our control? So one should not have an ego about beauty. 'There is no one better looking than me,' is *abhimaan*—pride with 'myness'. So when someone says, 'I am fair' it is not considered ego. It is *abhimaan*. People

have no understanding of what ego is at all. A person with *abhimaan* are easily recognized.

Questioner: This *abhimaan* is clearly visible when they take a group picture.

Dadashri: Yes. The photographer can also see that a person is affected with the *abhimaan*. But photographers will take my pictures the moment they see me because they do not see any ego in me. A person with the *abhimaan* will stiffen up this way or that way, whereas I remain natural.

Questioner: Is *abhimaan* not like the ego *ahamkar*?

Dadashri: No, ego is better. It can be removed. However, *abhimaan* causes tremendous misery. What is the job of nature? Nature's job is to reduce *abhimaan*. As soon as *abhimaan* increases in a person, he will be brought down with a beating. There is no problem with ego *ahamkar*.

What is the difference between *abhimaan* and ego? 'I am Chandulal', is ego *ahamkar*. To claim to be where one is not, is ego and to show off, 'this is my bungalow, this is my car etc.' is *abhimaan*. If that is the case, why don't you show people your white hair? 'Look I have white hair!' but instead, nowadays people dye their hair black. Ego has arisen out of ignorance and *abhimaan* has arisen with understanding. When a person takes *garva* (pride here), 'Look at this, look at my estate,' we should recognize that *abhimaan* is rising.

If someone here were to sing a song and it pleases everyone and so he sings two or three more songs, that is *abhimaan*.

Do you understand now what *abhimaan* is? It is to believe the weight of the non-Self *pudgal* to be 'your own' weight. You have gold, jewelery, expensive watches, house, car etc., these are all non-Self weights and to believe those weights to be your own weight is *abhimaan*. A person may believe the weight of his bungalow to be his weight. People consider it an ego when some one brags about his home, they will call him *ahamkari*, but it is not ego. It is *abhimaan*. The material possessions are there, but to claim them as his and to enjoy the taste that results from displaying them, is *abhimaan*. The taste of *abhimaan* can be very sweet. Pleasure arises within,

the moment he says, 'These are my homes.' Then it becomes a habit for him, like going to the Havmor ice cream parlor.

Questioner: You had said once that the whole world is trapped in 'Havmor' (brand name for ice-cream).

Dadashri: In 'Havmor'! I don't need 'Havmor', that is why I am not trapped in this, no? If the ice-cream arrives I will eat it. That—the pursuit of pleasure, is the aim of worldly people, and for me such aim is meaningless. My goal is different.

People get habituated to 'Havmor—pursuit of pleasure' later on. The reason for this is *ajagruti* unawareness. One gets habituated because of not having awareness of that which is beneficial and that which is not. When can one become habituated? When one is not aware of what is right and what is wrong. If someone feeds me ice-cream everyday, I would not even remember it the next day. And even if someone feeds me ice cream everyday for months and months and then stops suddenly, I would not miss it for a second. I would appreciate it and say, 'the ice-cream is very good' I would say this, but superfluously! If it were to give you the sweet taste after it has been consumed then you can say that it is good. Having eaten it, if you want to resume tasting its sweetness will it come to you? Then what is the use of that kind of taste? That is why some people get caught up in going after prolonging the taste of the pleasure by, 'now I don't have anything else to eat so let me try to prolong its taste as much as possible by keeping it in the mouth.' What will I do with this last scoop? Yes, after it has gone in the stomach it will not taste like this.

Do you now understand what *abhimaan* is and what ego *ahamkar* is?

Questioner: And when one attains *saiyam*, will one's *abhimaan* not increase too?

Dadashri: There is no *abhimaan* where there is *saiyam* absence of *kashaya*. *Abhimaan* is blind and where there is *saiyam*, you will not find *abhimaan* . Not only *abhimaan* but you will not find ego *ahamakar* there either.

The zero state of the Gnani Purush

'We' are allowed to have *abhimaan* about attaining the status of the Lord of the whole universe and yet 'we' have less *abhimaan* than even a young child. 'We' do not have an ego *ahamkaar* at all. 'We' would not be able to attain all this if 'we' had ego. The one who has no ownership of the body, the one who has no ownership of the mind, no ownership of the speech, becomes the owner of the entire universe.

Questioner: But some people say that one can often see *abhimaan* in a Gnani Purush. How can that be?

Dadashri: Where there is *abhimaan*, there is no Gnan, and where there is Gnan, there cannot be any *abhimaan*.

Questioner: Does that mean that Gnan and *abhimaan* cannot co-exist?

Dadashri: Gnan and *abhimaan* can never co-exist. There is either Gnan or *abhimaan*. If you see *abhimaan* when you slap a 'Gnani', then that is ignorance *agnan* and you will clearly see that this cannot be a Gnani.

Yes, until 'we' attained Gnan, *dehabhimaan* 'I am this body' existed. It increased as I grew older. When I was born it was about 25% but as I grew up, it increased 150%! It used to gnaw at me even when it was about 25% so do you think it did not bite me more as it increased? When it bites or gnaws as you, it is *abhimaan* and when there is internal suffering, it is the *ahamkaar* ego. *Abhimaan* is a constant gnawing.

Instead of mere ego, I had pride with 'myness' *abhimaan*. I was also a *tundmijaji*—this is a person who does not have any understanding, no money and yet he has endless arrogance and some even used to say that I had lot of *ghemraji*—such people do not value anyone. I did not have Gnan at that time and I had collected baggage of such high quality from my past life that I felt that I was somebody. I knew that and consequently had *ghemraji* about it.

I have awareness of what the ego *ahamkar* should be, what *abhimaan* should be. Today you cannot find a person with ego *ahamkar* only; there is always some degree of perversion of the ego and for sure it has progressed to the stage of *abhimaan*.

A person with ego only is considered spontaneous and natural. It is with natural ego but such person is not to be found in this current time cycle. Where can one find such an 'ego only' person? Today we have beings with pride with 'myness' *abhimaani*. What is ego? It is the belief, 'I am Chandulal', but that is a natural state and he is not at fault for having this belief. But what is *abhimaan*? When someone says, see this bungalow of mine, see this hospital of mine, see this factory of mine then realize what is talking; his *abhimaan* is talking.

Questioner: But you said that your *abhimaan* had increased, then how did it go down to zero?

Dadashri: All of a sudden! I did not do anything. 'This is but natural'; it occurred naturally. That is why I tell people they should not try to imitate this. What are you going to do when it is a natural phenomenon? Now come to me and I will show you the way. I have found a path. But if you try to follow the path that I took to get to this stage, you will die, because my *abhimaan* had gone from 25% to 150%, and I could not bear it. Only I know how I managed to pass those days!

Questioner: There is a saying, 'one had *abhimaan* worth a quarter of a pound. As he became learned it increased four times and when he became a guru, it increased forty times.' Now the only thing of importance is how one can come down to the level of zero.

Dadashri: Now after attaining Gnan, where is your independent spiritual endeavor *purushartha* day and night? This *purushartha* is taking all towards zero. What was the case before? It used to increase three fold, and it was headed in the direction of growth. Now You are headed towards its dissolution. So it is futile to look for solutions here. Everything here is very systematic. You are headed towards the 'zero state', and that state will come for sure.

After Self-realisation…

After attaining Gnan, you have no ego at all. What is the definition of ego? To decide 'I am Chandulal' is ego *ahamkar*. Now suspicion has arisen over the knowledge 'I am Chandulal.' So now, 'I am not Chandulal,' and 'I am Shuddhatma.' Therefore You are egoless.

Questioner: So you consider 'I am Chandulal' as the ego?

Dadashri: Yes, that is called ego *ahamkar*.

Questioner: That ego part is gone, but does our *abhimaan* still remain?

Dadashri: Yes, there is no problem with *abhimaan*. It is a discharge *nikali.*. You do not have an ego at all. There is no problem with *abhimaan*. *maan* and *abhimaan* are a discharge. Then beyond this there is *garva* doership and other stock. The main ego is gone but the effect of that ego *ahamkar* remain, do they not? The root cause is gone but the branches still remain, however they will eventually dry up.

Questioner: So is *abhimaan* the result of the old ego?

Dadashri: Yes, *abhimaan* is a result of the ego. That result remains but the root cause is gone. The ego is gone. When all the results of the ego go away, *kevalgnan* absolute enlightenment happens.

Questioner: But *abhimaan* is a result of the ego *ahamkar*, so does *kevalgnan* come when *abhimaan* goes away?

Dadashri: No, *abhimaan* is not the only result of ego; there are many other results too. One achieves *kevalgnan* when they are all gone.

Questioner: Then what are the other results of the ego *ahamkar*?

Dadashri: There are many different kinds of results.

Questioner: What should we do so that our *abhimaan* does not cause anyone any difficulty but makes them happy instead?

Dadashri: All you have to do is have such an inner intent, nothing else. Your intent should be, 'My *abhimaan* should not hurt anyone but it should make them happy.' And if someone still gets hurt, then do pratikraman and move on. What else can you do? Do you have to sit there the whole night? You cannot sit there even if you want to, so what can you do?

Nevertheless you should proceed in way that it does not hurt anyone.

Questioner: Is the worldly life not supported by the result of the ego, 'I am Chandulal'?

Dadashri: But that ego is gone after attaining this Gnan. If the ego remained it would continue to produce results, would it not? New results do not arise after attaining this Gnan. The old ones will dissipate; only the old ones will dissipate. So then the problem is solved. Nothing new is being filled in the tank. One person may have a fifty-gallon tank and another may have a twenty-five hundred thousand gallon tank. The bigger the tank the longer it takes to empty out, but it is emptying all the same. So what does it matter for the one whose tank is emptying?

Questioner: But while it is emptying, it will sweep one away like floodwater; it will topple him over and hurt him.

Dadashri: Yes, but all those are 'his' consequences; it is a result. What do You have to do with that? However, you should do pratikraman if someone is hurt in the process.

Swamaan and ego with rich material

Questioner: What is the difference between *maan* pride and pride within limits *swamaan* ?

Dadashri: *Maan* means 'ego with rich materials' and *swamaan* is confined to having pride over one's own qualities; it is associated with one's own personal attributes, such as, 'I am a graduate' – that is the extent of his pride. That is pride within limits *swamaan.* He asks to be recognized for what he has achieved and nothing more. When that is violated then he feels, 'Why are they doing this when I am a graduate?' so his expectations are confined to him being a graduate. He considers it important for him and so you should not violate that. You should not violate someone's pride within limits *swamaan*.

And what is *maan*? In *maan* one is not concerned whether he has a degree or any specific qualification. Infact, forget about the qualification,

but it is 'ego with rich materials'. He wears a long coat (fancy clothes), a three-thousand dollar watch, gold frame glasses, that is *maan*!

Questioner: What is the difference between hurt to one's ego *ahamkar* and hurt to one's *swamaan*?

Dadashri: A lot! The one whose *swamaan* limited pride is hurt will bind revenge *veyr*.

Questioner: So one would not avenge the ego *ahamkar* getting hurt?

Dadashri: No, nothing. There is no problem with the ego. But the wealthy do not have an ego, only the poor have an ego. If a person remains unaffected when you say to him, 'Come along you useless person!', it is so because there is only the ego *ahamkar*. Still it is not always like that. It may or may not affect his ego but the wealthy people do not have just the ego alone.

Questioner: Then what do the wealthy people have?

Dadashri: They have pride *maan*, *abhimaan*, *swamaan*; they have all kinds of different things. They have everything else along with the ego. And the poor do not have any thing, they have the ego only.

Questioner: If a person has doen some good work and takes *abhimaan* for it, and excercises his *abhimaan* to make another person look bad; so what then?

Dadashri: That is not considered *abhimaan*.

Questioner: So then what is the difference between the two?

Dadashri: *Maan* and *abhimaan* both are with rich material.

Questioner: So are they, *maan* and *abhimaan* connected to material wealth?

Dadashri: Yes, nothing else.

Questioner: What is the difference between pride within limits *swamaan* and *abhimaan* ?

Dadashri: *Swamaan*, what kind of pride is that? It is one, which maintains, 'no one must instigate me or shake my tranquility', it is confined to only this. He keeps only this much pride so that no one can irritate him. *Abhimaan* is when a person will say, 'The property of my bungalow starts from here and goes all the way up that line. And you haven't even seen what is behind it.' Then he shows off all the jewelry he bought for his daughter. He does that to feed his *abhimaan*. He will show you all the real estate he owns, 'these 200 acres belong to me'. He will keep looking in the mirror to see how good looking he is. When people talk about their grand father and family lineage and how great it is, that is *abhimaan*, that is not *swamaan.*

A person with *swamaan* is involved in a worldly exchange of give and take. *Swamaan* is to respect others and in return be respected. Therefore, to respect people is a worldly interaction of the worldly life. You have to make do with things to the point where you do not violate anyone's *swamaan*. For us all, having attained this path of liberation, we are not concerned with *swamaan.*. But we do have to accept *swamaan* as a necessary thing for worldly interactions, otherwise, one is considered shameless. In the non-realised state *agnan* one should have *swamaan.* Should one at least not maintain this boundary? How can you cross that boundary? *Swamaan* is the protection one employs to insulate from insult.

Swamaan pride within limits, is a great thing. It is the limit of a positive attribute of a non-Self-realized state. I have praised *swamaan* a lot in a sense that it is the limit of positive attribute of a non self-realised state. Are there not positive attributes of a non self-realised state? This is the limit of it.

Questioner: Is *swamaan* necessary or not?

Dadashri: *Swamaan* is not necessary after Gnan if you have taken Gnan. Otherwise, one should maintain *swamaan* in the state of ignorance of the Self. If a person does not have *swamaan*, he will become callous. Once he becomes callous and useless, he crosses the boundary.

Questioner: But is there a part of the ego in *swamaan*?

Dadashri: Let it be, there is ego there for sure but still he will not become useless and offensive. *Swamaan* maintains boundary of human interaction. Therefore, he will never cross the boundary. Therefore *swamaan* is needed even in worldly interaction in the absence of Self-realization.

Questioner: Now everyone has his *swamaan*. So should we not at least keep our *swamaan*?

Dadashri: Why should You maintain your *swamaan* now that You have attained this Gnan? Now there is no *swamaan*.

Questioner: But under certain circumstances if something happens, should we not maintain our *swamaan*?

Dadashri: But now we all have nothing to do with *swamaan*. Pride and limits of pride are all gone. It is like this, if the *'swa'* has not changed, then one must maintain *swamaan*. Chandulal has to maintain his boundaries *swamaan,* not You. Now the *'swa'* meaning the self has changed. The self is no longer Chandulal. You are the Self. Do you understand this ?

Questioner: But should one not keep a 'dramatic' *swamaan*?

Dadashri: That will be there. Whatever there is, it is good. But there is no need to keep *swamaan*.. Why would you want to start such a new business?

Swamaan means 'I am Chandulal' and to maintain the boundary of that pride and respect. But that is as long as you are 'Chandulal', and now that You are a Shuddhatma, where is the need for such a discussion? After this Gnan one has become the Self. Then where is the place for *swamaan*? *Swamaan* is the pride of 'I am Chandulal; I am the body'. But now that 'You' are the 'Self', there does not remain any *swamaan.* Whatever *swamaan* there is, it is a discharge. And we are not concerned with that which is a discharge.

Abhimaan and false abhimaan

Questioner: What is the difference between *abhimaan* and *mithyabhimaan* false *abhimaan* ?

Dadashri: *Abhimaan* is when one shows off his possessions where as false *abhimaan* is when one does not have anything; not even food to eat but he still goes around telling people, 'We have so many comforts…' Have you not seen such people? False *abhimaan* means to show false pride and boast without having anything to show for it; it means to brag unnecessarily. Whereas people know that a *abhimaani* person has wealth and he is displaying it. He has something to be proud about. But he should not be proud thus.. He should not display.' Pride with 'myness' means that people give him more respect because he is wealthy. But when he brags about his wealth, they are put off and think 'why did he have to say that?' You have to listen to praises, only when they are spontaneous.

That is false abhimaan

Questioner: Can you please give an example of false *abhimaan*?

Dadashri: What is false *abhimaan*? It is when a person has nothing and yet he brags, ' I have lot of wealth'; that is false *abhimaan*.

One Patel from our village was sitting with a nice villager on a train. The man asked, 'Uncle, where are you going?' Our Patel said, 'I am going to Bhadran.' When the man asked, 'How long are you going for?' he responded, 'I am going only for ten to twelve days but it will take two days just to have our home cleaned.' The man asked, 'It will take two hours to clean the house, no?' Patel told him, 'It may take two to four days just to clean the lower floor. Then the second and the third floor needs to be cleaned. There are bathrooms and other things that need cleaning also. There might be about hundred to hundred fifty mattresses which will need to be dusted.' He started to brag this way and the other man just kept listening. This is how he kept bluffing and bragging! 150 mattresses!?

Then his wife came to me and said, 'Look Dada, this is what he was telling the man on the train.' Then her husband tells me, 'I was talking to that man and telling him all this and she ruined my reputation. She told him not to believe me because we had nothing of the sort. You cannot believe this but I was trying to build a reputation for myself. I was trying to gain respect and she goes and destroys it!' How was this going to build his

reputation? Whose reputation was going to increase? What nonsense is this? This is false *abhimaan*. You live as a renter and you talk so big!

People even rent the clothes they wear and then they go around saying, 'I have two bungalows with gardens and a farm' His jacket may be well ironed but it is rented. Your jacket may be at the laundry for cleaning but the laundry man will have rented it out to this man! Then you end up wearing the jacket that someone else wore. So look at the world! Then you will brag that you do not wear clothes worn by anyone else. This is how the world works. I have seen all this. You may even recognize that the other man was wearing a jacket just like yours. It even had a stain in the same place as your jacket has. But what can you say to that man? That is how this world is.

The sting of mustard seeds

What is the saying people use? They say, 'Your head is full of mustard seeds.' Yes some say mustard seeds *rai* and others use the word potatoes!

Questioner: Dada, why do they say mustard seeds *rai*?

Dadashri: Because whenever he says anything, it stings! He will say something and it will give you a splitting headache!

Questioner: Everyone has such seeds in their heads.

Dadashri: Is that so?! Is that true? Mustard is cheap in Gujarat, is it not? That is why people eat it. Is the mustard gone now?

Questioner: Yes, it has gone.

Dadashri: Since it is gone, everything is resolved.

Questioner: Does the expression 'filled with mustard' mean that a person has more *abhimaan* ?

Dadashri: *Abhimaan* is different and those with mustard seeds *rai* are different. One with mustard seeds does not have any wealth. There is nothing to be proud about and yet his head is full of mustard seeds. Who can

be an *abhimaani*? Someone who has a few large homes. Those who have some real estate can be *abhimaani*. What is the point of filling your head with mustard seeds when all you have is an apartment of a ten-twenty thousand rupees? It is acceptable for a person to have *abhimaan* when regardless of no matter what rules and regulations the government imposes, his wealth is not affected much.

Other people have a right to be proud of their possessions like a car or a flat etc., but there is no reason to be *abhimaani*. Even if you have a lot of real estate, what will you gain by *abhimaan*? On the contrary, your possession went away, did it not? Besides when a person has *abhimaan*, his crown will be one with thorns. There is no telling when someone will come to attack you and that is why it is better if you don't wear the crown. It is only recently that people have started to refer to call their living quarters as 'flat', otherwise they used to call them 'nests' – a nest of a sparrow and pegion. But here even if a person has a one room kitchen, they call it 'diwan khanu' (prime minister's living room).

The thermometer to measure pride

Questioner: Do people not have pride for things other than material possessions? Saints and ascetics do not have any material possessions and yet they have tremendous pride. What kind of pride is that?

Dadashri: They have pride about knowing the scriptures. But this too is a kind of wealth, is it not? 'I know all the scriptures', is that not wealth too? They are all considered materials. That is all pride *maan*.

Questioner: It is also possible for a person who knows nothing to have pride *maan* too.

Dadashri: Yes, that happens because that is what he believes. If he does not accept the respect people give him, in his mind, and so he starts believing that he has overcome pride. He may think to himself that he has no *maan* left in him because he is not affected by the respect people give him; he does not accept it from within. Furthermore, he behaves in such a way that he does not offend anyone. He knows in his mind that his 'level' does not rise and therefore he has no pride left. Otherwise would his level not rise, if someone were to give him a lot of importance? If people give him

importance and he accepts it (swells up with pride) is that not considered an increase in the level?

So the level will not rise if he do not internally accept the respect people give him. So then I ask them, 'You do not have any *maan* left, have you? Now check with that thermometer to see whether the fever goes up or down?' He asks me 'What thermometer?' I tell them, 'If there are fifteen or twenty relatives of yours sitting here and someone tells you, 'you do not have a trace of sense', that comment will affect you, so where did it all go? I thought you said you do not have any *maan* left! There is no *maan* like that of an insult *upmaan.* All other forms of pride have no significance but there is no pride like the effect of an insult. He who cannot bear an insult is a very proud person *maani*. A person can accept respect people give him but he cannot bear an insult. Such a person is considered the biggest *maani.* I have all kinds of thermometers. I employ these thermometers whenever someone comes along. A thermometer is such a thing that you will know immediately.

People build castles in the air like Shekchalli: 'I will get married, I will do this, I will do that.' A mere cooking pot gave rise to his entire worldly life, did it not? 'I will bring a lamb. I will bring this. I will bring that and I will get married. Then I will have a son. Then he will come to call me, 'Dad, come and have dinner'. But what I do is I topple over people's pots, I bring them down to earth so that everything will vanish in the air. Once the pot topples over nothing will remain, right? Hence, I would quickly topple over his pot and so his 'marriage, wife, son, lamb etc.,' will have no basis. But what can I do? And they are not at fault here either.

Therefore, people have come to merely believe and accept certain things in this way. The ascetics too have come to believe certain things without any reason. Not all ascetics are bad; there are many good ones. By good I mean, if you keep calling them 'Bapji…bapji…(call them with respect), they will be happy. They do not care for money; they do not care about sex or any worldly pleasures. If you call them 'Bapji', they are happy, but in their mind they believe, 'I do not have any duality in me anymore. I am beyond all duality.' But just a single word of disrespect will set him off. When just one word sets you off, what will you do when the whole load falls upon you and you have to deal with it? It takes just one word to tear you apart. Say if you add 5 pounds of salt in 100 gallons of milk, the milk has

the capacity to absorb it; the milk will not break up or curdle. But here with just one word, you fall apart!

Nirmani: the ego being prideless

There are many 'saints' who walk around claiming to be '*nirmani* - the ego of being prideless'. That will not work in religion. Have you ever seen a *nirmani* person? A *nirmani* person can be considered *nirahamkari*, no?

Questioner: Yes, ego-free.

Dadashri: Be careful; do not ever say that. People who are *nirmani* – have the ego of being free from pride. They have the ego, 'I am a *nirmani*'. And proud people *maani* have the ego of *maan.*. The ego of a proud man is better, but in which lifetime will you be able to get rid of the ego of being *nirmani* ? The ego of not having pride is a subtle ego, which is very hard to get rid of once you, have it. Such a *nirmani* -the ego of being prideless person will keep telling everyone, ' I am *nirmani* , I am *nirmani.*' There is a subtle ego behind that. Gross ego is better, because even others will tell you that you have so much ego that you walk around with an inflated chest. Would people say that or not? But in the other case, there is no one to tell him so – no one to tell him off, so his ego will continue to grow day by day. That is why I have to say this directly to such *nirmani* persons. Understand this otherwise you will end up wandering around. You will have to become ego-free *nirahamkari*. Just being *nirmani* will not do. Do you understand what *nirmani* means?

When I give you Gnan, you become *nirahamkari* - ego-free. It is a big ego to be a *nirmani*. Alas! That *lafroo* – something that possess a person – is very big. This lafroo of *maan* i.e. wanting importance and recognition is better; it is docile. Someone will come and tell you, 'why are you walking around with your chest inflated? Will people not comment this way? You yourself will comment to someone, 'I don't walk around with an inflated chest even when I am working, so why are you?' But no one will make a comment or say anything to a *nirmani* . The state of a *nirmani* is a state of subtle ego. What does this mean? It means his external 'horns' have been cut off but his internal ones still remain. Neither external nor internal 'horns' are acceptable. Internal horns will create an internal sting but he does not hurt anyone externally, does he? For him everything on the

outside is a clean slate. His servants will take out the bedbugs and the mosquitoes for him. So they do not have anything bothering them on the outside or they do not have any external problems or afflictions. But how will the inner stinging leave him alone? The inner stinging is more intense. Have you ever seen or experienced inner stinging?

Questioner: I have seen it and experienced it too.

Dadashri: So one will have to become ego-free, being *nirmani,* the ego of being prideless, will not do.

Nirmohi: the ego of being without attraction

Questioner: Dada then there is another word *nirmohi* that needs clarification.

Dadashri: *Nirmohi* is not a complete word. *Nirmohi* does not mean that one is completely without attachment. You cannot call someone whose illusion has gone away a '*nirmohi*'. Therefore, *nirmohi* is not a state of the end of his illusion *moha*. We can use the word *anasakta*, which means free from fascination or infatuation, but we cannot use the word *nirmohi*. Where is the word *nirmohi* applicable? It is applicable to a person who pushses away his attraction *moha* through his ego; we can call him *nirmohi*. This means that the ego itself is still there but he has reduced everything else. If someone insults him or swears at him, he will say, 'What is it to me?' but his ego still remains. His ego of being *nirmani or nirmohi* remains. Will this ego not have to be removed in the end?

The Gnani can get rid of the ego of a proud man *maani*. However, the ego of not being proud *nirmani* is so subtle that even the Lord cannot remove it. If such an ego arises, it will destroy you. So ask someone before you do anything along these lines.

That is why Krupadudev has written, 'why does one not attain liberation?' Krupadudev has said it is not greed or any such problems but if *maan* were not there, one would attain liberation here and now!

This is written to give encouragement to people; a viewpoint is stated. It is correct. It is to show those who do not have Self-realisation that

everything else will be overlooked but one must not lose their focus of their *maan*. *Maan* pride is the cause of the worldly life.

Satta Purush is he who…

Krupadudev has said that a Sat Purush is the one who has continuous focused awareness *upyoga* of the Self. Therefore, the one, who never misses his *upayoga*, not even for a second, is called Sat Purush. Then it is the one whose speech is not found in scriptures; it is a speech that has never been heard before and it is the speech which gives experience. His words can create new scriptures. A person can achieve liberation if he hears just one word of the one who has a constant awareness as the Self, day and night. Because His speech has *vacchanbud* i.e. it has energy in it. Such a person does not have any internal desires and his conduct is private. Besides these virtures, there are infinite other such virtues. That is where you can find a Sat Purush.

Krupadudev has gone as far as writing :

'The worldly life is filled with nothing but suffering. *ashata*…. Underlying the phenomena in which, from the point of a fraction of easiness *shata* to the entire expression of the state of eternal bliss, lies the exclusive cause *karan* , and that cause is a Sat Purush. Despite having amazing prowess and capability, he has no *spruha* acquisitiveness or inclination of anything, no relative sense of accomplishment *unmatta,* no sense of 'I-ness' *potapanu* , no doership *garva* , no indulgence in worldly comforts *garavata*; to such an awe inspiring Sat Purush, I reminisce over and over again and I bow.'

…nonacquisitive : nispruha: no inclination

Questioner: When Srimad Rajchandra says that the Sat Purush has no spruha ; in what regard?

Dadashri: Srimad Rajchandra said 'there is no *spruha* inclination'. Many people in India are nonacquisitive *nispruhi* so are these people acceptable? No these *nispruhi* nonacquisitive people will not do. There are countless such people.

All these hermits, ascetics etc., are *nispruhis* total *nispruhi*; they reject everything, are nonacquisitive in worldly matters. Such an ascetic would say in a scornful tone, ‘ What do I care? I do not need anything’. People bring him some milk thinking, ‘Bapji (the ascetic) will be pleased and he will be helpful to me some day. Besides my son does not have any children.’ The ascetic on the otherhand responds, ‘I do not need anything. Go away from here, why did you come?’ he will also curse a lot. But people are greedy and so the ascetic’s work gets done. And there is the principle of vyavasthit. People bring them food and drink even if they call them names and curses them. The ascetics will survive this way. It is the principle of vyavasthit so it will not fail to provide them with food and drink. People also comment, ‘The man is crazy but what a great renunciation! Let’s take him some food.’ They will bring him food even if he curses them. Now when one says, ‘I do not want anything,’ that too is also considered a *spruha* inclination. That too is an ego of ‘not wanting anything’. Have you ever seen such *nispruhi* men? I have.

One such *nispruhi* had come to me. He showed me his lock. He had made a hole through his penis and put a lock through it. He removed his clothes and told me, ‘Look!’ You fool! Why do you have to put a lock on a sense organ? What crime did the organ commit that you are putting a lock on it? Those days I did not have Gnan so I was strong and biased and one-sided. I asked him, ‘Why are you here? Why are you doing this? Why are you showing me this?’ So he tells me, ‘I have put a lock, Can’t you see it?’ I told him, ‘I do see it. Why did you put it in only one place? Why did you not put one on the back hole too?’ He responded, ‘Why do you talk to me like this?’ I asked him, ‘so what do you want from me?’ He says, ‘Give me five rupees right now.’ I told him, ‘I do not have any rupees if you threaten me, but I do have money if you were to ask me for it. I have all the money that you ask for but I do not have any money for your threats. My guru has told me to give to anyone who requests it but not to give to anyone who demands from me.’ So he became belligerent, ‘I am going to do this to you! I am going to take care of you!’’ I told him, ‘You are a big man. You can do whatever you choose. I have nothing so what am I capable of doing? And the money that I have is for the one who ask s with humility’ He then said, ‘Nothing for me?’ so I told him, ‘Take one rupee.’ He did not say anything right away and as he started to walked out of the gate I invited him back in and served him tea and gave him five more rupees. Then he did not say anything more.

So these *nispruhi* persons go around saying, 'What is it to me…what is it to me…?' They end up wandering life after life, and they take others on the same path. And what is a Gnani Purush like? He has *spruha* acquisitiveness and inclination for the Self in you, and interested in your salvation. He is *nispruha* nonacquisitive and non inclined in your worldy *bhautik* matters. He does not want anything worldly. His only inclination *spruha* is how the salvation of all can be attained. Yet, he is not completely *nispruha* without inclination. And that is why 'we', the Gnani Purush, are *nispruha-saspruha* a state of being nonacquisitive towards the non-Self, and acquisitive of the Self. What does this mean? Neither that shore , the non-Self, nor this shore , the absolute Self is where 'we' are. Therefore, 'we' are *nispruha* not inclined towards 'the-your', non-Self and *saspruha* inclined towards 'the-your' Self. Therefore even if you curse and insult, 'we' keep *spruha* inclination for You. Even if the poor fellow does anything wrong, 'we' place an inner protection for him. Do you understand?

No complacency in the Gnani

What is another attribute of the Sat Purush?

Questioner: No *oonmattata* overflowing sense of satisfaction and swelling with pride, in the Gnani.

Dadashri: Yes. What is *oonmattata*? Do you understand this? I will explain it to you in your language *bhasha*.

What kind of an ego do people have? If you see a person passing by, he walks in a straight manner. He is spontaneous, natural and is walking along in a very orderly fashion. As he walks back we notice a change in him. His face has a different expression; he appears smug and self-satisfied. You can see that the man has changed; there has been an 'effect' of some kind on him.

So we say to him, 'Come in, come and have some tea.' We offer him tea, not for his air of superiority but to inquire into his changed disposition. He believes we are offering him tea because of his superior stand. We give him tea and ask him, 'Where did you go?' He will reply smugly, ' I needed to collect that five thousand rupees from him, now I have them.'

He gets five thousand rupees in his pocket and he becomes self-satisfied *oonmatta*. He now has the disease of swelling with pride *oonmattata*. So the 'eggplant' becomes 'tight', otherwise the 'eggplant' will become limp.

Now if a person becomes *oonmatta* with just five thousand rupees, then as far as the Gnani Purush is concerned, the Lord of three worlds is pleased with Him. So tell me, how much *oonmatta*' will He be? And yet there is none. Is that not a wonder? But no, that is precisely where true *laghutta* smaller than the smallest, lies. 'We' are like a little child.

…no 'I-ness' and 'my-ness'

Then what is the third sentence that Srimad Rajchandra writes ?

Questioner: *Potapanu* no sense of 'I-ness' and 'my-ness'.

Dadashri: *Potapanu* means 'I am this and this is mine.' What is meant by 'no *potapanu?'* This body is not mine. This body verily is not mine. So all that belongs to the body is not mine. This mind *mun* is not mine. This speech is not mine.

This speech that is being spoken is not 'my speech'. This 'original taped record' is speaking. He (Ambalal) is the speaker *vakta* . You are the listener *shrota* 'I' am the knower-seer *gnata drashta.* This is the interaction *vyavahaar* of these three. 'We' are not the owner of the speech. 'We' are not the owner of the body. 'We' are not the owner of the mind.

The sweetness of doership is the cause of worldly life

Questioner: What is *garva* ? Is there a difference between *garva* and *abhimaan* pride with 'myness'?

Dadashri: What happens when you place *garva* and *abhimaan* on the opposite sides of the scale? Do they weigh the same? *Abhimaan* will be a quarter of a pound and *garva* will be forty pounds.

Questioner: How is that, can you please explain that?

Dadashri: People do not understand *abhimaan* or *garva*. *Abhimaan* is different, *garva* is different and *ahamkar* is different.

Questioner: So does *garva* mean 'I-ness' *hoonpad* ?

Dadashri: No, the 'I-ness' *hoonpad* is ego. 'I am Chandulal' is ego. At times you may or may not have *abhimaan*, you may not even have *garva*. Where one is not and there to believe , 'I am ' is 'I-ness' *hoonpad.* Missing the *swapad* the Self, stepping away, one enters the 'I-ness' *hoonpad.*

But what is *garva*? *Garvaras* is very sticky. *Abhimaan* is mild anddocile in comparision. If *abhimaan* is a pound then *garvaras* is one hundred and sixty pounds!

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

Dadashri: In *abhimaan* one does not have the sense 'I am the doer of all this.' In *garvaras* he believes 'I am the doer'. So being the doer in one thing, he also believes he is the doer in the entire universe. So *garvras* extends very far and wide. Does anyone do *garva*? There is *garva* in everything, 'I am doing ' that sense, is all *garva*.

When the awareness of 'I am doing' went away for Krupadudev, he attained right vision *samkit* and he sang, '*Mityon udayakarma no garva re* – The sense of doership in the fruition of karma is gone.' The whole world is in the *garva* doership of fruition of the karma. There is no exception to that. This is because as long as one has not attained the Self, one is verily elsewhere, and therefore *garva* doership remains,

Why did egoism creep in? Because of ignorance. Ignorance of what? There is ignorance about who is the doing all this. That is why Narshinh Mehta said:

'Hoon karoon, hoon karoon eyj agnanta
Shakata no bhaar jeym shwan taaney
Shrushti mandaan chhe sarva eni perey
Jogi Jogeshwara kok jaaney'

'I am the doer, I am the doer, is verily the ignorance

It is like the dog believing, 'I am pulling the cart
(the bullocks are in fact pulling it)
The universe is going on its own
This is known by the rare yogi or the fully enlightened One'

Is Narshi Mehta saying anything wrong? Many people claim, 'I did this, I did *swadhyaya* – religious study, I did penance, I did chants etc.' so what is the truth? 'I am the doer. I am the doer' is ignorance. How can one attain anyfurther? And what is *garva*? Where one is not the doer and yet claims, 'I did, I dit it', that is *garva.* One is not doing anything, it happens. But what do people claim instead?

Questioner: 'I did it.'

Dadashri: That is called *garva*.

Questioner: Can it be said that one can have *garva* of Gnan?

Dadashri: We can accept *garva* of Gnan because it is something good. But this is *garva* of ignorance.

Questioner: *Garva* is also used in a positive way; for example one says, 'this is something worth taking *garva* for.'

Dadashri: There it is used in a positive way. But the main *garva* of the world is here (doership). They have taken it to denote something good.

Garva means to believe 'I am the doer', when infact one is not the doer. At that time, a *ras* sweet juice, arises within . This 'sweet juice' is *garvaras.* It tastes very sweet, and 'he' enjoys it, that, 'I did it'!

Questioner: And the circumstances around him are such that people give reinforce it by further accolades and respect, in the form garlands, complimentary letters etc, to the *nimit* the apparent doer, by saying, 'you are the one who did it, what a great job!'.

Dadashri: Yes they latch on to him by saying, 'You are the one who did it, you did it.'

Some people take *garva* for doing something good for others. They even take *garva* for doing something bad. A person will take *garva* for killing someone great and famous or a person will take *garva* saying, 'I have made quite a few millionaires.' That is not pride within limits *swamaan* or pride with 'myness'.

Sometimes it is hard to find good *paan* mouth after meal mixture made from beetlenut leaf, but if someone manages to find one, he will tell you three times, 'It was not available anywhere, but I got it.' That is *garvaras*. He will tell you, 'I went out and looked for it everywhere. I found it otherwise you would not have been able to enjoy it.' He takes *garvaras* in this. He enjoys it very much.

Questioner: It is wrong to take *garva*, is it not?

Dadashri: The worldly life is based on *garva* doership. The seed for the worldly life is *garva*, not ego.

Questioner: How is *garva* a seed?

Dadashri: There is no sweetness in the ego *ahamkar*.. The ego offers no enjoyment but *garvaras* juice of doership, is very sweet! Pride and *abhimaan* have some sweetness also but not as much as *garvaras*. There is nothing as tasteful as *garvaras*.

Only 'Science' will liberate you from garva

So we are not the real doers, some other entity is the doer. One makes the false claim of doesrship *arop* , makes the *aropit bhav* of 'I am doing this.' Then one gets to taste the juice of doership *garvaras.* This *garvaras* tastes very sweet, and this binds karma. Tasted *garvaras,* made a false claim, karma is bound.

Once one knows it all as it is, that, 'I am not the doer', 'this is being done by vyavasthit', then from that moment, one becomes liberated. One should have such a science *Vignan* within. Then there will be absolutely no attachment *raag* or abhorrence *dwesh*, no? Through the *Vignan* You will know that You are not 'this'. This, what I am speaking, is not my Vignan; it

is the Vignan of the Vitarags, the Vignan of the twenty-four tirthankaras. Without this Vitarag Vignan, how can one attain the Self and see it as it is?

Questioner: According to your 'theory', it is vyavasthit that runs everything, nevertheless *garvaras* continues to occur in him, no?

Dadashri: No, *garva* will not occur. *Garva* only occurs as long as the decision 'I am Chandulal'remians. As long this wrong belief exists there is *garva.* Once this wrong belief leaves, *garva* will not remain.

Questioner: But that wrong belief does not go away that easily, does it?

Dadashri: The wrong belief does go away for sure. 'We' remove it for you. There are many people whose wrong belief has gone and there is not just one wrong belief; 'I am his brother, his uncle, etc' there are many such wrong beliefs.

Questioner: But that wrong belief does not go away until You make us realize the Self *swarupa*, no?

Dadashri: No, it will not. That awareness *bhan* has to be attained. The awareness , 'I am not Chandulal, Chandulal is just for the worldly drama,' has to happen. Then *saiyam* the state without *kashaya* will prevail within. And when inner *saiyam* prevails, one will not taste *garvaras* the juice of doesrship. The bliss of *saiyam* arises so much that one has no need to taste the *garvaras*. Here, he tastes the *garvaras* because he has no such bliss. When there is no such bliss then at least there is this much sweetness available no?

The Gnani has no garva-doership

Indulging in *garvaras* will continue to increase *keyf* intoxication of ego. Then one becomes very intoxicated. How will this *kefy* come down? The intoxication of the illusion *moha* that has risen, how will it come down? The profit that comes is mandatory *farjiat* and the loss that comes is also mandatory. But when a person makes a profit, he claims, 'I earned it.' And when he incurs a loss, he says, 'God did it' or 'my stars are not favorable.'

One wants to taste the sweetness of the *garvaras* and that is the cause of the worldly life. The worldly life is not perpetuated by drinking alcohol,

smoking cigarettes or drinking tea. This *garvaras* is the reason which perpetuates worldly life. *Garvaras* is the only thing that no one likes to get rid of.

What does *garva* mean? I will explain this to you. When someone tells you he did four *samayiks* introspective meditation, you will see great happiness on his face. Then if you ask him how many *samayik* some other person did, he will tell you, 'He cannot do *samayik*. He did only one'. If you ask him, 'Did you do four *samayiks*?' he will respond, 'Then who else? I am the one who did them.' That is when we realize how intoxicated *keyf* he is with the sense of doership *garvaras* he is! He may have all kind of notions of greatness.. Then if you ask him the next day 'How many *samayiks* did you do today?' he will tell you he did not do *samayik* because his legs were hurting or he had a headache. So did he do the *samayik* yesterday or did his legs do the *samayik*? Who did it? If you did the *samayik* then do not use your legs as an excuse. You were able to do it because your legs were fine and that your head did not hurt or your stomach was not hurting you. When everything is regular and the circumstances are conducive, then you can do the *samayik*. Then why do you alone take the doership for it? So when something is dependent on other circumstances, then what part of it is yours? Do people take such doership or not? It is just egoism that one continues to do so. Scientific circumstantial evidences do everything but one claims 'I am doing it' and that is *garvaras*. And as long as this habit of tasting *garvaras* continues, the worldly life continues. Will you not have to understand this? Can such wrong belief continue to prevail?

Questioner: But are we not born with all this?

Dadashri: Yes, one are born with it. One has to be aware of this *garva* doership. And one continues to enjoy *garvaras*. 'He' likes the *garvaras* a lot. The moment he says, 'I did four *samayiks*,' he swells up with pride and then he feels soory for the one who does only one *samayik*. He will say that this poor man cannot do *samayiks*. First, he feels sorry for the man and then he becomes contemptuous *tiraskar* towards him. So the worldly life is perpetuated as a result of *garvaras*. That is the big mistake. What can the Lord do in all this? That is why Krupadudev said,

'*Das varshey re dhara ullasi, mityon udaya karma no garva re*

At the age of ten, the brim the ocean of bliss was reached,

Along with the loss of the sense of doership in the fruition of karma ’

Does any man understood what Krupadudev means by *garva* of fruition of karma *udayakarma*? Who in India can understand this? One can understand it only after ‘we’ expose it.

Fruition of karma *udayakarma* means that this *udaya* fruition is doing it and I am not doing the *samayik*. Then he has no *garva* doership. But people cannot refrain from tasting the *garvaras,* no? Do they taste it or not? ‘I did four *samayiks*’ he will say and when you ask ‘why do you say four?’ he will reply, ‘this man did only one’. I will understand right away that this man is headed for *moksha*, for sure (!)

What happens by taking *garva*? Your neck gets caught in a noose. Forget about *moksha*, but one creates thousands of lifetime’s worth of obstacles towards *moksha*. He did *garva* of *samayik* ! *garva* of the worldly life such as ‘we went to this place’ and ‘we went to that place’ happens. Does one not take *garva* about going to different places? As if he achieved something! As if his worries are gone. That is called *garva*.

That is why people use the expression ‘a noose on the neck’. It is a noose around your neck when you say you did *samayik*, you did pratikraman, you did penance; that is called taking *garva* doership.

Now what is meant by, ‘A Sat Purush does not have *garva*’? No matter how much peace a Sat Purush gives to others, he does have, ‘I am giving him peace, I am doing it.’ He knows that he is merely instrumental *nimit* in the process and I am merely unfolding his own bliss for him.

Therefore he does not have *garva* of anything because when there is no ego at all how can there be any *garva*? There is *garva* when the ego is present.

‘We’ do not have that *garva*. ‘We’ do not have any sense that, ‘I have done this act.’ It is because people take the taste and enjoy the taste of doership that they are able to live. Today even renowned readers of scriptures live on the basis of taking *garva* , ‘I am doing it’; they are caught up in its euphoria!

In the presence of this *garvaras*, which he enjoys so much, he does not like anything else. One will say, 'I renounced. I renounced woman, I have come here leaving millions of rupees behind, so I must be here for liberation!' So I tell him, 'you know the reason you have came here but how can we tell what other tastes you like to enjoy? You do not like money, but there are many other tastes of *garva* doership out there; there is *garva* of fame. As long as a person enjoys any *garvaras*, he should not talk about liberation *moksha.*

If we pour water on a drunk, will he not lose his intoxication? The poor man will say, 'Sir, there is no fool like me. I do not understand anything. Sir punish me if you have to but give me something.' 'We' will liberate him first, because he has become worthy of liberation. This is all the worthiness one needs for liberation.

Intoxication of 'I know', keyf, increases with garvaras

One has read scriptures for many lives without attaining anything. That is why Krupadudev said, 'there is no solution in the scriptures; it is through experiential knowledge. Therefore, go to a Gnani instead of wrecking your brain and ruining your eyes by reading the scriptures.' But then people brag unnecessarily! Then the intoxication *keyf*, 'I know' increases. That is a very strong intoxication. Intoxication from alcohol will come down if we pour water over a drunk but this intoxication can never come down. Not even if the Lord himself were to come to do so. People even have their own ideas about God because of the intoxication *keyf* 'I know it' has arisen. When will all this end for them?

Along with this *keyf*, one also have an intent to be respected *maan.* As it is, he has a habit of enjoying *garvaras* taste of doership. One would not let go of *garvaras*, would he? It is very sweet. His *garvaras* keeps on increasing everytime he says, 'I did this' and 'I did that.' How good he feels when he tells others what he has done! Does he not feel good?

Have ego of 'I don't know anything'

When does one attain the essence *dharma* of anything? When one reads with intense devotion the words of great man, highly evolved spiritual being with an inner intent *bhavna* 'I do not kow anything', one binds merit

karma *punyai* and when one does it with an inner intent of 'I know it', then you bind demerit karma *paap* for sure.

Questioner: But it used to happen with only the intent of 'I know it'.

Dadashri: Nevertheless, what I am saying is that this is all contrary. People believe they are binding merit karmas. However, it is better than gambling.

Questioner: But how does that bind demerit karma *paap*? That is not his intention. No one even gets hurt.

Dadashri: It is not to hurt anyone. One wants to enjoy and keep tasting *garvaras* doership in it. There is no substance in whatever he does when he enjoys the greatest *garvaras* of, 'I know it, I understand it'. Anything said with this as a foundation has no substance. It is not worth exposing. Do not expose it too much. I expose it to some extent and it looks bad. As long as one harbors the belief, 'I know', his face will never look fresh.

Questioner: But how can that be attained without ego?

Dadashri: What kind of ego does one need to maintain? Maintain ego of, 'I do not know anything'. Such an ego will reap fruits. Otherwise there will be no fruit and it will only increase in the rise of 'poison', 'poison will keep rising for sure. If anyone who knows all the four Vedas comes and tells me, 'I know all that', then I will tell him in just one sentence, 'you do not know anything.' The definition of knowing is that one does not say anything.

Questioner: Can one attain the goal if his ego is *saatvik* good and worthy?

Dadashri: It is difficult to maintain *saatvik* good and worthy ego. It is very difficult to define such an ego. *Saatvik* ego, worthy ego is that which maintains, 'I do not know anything'.

Questioner: It is that which happens spontaneously and naturally.

Dadashri: No, it is just the ego of 'I do not know anything'. Therefore everyone is searching in vain. The whole world is searching in vain. It is

not possible to find even a single word of the truth. This truth is not such that it can be discovered. The truth people have found is temporary truth; it is truth that will perish.

Nothing can be achieved without realizing the Self. Until then one has to keep wandering. This is because the Self cannot be found in books. Where can you find it? The Soul can be attained only from a Gnani but Gnanis are very rarely around. That is why Krupadudev has said, 'it is rare, rare, rare, rare.' Gnani is never to be found. Where will you find one?

The seer and the knower is not in garvaras

Questioner: What is compliment *swaprasansha* and what is *garva*? And what is the cause behind tasting *garva*? What is the solution for avoiding it?

Dadashri: Compliment is when someone says, 'you are a very nice and likable person. It is hard to find a man like you.' When someone says this to him, he will forget everything and he will do everything that person asks him the whole daylong.

And *garva* is, 'I did such a great job! I did it so well.' One enjoys the sweetness of anything done by, 'How wonderful it is.'

What is the reason behind wanting to enjoy *garvaras*? It is the ego. There is the ego, 'I am something.'

And what is the solution for avoiding and overcoming it? After attaining this Gnan, all that is done with. Now whatever remains is in the form of discharge. 'You' have to remain separate from all 'that'.

Questioner: Dada how can one remain aware *jagrut* even in that discharge, effect?

Dadashri: 'You' just have to 'see' whatever 'Chandulal' does. You have to 'see' even when 'Chandulal' is taking *garvaras* and also continue 'seeing' him when he is feeling pleased when someone gives a compliment.

Questioner: And if he has done a good act, he will tell ten other people, 'I did this and I did that.' What should be done if that happens?

Dadashri: Yes, but *garvaras* arises only when he tells others. It is called *garvaras* when he tells others, that is when it arises. He gets enjoyment from that. And if the other person is asleep, he will not be satisfied until he wakes up the other person and tells him!

Questioner: But does he not get encouragement when that happens?

Dadashri: He gets encouragement but what increases as a result? Is the soul likely to increase? It is the ego that increases.

Questioner: As the ego continues to get encouragement does the soul not lose by that much?

Dadashri: That does happen.

Questioner: Now when it is in the form of a discharge and one continues to ' see' it as a discharge, without interruption. What is the method of that 'seeing'?

Dadashri: When you watch a movie, what is being used in the process? Your *sthool* external eye and your *sookshma* subtle inner eye, both are used. When it is needed, these outer eyes are used for outer things or when needed for subtle understanding *samaj* the inner eye is used. So keep 'seeing' *joyaa karvoo* what 'it' *pudgal* is doing, that is all! Know *jaanvoo* what it *pudgal* is doing.

Keep seeing all the *garvaras* he is tasting, and later, admonish him a bit by, 'Chandulal, why do you still taste this? Why don't you smarten up a little bit?' That is all.

Questioner: Sometimes I tell him, 'Be quiet and sit down you bundle of nonsense!'

Dadashri: Yes, he will straighten out if you call him a 'bundle of nonsense'. Tell him that he will not get even four pennies for this sense. Before they used to say, '*akkal na baardaan aviya*' 'here comes the one laden with intellect'.

Now, is that *garvaras* bitter or sweet?

Questioner: It tastes sweet. But what should a person do inorder to not taste the *garvaras*?

Dadashri: There is nothing to be done Our Gnan is to know *janvanoo*. 'I am not the taster of *garvaras*.' One has to maintain the awareness *laksha* of who he is. There is nothing to be done there, is there?

Our Gnan is such that *garvaras* will not be tasted and if it does get tasted, then he will do instant pratikraman. If at any time, due to past habits, if the tendencies *vrutti* move in that direction, then it will immediately uproot them. Therefore who have taken Gnan, our mahatmas, do not taste y *garvaras*. Others do beccuse they have not found the right path yet.

Garavata: stuck in worldly pleasures

Questioner: Then the word *garavata* is used by Krupaludev. Please explain the word *garavata* in detail.

Dadashri: What do you call *garavata*? What does *garavata* mean? It is a different thing. humans have *garavata* and so do cows and buffalos. All humans, even our mahatmas, have *garavata*. Even now people are submerged in *garavata*.

Now what is *garavata*? If you want to personally witness *garavata* let me give you an example. Usually there are ditches of fetid water near factories. These ditches are full of wastewater from the factories. Because of the saltiness of the water, the soil inside the ditch breaks down to mud. There is a small amount of pitch-black water and mud about two feet deep in it. In order to escape the hot summer sun, the water buffalos look for trees or other things to cool down. Water buffalos are more warmblooded than cows therefore they cannot tolerate as much sun. Cows and goats can tolerate it. So a water buffalo looks to see 'is there a cool place anywhere?' Don't people do the same too? They look for an air-conditioned room. So when the buffalo sees water in the ditch, it goes in it and when it finds mud in there, it makes itself comfortable in the ditch.

So the buffalo goes and sits in it. On a hot day, the water gets warm but the mud inside remains cool. The buffalo sits in it peacefully. When it sits in it, the mud rises and covers the buffalo like a coat. It's whole body feels as if it has been placed in a refrigerator. The mud covers it completely up to its neck, leaving only its head exposed. Only its neck is sticking out and it looks around. Because of the coolness of the mud, it feels as if it is sitting in a fridge. The buffalos sit in this kind of 'air-condition' and humans sit in their rooms with air-conditioner. Do you understand this? The buffalo feels as if it is sitting inside an airconditioned room.

Now the buffalo will not leave this 'fridge', no matter what you offer it. The owner usually milks the buffalo at three in the afternoon so he starts to look for her and when he cannot not find her anywhere, he comes to the ditch. When he sees her sitting in the ditch, he wonders how she is ever going to come out. He brings her some hay and tries to entice her, standing at the edge of the ditch, 'Come get it, come and get it.' The buffalo raises her ears, looks at him and turns her head away but she will not get up. Every day she get excited when she sees hay but today she is being obstinate. What is so good about that water? It is the 'coolness of the fridge'! Is she likely to come out from the 'air conditioning' and go back into the scorching heat of the sun? This is called *garavata*. The owner realizes he cannot tempt her with just hay, so he might try offering something tastier, perhaps then she will get up. He realises that she does not care for the time being and will not come out until she is enticed with something else. So, he brings some unginned cotton and jaggery, and shows it to her. He occasionally feeds her this and so he shows it to her, to see if she recognizes it. She sees it and knows what it is, but no matter what, she will not move away from this *garavata*! She does not budge. She will not pay attention to anything because the pleasure she feels in the ditch is not to be found anywhere else. That is why she will not come out from the mud. She will look but she will not budge from there. She thinks to herself, 'Who would leave such pleasure?' This verily is *garavata*.

This is considered the pleasure of *garavata*. This is how everyone in the world takes pleasure in the *garavata* of the worldly life. They will not come out of it. Men and women do not budge at all! How can they when they believe the worldly life to be the 'fridge' just as the water buffalo does? Do you understand what is *garavata*? One can understand *garavata* only when the Gnani explains it. So, understand the exact meaning of what Krupadudev is saying. He is comparing the coolness of the ditch that with

the coolness of the world. Many Sat Purush – enlighthtened beings and Gnanis have said so but people continue to sit in the *garavata* of the worldly life, they give mere lip service to the spiritual talks and remain sitting in the 'fridge.'

The Sat Purush is not in such *garavata*. They do not remain in the 'fridge' anywhere. Even if you seat them in a 'fridge' or in a warm place, they will come out of it. They do not like such *garavata*. People on the other hand enjoy the *garavata* of the worldly life and remain in it the whole day long, they do not even go to listen to spiritual discourses. That apathy is *garavata*. People remain in worldly *garavata* and the buffalos remain in the other *garavata*. People's *garavata* is the pleasure of the five sense organs. Carefree! Therefore, the whole world is trapped in *garavata*.

The water buffalo does not realize that she will eventually have to go home when the sun sets. So why not shape up and get out. There is food at home and at the same time she will also maintain her owner's respect and her own respect. But she will not get up. Will she not have to go home at night? When she feels cold she will get out of that ditch, but as long as she remains in the ditch, it is called a state of *garavata*. When one becomes restless from the heat of the hot summer day and indulges in three scoops of ice cream, that is *garavata*.

See the *garavata*! The buffalo's *garavata* is mud and human being's *garavata* is this worldly life. Bufallos have *garavata* of only certain places but humans have *garavata* of women, airconditioners etc! A father will be smiling ear to ear because he thinks, 'I have three sons so I will have three daughter-in-laws. I want to buid three homes for them.' All such *garavata* arises. Just as the water-bufallo sits in a smelly ditch, the whole world is stuck in *garavata*. People sit in the stench; nothing but the stench of sense pleasures. In order to indulge in the stench of such pleasures, they will put up with bitterness of quarrels. People take pleasure of *garavata* from their looks, *garavata* of sex, *garavata* of taste, *garavata* of illusion and greed and this is why they do not like to come out of it.

Questioner: Dada, can it be said that we have become like the bufallos because of wealth, fame, respect, status, etc., that we have attained?

Dadashri: Yes, you have become like the bufallos.

Questioner: Do we not need someone to get us out of that *garavata*?

Dadashri: Yes you do need someone to get you out of that *garavata*. Who would do the enticing and the coaxing? What would it take to entice you? What will the buffalo respond to when she will not even budge with unginned cotton and jaggery? Is the buffalo likely to ever come out? Such a pleasure is called *garavata*.

Questioner: Which entity in the *antahkaran* inner mechanism of mind, intellect, chit and ego, indulges in the *garavata*?

Dadashri: Who can it be? It is the ego, it is not anyone else. The intellect will explain this is *garavata* and that it is pleasant.

Questioner: But the main involvement in *garavata* is of the *chitvruti* – the tendencies of *chit*, is it not?

Dadashri: The *chit* will have a tendency to rove around there.

Questioner: In the places of *garavata*?

Dadashri: Yes, just like a fly, it roves around there.

The mind *mun* is born out of opinions *abhipraya* ; a lot of importance is given to the mind. Now how does an opinion arise? *Vishesh-bhaav* the sense of 'I am Chandulal' as opposed to 'I am Shuddhatma - gives rise to the ego and the ego gives rise to opinions. Opinions give rise to the mind, which in turn begins to make the *chit* impure. And as the *chit* begins to become impure one starts to sink in the mud. Now, who would pull him out of that mud? And in addition to that, there is the issue of *garavata*! There is *ras-garavta* which is *garavata* of taste, *riddhi-garavta* which is *garavata* of wealth and *siddhi-garavta* which is *garavata* of special energy! A person is trapped in these three kinds of *garavata*, so who will pull him out of these *garavata*?

All this is garavata too …

Questioner: Can you explain this *ras garavata*?

Dadashri: The juice of mangos, other types of juices, the taste of *basoondi* milk delicacy etc.

Questioner: Are you referring to the tastes of food?

Dadashri: Yes, the taste; all those are called *ras garavata*. Some people like certain foods a lot. If he is going to get his favourite food for dinner, his *chit* will be in it from the morning till it is cooked. His *chit* will be in it even after he finishes eating. That is called *ras garavata*.

The buffalo sitting in the mud is *ras garavata*. Humans have *garavata* in the taste of the five senses. One will not budge from there; that is the *ras garavata* of sense organs.

Then there is *riddhi-garavata*. 'I have a mill…I have five children…I have a bungalow…' it is all *riddhi garavata*. *Riddhi* means anything related to money; worldly possession is *riddhi*.

Questioner: What comes under *siddhi*?

Dadashri: *Siddhi* is spiritual.

Questioner: Give us an example of *siddhi*.

Questioner: There is no problem for a tiger and a goat to come together in the presence of an *ahimsak* human being, one who is non-violent through the mind, body and speech. Or if an angry person comes here, he will forget everything when he sees 'us'. It will make him forget his nature.

The saints, ascetics and spiritual leaders have *siddhi-garavata*. When someone comes to them saying, 'I have such and such an ailment', they cash in their *siddhi*, they use their special spiritual energy and then they remain in its *garavata*. They feel happy when people give them respect and recognition. People will bring them good food as a token of their appreciation and they will eat and enjoy it. This is the kind of *garavata* they enjoy. If they happen to attain certain *siddhi*s, they will live in the *garavata* of that *siddhi*. They do not think of advancing themselves further.

Questioner: So does *garavata* halt progress?

Dadashri: Yes, because he becomes happy when people start respecting him.

Therefore there is *garavata* of spiritual energy, wealth and sense pleasures. There are many such *garavata*. There is *garavata* even in scriptures.

Questioner: Is there *garavata* of scriptures too?

Dadashri: Simply put, *garavata* is anywhere where one does not feel like moving away from; it is all *garavata*. Otherwise, progress must be made everyday.

Questioner: Therefore, on the way to the final destination, one should not stop anywhere, no matter what the location is like.

Dadashri: You should not get stuck in any kind of pleasures or happiness that come along the way. A person will feel good when he reads scriptures. He will feel at peace because the words he reads are the words of a Gnani Purush. To attain a kingdom and to become stuck in enjoying it all *garavata*.

People do not understand *garavata*; they do not understand what it is.

Questioner: We understood very clearly from the example of the buffalo, you gave us.

Dadashri: Having heard this example, whenever people see a water-bufallo sitting in a ditch, they will say, 'Hey, there comes *garavata*. Dada look at that *garavata*.' I tell them, 'Yes, you do remember!'

No one has defined *garavata*. The meaning of *garavata* is not in any books and that is why I have exposed its meaning with an example.

How can one be freed from garavta?

Questioner: So this illusion *bhranti* of pleasure, is verily the *garavata*?

Dadashri: Everything is *garavata*.

Questioner: The circumstances of *garavata* that come along now, has one not brought this along from past life? Is it not a karmic account?

Dadashri: It has all been decided by 'him' in the past and then he has come.

Questioner: And now then, he clings on to it again?

Dadashri: If one is not Self-realised *agnani* he becomes attached. If one has Gnan and abides by the five Agnas, he will not get attached.

Questioner: Can he still not become free from it? Does he not have to suffer it all?

Dadashri: He had endorsed it. (He has become the doer in the past life)

Questioner: Is he not endorsing it again by taking pleasure from the current *garavata* again?

Dadashri: No, not if he has taken our Gnan.

Questioner: In this *garavata*, so far in this life, are the tendencies of *chit* not spread out?

Dadashri: It is all spread out. That is why cannot be focused, concentrated.

Questioner: So is this *garavata* , is it not the height of spiritual laziness *pramaad*?

Dadashri: *Pramaad* is a different thing and this *garavata* is different. *Garavata* means that one does not even think about getting out. But a person with *pramaad* will think, 'I need to do something higher'. Whereas the other is not even aware or he does not even think 'I am in *garavata*'. The whole world is in *garavata*. Up until now everything is considered *garavata*. The water-bufallo will not get up.

Questioner: The sun will eventually set and the water buffalo will have to come out. But do circumstances not change in this way in order for worldly beings to come out of their *garavata*?

Dadashri: No, it likes this. Even when the buffalo's owner feeds her good food, she will say, 'No, I don't want to do anything with him' but when she gets very hungry, she will not perceive this pleasure of the ditch as pleasure. She will get up if the hunger pangs hurt her. She will get up if she is very hungry or if the temperature outside cools down and it is no longer comfortable to remain inside.

Questioner: But there must be a key to getting out of *garavata*?

Dadashri: When it starts becoming cold outside (uncomfortable) it will automatically get out.

Questioner: But do such circumstances arise in the life of these human beings in *garavata*?

Dadashri: No, no. Right now they are all in *garavata*. Would they go from Pedar Road (luxurious area of Mumbai) to Santa Cruz (working class neighborhood)? They will only go when they are bankrupt. They will go when they have no money, when they have nothing. Or when he is evicted.

Questioner: So people cannot get out of *garavata* at all?

Dadashri: *Garavata*! O ho ho! but are they even prepared to come out of *garavata*? No, they are happy where they are so they will remain there forever.

Questioner: But the real happiness is not there, is it?

Dadashri: It is not, is it? And yet the whole world remains in *garavata*.

Questioner: So how can this *garavata* go away for worldly beings?

Dadashri: It will go away if they see another order of happiness.

Questioner: Will one be freed from *garavata* if he gets a better kind of happiness?

Dadashri: Yes, then one can be freed. The other happiness gets established in his conviction *pratiti*. If they are convinced about the other happiness, the one they have not seen before, and they become convinced that 'It is exactly what Dada says', then it will go away.

Questioner: Do our mahatmas have this *garavata*?

Dadashri: Yes, and they are able to understand that they are possessed by *garavata* but they still like it.

Questioner: What is the solution for not wanting to stay in that *garavata* and to get out of it?

Dadashri: The solution is to decide, in your mind, whether it is this or that, they are both are made equal. Then there is a solution Equal ! *Samaan*! Equal in value to You.

Questioner: So the pleasure one gets from *garavata*…

Dadashri: The value of that and the value of this, when he considers them to be equal. When he makes them both of equal value.

Questioner: But what two values?

Dadashri: The value of this *garavata* and the value of other things like food and drink that is available. It *garavata* will go away when the value of the two is made equal. When he comes to know *jaaney* , experience, that there is no pleasure in either of them, then it will go way.

People do not understand *garavata*.

Questioner: But, is there any other solution, for those who have taken this Gnan, to get out of *garavata*?

Dadashri: But does 'Chandulal' have the effect of *garavata* or the 'Shuddhatma'? If the effect of *garavata* remains, then he is 'Chandulal' and if not, then he has become 'Shuddhatma'.

Questioner: But Dada we have come here to do Dada's darshan, we want to sit with Dada, we have interest in that too, is that not also *garavata*?

Dadashri; No. that is not *garavata*. How can you call that *garavata*? That is the main thing. That is like necter. 'We' do not have any *garavata*. I do not have *ras garavata*, 'We' do not have *riddhi-garavata* or *siddhi-garavata*; no form of *garavata*. The whole world is rotting in *garavata*. The Gnani is never in *garavata*.

Attain Liberation with help of the Gnani.

God is very pleased with 'us'. What attributes will such a human being will not have? He does not have *garva* doership, he does not have *garavata* any worldly indulgence, no inner inclination *nispruha*, no *unmattata* complacency.

Questioner: All those things go away when one becomes highly spiritually elevated, no?

Dadashri: No. But one is considered a Gnani only when all these *kashaya* go away. After they left, 'we' say, 'It is the 'taped record' that is speaking'. Nobody in the world says, 'It is a taped record'. If what they say is good, they will swell with pride and say, 'I spoke so well. Look how well I spoke!' Whereas 'we' say 'it is a taped record that is speaking,' because it is the speech without any ownership. Then there is no question of *garva* or *garavata*. There is nothing of the sort. There is no other hassle. The only sense of bondage is the inner intent *bhav* from past life of wanting others to attain the same bliss that I have attained. That is the only activity *kriya*. This is the fruit of that intent.

Therefore, this is considered *alaukik* beyond this world and it is not worldly *lalukik*. Here 'our' speech, conduct and humilty *vinaya*, all three win over your mind. That eventually has to happen. You too will have to become like that. If you follow the one who has become like that, will you not become like Him too?

Questioner: Yes, we will.

Dadashri: That is all; there is nothing else to be done. You should take off after Him. Losses of countless past lives have to be recouped in one life. So you will have to be careful, won't you? This loss is from how many lifetimes? From countless past lives!

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Laghuttam (lightest) : guruttam (heaviest)

Gnani in a state of laghuttam and guruttam

Even if 'our' liberation delays by one more lifetime, 'we' are not concerned, but 'our' wish is that this Vignan be propagated and that the world should benefit from it. That is why I have come to explain it. I have the time. I have nothing to do. I do not have any problems because I am the most idle person in the world and absolutely without any intellect. I am on my own and so I do not have any hassles. You have many hassles. Otherwise, I am no better than you are. Do you feel that? It is only for the worldly interactions I am sitting on this high seat.

In addition to that, do you know what my height is? *Laghuttam*! What does *laghuttam* mean? I am smallest, lightest of all the *jivas* living beings in this world. That is my height. As far as the worldly life is concerned, I am the smallest. When it comes to name, fame, looks, wealth, pride etc., I am *laghuttam* - the lightest and from the perspective of the Self, I am *guruttam* – heaviest, largest. Therefore, in the home department - the Self - I am *guruttam* and in the foreign department – the non-Self - I am *laghuttam*.

So what I big is *laghuttam*?

Questioner: It means smallest of the small, but can we call it the best of all?

Dadashri: No, not the best. *Laghuttam*! It is not the best from this perspective. *Laghu* means small. *Laghuttam* means the smallest, there is no embodied soul smaller than the one who is *laghuttam*. That is the definition of *laghuttam*.

Questioner: Is it the same as when people say, 'I am *dasanudas* – I am the servant of servants' – the humblemost?

Dadashri: No. People have reached *dasanudas* a state of being a servant of servants but no one has reached the state of *laghuttam*. Whereas I am in a *laghuttam* state and that is why people will attain salvation. In the worldly sense , from the relative perspective, I am *laghuttam* and in nischaya – from the real or absolute perspective, I am *guruttam*. I am nobody's guru .

I consider the whole world as being my guru. I consider you all, my guru. If I am sitting on the floor here, someone may ask, 'Why are you sitting here?' People will not let me do so. They will make me get up and sit higher up. Otherwise, I prefer sitting down on the floor. Therefore, I am not in a state of being a superior *gurupad*, I am *laghuttam*.

Laghuttam must be your intent

So I am not your superior. You are my superior. I have never thought myself as being superior, so you do not have a problem do you? You will be afraid of me only if I was superior to you, you may feel 'He is a big man, what will he say?' You may scold me but I will not scold you. If I scold you then it means that I am in the wrong. And if you scold me, it is because of a misunderstanding on your part. You do it because there is weakness in you, is it not so? Otherwise, the whole world is my superior because I am *laghuttam*. How many superiors do you have? Why don't you say something?

Questioner: I am not ready to accept *laghuttam*.

Dadashri: Why? Is it not possible? It is like this, *guruttam* means to climb higher. When you have to climb a mountain, does it take more effort to climb up or down?

Questioner: To climb up the mountain.

Dadashri: So lagutam means to come down; that can be done very effortlessly, can it not? 'We' did it very easily. So always, have an inner intent of *laghuttam*. The more the inner intent *bhav* of *laghuttam* you have the greater will be your progress towards *guruttam* the Self. And one attains a state of *guruttam* only when one becomes *laghuttam* in the relative life

God is very pleased with the one without mamata

That is why in the worldly interactions *vyavahaar* I am *laghuttam* and in *nischaya* the realm of the Self, I am actually *guruttam*. I do not have any superiors. Even God, the fully enlightened One, is very pleased with me. Then what else remains for me?

People tell me, 'You call yourself 'Dadabhagwan'?' I tell them, 'No Why would I do that? When God, the fully enlightened One within, is pleased with me, n why would I have a need to be called *Bhagwan* God? The 'ruler' of the fourteen worlds has become pleased with me and your 'ruler' within too, will be pleased with you if you do what I tell you.' It is better to have the full pleasure of the Lord within. What will anyone gain from being a God? Let him be the God, whoever he is. The ruler of the fourteen worlds has become pleased with me and I am showing you the way in which you can attain the same.

There is great danger in being a God and I would invite tremendous liability on my head. What do you have to lose? Why would I get into that? Why would I want to do that? God has become very pleased with me, what is wrong in that?

So is it better to be a God or to have God become very pleased with you? Which state is better?

Questioner: The state where God becomes very pleased with us.

Dadashri: Now who will give up a higher state for a lower one? And I assure you that God has become very pleased with me. I also tell him, 'Why don't you leave?' and he tells me, 'Where can I go? I will tell you if there is any place'. I told him, 'If you manifest within someone else, I do not have any problems with that. You have stayed here for many days.' But surely there has to be a suitable place where He can go, no? That location has to be without *mamata* 'myness', without ego, only then can God manifest there. Such a 'room' is needed. Does he not need a good place?

God can become pleased with anyone. If a person has a little ego there is no problem however the one in whom all *mamata* 'myness' is gone, God will inevitably become pleased with him. God will be very pleased with the one whose *mamata* is completely gone.

Junior of the junior

I am the only junior in this world. A person can become a senior of the entire universe if he becomes a junior of juniors. I am the only remaining junior. Do you want to make me a senior? If you do, you will become the junior of a junior.

Questioner: But as compared to you, we are like little children!

Dadashri: That is a different matter altogether and what I am talking about is different. People think I am a guru, but I am not a guru; I am *laghuttam*. *Laghuttam* means junior. Everyone and everything around me are my seniors. The trees, the leaves, they are all senior to me. So will you like to be a senior or a junior from now on?

Questioner: In that sense, I would like to be a junior of all juniors.

Dadashri: Yes, yes. There is benefit in it. Then you can become a senior of a senior. Those who want to remain as a junior of a uniors will be able to become a senior of a senior.

LCM: Lowest common factor is God

When I was young, a teacher in the Gujarati School told us to learn *laghuttam*. So I asked him, "What do you mean by *laghuttam*? How can something be *laghuttam*?' He replied, 'You have to find the smallest indivisible number, a number that cannot be further divided, from the numbers I have given you.' At that age, do you know what term I used for individuals? I used to say, 'this 'number'*rakam* is no good'. Therefore, this subject suited me. I used the same terminology. So then it occurred to me, 'it is the same in these 'numbers' (*hum*ans) too, is it not?' I thought to myself, is it not the same in these 'numbers' too? God dwells in everyone in an indivisible form.

From that moment onwards, my nature began to lean towards *laghuttam*. It did not become *laghuttam* but it began to lean towards *laghuttam* and then eventually it became *laghuttam*. Now "by relative view point I am completely *laghuttam* and by real view point I am completely *guruttam*." Therefore, in matters concerning worldly dealings, I am *laghuttam*. So, I was able to adopt this theory of *laghuttam* right from the beginning.

Only the laghuttam state has value

Questioner: So Dada why do you give so much importance to the *laghuttam* state?

Dadashri: This *laghuttam* is forever a safe side. One who is *guruttam* has fears. There is no fear of falling if I say *laghuttam*, is there? Those who sit higher have fear of falling. Nobody in the world is in a *laghuttam* state, the world is in a *guruttam* state. Those who have become *guruttam* are the ones who fall. That is why I have become *laghuttam*. My intent *bhav* towards the world is *laghuttam* and that is why I do not have any fear of falling; nothing affects me and nothing hinders me.

In the 'relative' realm, I am *laghuttam*. I say, 'Sir, I am smaller than you. I am even smaller than the word you use to insult me'. At the most, he can call me a donkey. But I am way smaller than a donkey. Being a donkey is a heavy load, is it not! And I without any load. So if you want to curse me, I am *laghuttam*. *Laghuttam* is like space *akasha*. *Laghuttam* does not feel anything, he will not be affected if he is insulted; nothing affects him.

What I am really saying is that if you want to display your importance *rof* towards me then I am *laghuttam* and if you want me to be important then I am *guruttam*.

Laghutta take you towards gurutta

When someone calls you unworthy, then an unworthy person will not have any grounds to argue, will he? Unworthy means one is *laghuttam*. So is there only one kind of lineage in this world? Everything has been going on from the beginning of time. There are no unworthy people but people call people unworthy and those unworthy people call these worthy people, unworthy. I investigated this deeper and found that they call each other unworthy. So it is not easy to find justice in this.

Questioner: *Laghuttam* is the justice.

Dadashri: Yes, *laghuttam* is the justice. Everyone shapes up when a *laghuttam* person comes along. Then there is nothing to worry. And those who are worthy, no matter how much you try to make them *laghuttam* they will take you towards *guruttam*.

Instead of being helpless in all respects…become laghuttam

So eventually will you not have to have an intent *bhav* of being *laghuttam*? Otherwise, ultimately in old age does a man not become helpless and dependent *laachaar* before a doctor when he becomes miserable from ill health?

Questioner: He does!

Dadashri: It is better to become *laghuttam* than to become helpless and dependent *laachaar*. You should not become helpless, no matter what.

All these prominent people, if they get a stomache, they will say 'I will do whatever you tell me, doc' They become helpless at that time. They are very helpless; they cannot tolerate pain, 'please save me form this pain, doctor.' They had tried lifelong to be *guruttam* and their constitution has become weak and sensitive. One needs to have a strong constitution to become *laghuttam*. A *laghuttam* person will take the approach of 'do what you have to, doctor' but they will not become helpless *laachaar*.

'We' have never shown any helplessness in 'our' life, not even if they were to cut 'us'. To be helpless in all areas *laachaar* is a tremendous violence *himsa.* It is *atmahimsa* violence to the self. As long as there is a body, there is bound to be pain and suffering. There is no way out. But you should not become helpless. Instead, become *laghuttam*.

One is the Self, the owner of infinite energy. So when you say, 'I am helpless', how low a state is that? How can you be helpless? How can something that has Soul be helpless? There is no helplessness where there is the Self. Why not become *laghuttam* instead?

Consequences of gurutta

Do you have a desire to be *laghuttam*?

Questioner: Yes.

Dadashri: That is very good.

Questioner: They say, '*Prabhuta se prabhu dur'* God moves away from the one wants to become a God.

Dadashri: Yes and that is why I have said that I remain liberated and *laghuttam*. Still I enjoy the grandeur of a *guruttam* state. My appearance and conduct is *laghuttam*. For the world I am the smallest; I am *laghuttam* and for those who want to attain Gnan, I am the greatest, I am *guruttam*. So, if you want liberation, I am *guruttam* and there is no one higher than me. And if you want to be great in the worldly life, then I am *laghuttam*. Now if people want liberation and if I do not say I am *guruttam*, then nothing will be achieved. And what do people want to be in this world?

Questioner: They want to be *guruttam*.

Dadashri: Where did you see that?

Questioner: I have seen it in me.

Dadashri: But that is not the case with people outside, is it? Are there any *guruttam* people out there?

Questioner: Yes.

Dadashri: Is that so? Are they all not in *guruttam*? They all believe 'this ,the relative self, is the atma and we have to make it *guruttam*.' Everyone has a desire to be *guruttam*. Everone wants *guruttam*. They get slightest of respect and they are happy and their *guruttam* increases. They want liberation and yet they become *guruttam*. Now is that a contradiction or not? That is a sign for wandering for countless lives because those who have tried to be *guruttam* in the relative worldly interactions have all fallen. They all became trapped. Tell me, did they get trapped or not? Only those who became *laghuttam* were able to swim (through the ocean of life). This path is not for those who want to be *guruttam*. Those who try to be *guruttam* take a beating and in the end become senseless, and , they create obstacles *antarai* in their path to liberation. Do you understand what I mean by obstacles?

Questioner: How can one get rid of those obstacles *antarai* ?

Dadashri: You have to have inner intent *bhav* of *laghuttam*, then the obstacles will all go away. All the obstacles will go away by doing 'plus-minus'. All the obstacles arose from the inner intent of *guruttam* and with *laghuttam* intent, all those obstacles will go away.

What do you need *guruttam* for? What is the advantage of it? The higher one goes, the harder he will fall. Instead, what is wrong with staying at the bottom? Then there will be no problems! And your bliss will remain with you and when it is time for your liberation *dharmastikaya* the element of motion will automatically take you there; you do not have to do anything. So become *laghuttam* and everything will be resolved. To become *laghuttam* is your absolute state *purnapad*. This is my *laghuttam* form and only then can there be a *guruttam* form. No one has become *guruttam* without becoming *laghuttam* first.

And where I have become *laghuttam*, people are trying to be *guruttam*. People want to be *guru* in the relative world. They try to be guru only of the relative world. Guru means that one has an inner intent of 'I want to become someone big and famous'. Those who try to be *laghuttam* in the relative world will go to a higher life form. But no one shows any signs of trying to be *laghuttam* in the relative world. Whose fault is it if people bind karma of a life in the animal kingdom by trying to become *guruttam*? They try to be *guruttam* where they should be *laghuttam* and consequently they increase their legs from two to four and they attain a tail! This is because in the *guruttam*, their certain actions will cause them bind karma such that in the next life they will have two extra legs and a tail. Whereas with the *laghuttam* belief, whatever you do will be done wonderfully. But the whole world is looking towards *guruttam*.

Questioner: So one becomes *laghu* light and humble?

Dadashri: No, no, they do not go down. They become animals with four legs. As they try to become *guruttam* in the relative world, *guruttam* will enter into the picture again. Then do we not need a solution to get rid of that *guruttam*? So they go from two legs to four legs so that they do not fall! Otherwise, where will you get the donkeys from? Where will you get these cows and water buffalos? These poor people are nice enough they become cows and water buffalos and clear their karmic debts with each other.

It is all is because they became *guruttam* in the relative and deprived others of their possessions. Do people not do that?

There are two things people do in the relative, *gurutta* works in two ways. One as a super human being and the other as a beast. If a person

conducts his life as a super human being , he does good deeds, he will get a life in the celestial form. Another consequence of *gurutta* is that he will go into the animal life form first and come back into the human life form after he gets rid (pays for) of all the entanglements he has created. I have personally witnessed this law of nature. People do not realize what justice is going to be served to them. They will go from a two-legged human to a four-legged creature with a tail! However, we cannot say this to these people. At the moment they are living a carefree life. What do they say? 'We will worry about all that when we fall'. So let them display their superiority *rof* for now.

Laghuttam in the world leads to the ultimate guruttam, the Self

The whole world looks for *guruttam* in the relative. So to begin with there is a desire to be guru and then they show their superiority *gurutta*. Then he tries to be *guruttam* the highest of all, after becoming a superior. But no one has become *guruttam* this way. What does our Vignan say? It says, '*Laghuttam* in the relative and *guruttam* in the real'. That is our main thing.

What does every religion claims? They say liberation is through their religion. Does anyone say that there is no liberation through their religion? Everyone will tell you, 'Our religion is the best.' Who is the only one who can say that his religion is the lowest? The one who has found the path of the vitarags can say, 'Our religion is lower, but yours is higher.' Children always call the one who is low high. Those who are not mature will be impressed by anyone. Mature older persons place themselves lower and make others feel higher; they are content.

And we are not anyone's superior, are we? We are infact, below him and that is why he behaves well, remains straight, otherwise he will not. He will oppose you if you try to be his superior. If you say, 'I am your disciple', he will be straight with you. Everyone enjoys being a guru and thus show superiority in the relative world.There is also competition with one another. One will claim 'I have one hundred sixty disciples' and other will say, 'I have one hundred twenty disciples.' All this is superiority *gurutta*. One needs to be *laghuttam* in the relative. Then one will not fall, there is no suffering or misery.

Otherwise, one will have to become a cow or a buffalos from here. When a person dies, he will take anger-pride- deceit-greed along with him. Separation due to differences of opinions *matabheda* is not going to go away just like that in this life! They will go automatically when one's life form changes but not otherwise. There are no such straight men around, are there? On the contrary, one says, 'I am something.' You fool! What do you think you are?

Now, who will want to be *laghuttam* in the relative? Does anyone seek this state? If you were to look for it are you likely to find it in anyone in this car, train or anywhere else, can you find anyone? Then will you find one amongst the ascetics *baavao*? Everyone keeps saying, '*hum, hum, hum,* I know so many scriptures…I know this…I know that etc.'

Whatever degree of *laghuttam* you have in the relative world, that much *guruttam* you will attain in the real, the realm of the Self. I became *laghuttam* and that is why I attained the state of *guruttam*. The path is not difficult . The difficulty lies in understanding this.

God will definitely come to you if you take up the *laghuttam yoga* - union with *laghuttam*. People are all in the *guruttam yoga* - union of *guruttam*, in this world. 'I am greater than him, I am greater than them…' So why don't you start becoming smaller. If you become smaller in the worldly interactions, then you will be bigger in *nischaya,* the realm of the Self, and vice versa. So if one holds on to the union of *laghuttam*, then when he achieves the *laghuttam* state, he will begin to be *guruttam* on the otherside (real). He who becomes *laghuttam* in the worldly life, becomes *guruttam* in the realm of the Self, and thus God becomes very pleased with him. So do become *laghuttam*.

Union of *laghuttam* is a little difficult. It is difficult in the beginning and then it becomes easy. Is there any fear for those who want to be small? That is why I became *laghuttam* first; only then did I attain the state of *guruttam*. I have not tried to be a guru. Those who become guru, will continue to wander in the cycles of life forms. When they bind merit karma, they are born as a celestial. Then they return here as a human and bind demerit karma, which takes them to a life in the animal kingdom.

People have practiced all other yogas for so long. Man has practiced them for countless past lives, then when someone gives him a little respect,

he loses whatever little he gained. Once he gets a little respect he will start, 'Not this, bring me this, bring me that and this...' So then he loses whatever he had gained from all the yogas. Whereas *laghuttam* yoga is better because in that practice no one will come to do your darshan.

Undertake the yoga of laghuttam

So 'our' yoga is of *laghuttam*. Nobody in the world has such a yoga.

Questioner: What does a person have to do in such a yoga?

Dadashri: To become lighter day by day. You have to become *laghu* and not *guru* heavy; you have to become lighter. By becoming a disciple *shishya* of everyone you will become a disciple of the whole world, even of the dogs, donkeys, trees, leaves; disciple of everbody and so you will become *laghuttam*. You become *laghuttam* by making everyone *guruttam*. Do you like such a yoga or not?

Questioner: I do like it.

Dadashri: This is the very meaning of yoga. One gets hold of either yoga of *guruttam* excelling in worldly life, or yoga of *laghuttam*; it is one or the other.

With the yoga of *guruttam* one becomes heavy; one becomes *guruttam*. *Guru* means heavy and when something is heavy, it will sink. As he sinks, he also takes down everyone around with him. When does guru not sink? He will not sink when he has the key *gurukilli* that helps him float. *Laghu* means light and guru means heavy. Those who want to be big and famous have grabbed on to the *guruttam* yoga. Everyone wants to be big and they have all taken a beating in the process, they have died in such beatings, life after life. No one succeeds because how many can take the first prize in a horse race? How many horses win the trophy? If five million 'horses' run a race, how many will come first? The first prize goes only to the winning horse, does it not? The rest die huffing and puffing. Therefore, practice the *laghuttam* yoga.

Questioner: Yes, but what is the *vidhi* special method for it?

Dadashri: The *vidhi* is to become a disciple of everone in this world. If someone calls you unworthy then become his disciple by saying , 'You are my guru because you made me aware that I am unworthy.'

The world's guru? No the world is the guru

And people tell me, 'We want to make you our guru.' I tell them, 'No. Do not make me a guru. There are many gurus elsewhere. I have made the whole world as my guru. I consider you all my guru. Why are you making me a guru?'

I am nobody's guru. I am a *laghuttam* purush. I am not naïve that I would become a guru. I have never been anyone's guru. I live as the disciple of the whole world and I tell everyone to become *laghuttam*. Whoever wants to become a guru let him be. But how can a guru swim across the ocean of the worldly life and help others swim across too? Such gurus have to keep a *gurukili* with them so that they are able to swim and help others do the same. The Gnani can give them the *gurukilli* to become *laghuttam*, then they may become a guru. Otherwise, to become a guru in the current time cycle is a sign of going down to a lower life form. Gurus of the *Dwapar-Treta* the previous eras of the current time cycle were true gurus. And now? Now they do not even have the *gurukilli* as a guru. So I tell the gurus, 'Do not become a guru otherwise you will sink and drown others too. Take the *gurukilli* from me.' One has to have the *gurukilli*. When 'we' give that *gurukilli*, his work will be done. Gurus should be certified, must be free of all *kashayas*, and they should also have the *gurukilli*.

What is a gurukilli?

Questioner: What is a *gurukilli*?

Dadashri: A guru should keep in mind his role as guru of these people, what path he needs to take so that he does not sustain a loss, and all others are benefitted. Therefore his guru should have taught him to remain *laghuttam* . Remaining *laghuttam* do the *gurupanu*, the role of the guru. Yes, this is the *gurukilli*. If while playing the role of the guru *gurupanu*, one becomes *guruttam*, any form of superiority, then he will pay a heavy price. If he remains *laghuttam* and then acts as a guru *gurupanu* or whatever else,

then the real fruit of his actions will be a *guruttam* state, the expression of the state of the Self . But for the time being , he continues to be *laghuttam*.

Questioner: But what should that guru do in order to become *laghuttam*?

Dadashri: He just has to maintain an inner intent *bhav* of wanting to be *laghuttam*. When someone calls him a 'guru' – and there is no other word for this worldly interaction *vyavahaar*, then he should say, 'Yes, I am his guru', but from within he should know that he is *laghu*.

Therefore everyone in the relative world should try to maintain a state of being small to the smallest. One should not try to be *guru* superior.

'Exactness' through laghuttam

Questioner: You say, 'I am the most *laghuttam* atma-self. There is no superior over me. I am absolutely independent.' How can others not remain free in this way? Why is it necessary to follow the *agna* of a guru?

Dadashri: Everyone is independent indeed ! What is a need to abide by a guru's instructions *agna*? One have to remain in the agna of the one within. But anger-pride-deceit-greed within continue to beat him up incessantly. So who can become free and independent? The one whose anger-pride-deceit-greed are gone can be free. Otherwise he cannot be, can he?

And the disciple is free to follow the guru's *agnas* instructions if they are acceptable and he is free to not follow if they are not acceptable to him. These Agnas (Dadshri's five Agnas) are not mine. They are one's 'own'. I never scold anyone. I have never scolded anyone to this day. I tell everyone I am their desciple. By the relative view point I am everyone's disciple and that is, by the relative viewpoint, I am *laghuttam* and by real view point I am *guruttam*. Therefore from the view point of the worldly interaction *vyavahaarik*, there is no one inferior to me, everyone is superior to me. And through the real view point, the viewpoint of the Lord, there is no one superior to me. That is what I am saying. Do you understand? So is everyone not my superior? I am the disciple of everyone.

Questioner: But they come here to you to attain from you. How can the one who is a guru come to you?

Dadashri: 'We' have already become *laghuttam*. They have not become *laghuttam* yet, have they?

One will become like me when one becomes *laghuttam*. But Gnan, and everything has been given. I have given the kind of Gnan which alleviates all worries, which abolishes all attachments and abhorrences, even while conducting worldly business. But until one becomes *laghuttam*, one cannot attain the state as 'ours.'

Questioner: You refer to everyone as guru, so when will they become disciples? And how will they become disciples?

Dadashri: Now that is the very effort everyone has gradually started that 'I want to be like Dada.' And 'we' have only one condition, and that is that it is not necessary to scold anyone. See and become, that is all. (Watch the Gnani and become that). Become *laghuttam* and then 'exactness' will come. Therefore, that much work is left.

The world's disciple is the world's upiri

In our Vignan, 'Dada' becomes your disciple. I am the disciple of everyone to whom I have given Gnan. I am the disciple of the whole world. Who can become the supreme being in the whole world? The one who has not become disciple of the whole world cannot become the supreme being in entire world. Who can become supreme *upiri?* None except the one who has become the disciple of the entire world can become the *upiri* of the world.

Questioner: Lord Dattatraya adopted the good attributes from wherever he could and from whomever he could and it is said that in his life He had twenty-four gurus. Now the scriptures say that one should have only one guru. Please shed some light on this.

Dadashri: One needs to make the whole world his guru. Attain *gnan* knowledge from wherever you can, but what does it mean when they say that there should be one guru? It means that one guru is needed for the kindergarden level, one for the first standard, one for the second standard etc. The person who goes to college will need twenty-four gurus and the one

going to graduate school-university level will need to become a disciple of the whole world. That is why 'we' have become a disciple of the whole world. This will be the case for the upper level college. But before that, how long should a person have one guru only? One guru is fine for the levels of the kindergarden, the first standard, the second standard; one guru will suffice for the lower standards where children are taught, 'for the time being, do only this much and do not look anywhere else.' Otherwise, everything will be ruined. In this way they establish a base for them. Then as the standards progress, they have to make the whole world their guru. The lower standards have to make only one guru. A person may tell me, 'Sir I have made one guru', then I would understand right away that he is in the second stardard. I will tell him, 'You are right.' Does that solve your question?

Questioner: Yes, it did.

Dadashri: Ultimately, it is worth making every living being on the earth your guru. What did Lord Mahavir do? He made every living being of this world his guru and he lived as their disciple. That is because there is always something to learn from every living being.

The precise manner in which Akram Vignan arose

This Akram Science of mine is one, which I have learnt from all of you and you tell me, 'You are giving us the Gnan.' This Akram Vignan is not to be found in books so where did it come from? It has come from everyone. They left their *gnan* knowledge for me and took other *gnan* with them. They left behind the *gnan* they could not digest and took with them the *gnan* knowledge they could digest. So all that *gnan* which they could not digest accumulated with 'me', and that Gnan came to manifest as Akram.

Questioner: But did such Akram Vignan come out of worthless people like us?

Dadashri: No, not worthless. It was the *gnan* knowledge that you could not digest, it lay around, it all came to me, here; and you took from here, all that you could digest. So the full Gnan came to me; "the full stop Gnan" (the absolute knowledge)!

Now how can people understand this talk? The educated *bhanela* and the wise *ganela* will understand this but others will not. This is not for the poor others, is not? This is scientific Vignan This means this science is such that even foreign scientists will accept if they sit and listen to it.

Know the State of the Gnani

None of these people here are touching 'my' feet, and yet people think that they are all touching my feet. ' I' do not remain in this body even for a minute, 'I" have not been in this body for a moment in the past twenty-five years. People, on the other hand, are constantly in the state of 'I am this body. This hand is me, this leg is me, this head is also me and all this is me too.'

'I' remain absolutely separate from this mind, body and speech. So if someone were to insult or strike 'this', 'I' will not have any problems, will 'I'? People do not know 'me' so how can thy insult 'me'? Those who know me, know me as the *Paramatma* Absolute Self, so they would never insult me or behave negatively towards me. People know me either as A. M. Patel or they know me as a guru. But I am not any one's guru. I am a *laghuttam* Purush. I am what people call a Gnani,. As a Gnani, 'I' am absolutely *laghuttam*.

'We' have attained this state because 'we' do not have any beggary. The state that is the highest of all, the greatest state there is in the universe, has been attained, because there is no beggary *bhiikha* of any kind at all. 'We' do not have any beggary for money. Even if people were to bring heaps of gold, 'we' have not use for it. There are no thoughts of sex. Even if the celestial goddesses were to come down here to earth, there would be no untoward thoughts. There is no beggary for *maan* respect. There is no beggary for disciples. There is no beggary of wanting to build temples.

Now if you understand me as a Gnani, then you too will become a Gnani. If you understand me as an *acharya* spiritual master, then you will become an *acharya*. I do not have any problems if you think of me as an *acharya*, but you will become an *acharya*. So whatever state you desire to be, see me as being that state and you will attain that state. I do not want to become anything; I have already attained the state. A man who has failed by four degrees! Having failed, I sit here as a *laghuttam* Purush. Therefore, this

state of 'ours', however, one understands it, 'that' he will become. If this talk is understood, then the work is done.

One's conduct should be of laghuttam intent

There is no state smaller than that of the *laghuttam*. Now if you attain this bhav of *laghuttam*, do you have anything to fear? You cannot become prominent by having the *bhaavna* intent to be so. You can only become *guruttuam* only if you remain in a state of *laghuttam*. So if the worldly interactions are in a *laghuttam* state, if 'Chandulal' remains in a *laghuttam* state, then the *guruttam* state will be attained automatically but not otherwise.

Questioner: Does not the Gnan you give us make us attain the state of *laghuttam*?

Dadashri: Yes, it will give you a *laghuttam* state but this *bhaav* of *guruttam* within you, has not gone yet, has it? The intent of wanting to be *guruttam* in the worldly life interactions *vyavahaar* has not gone, has it? You have to get rid of anything residual like, 'I am something'. There is a solution if one understands this point, but it is not possible otherwise.

There is no state other than the state of *laghuttam* if one wants to become absolute *purna*. The most difficult *bhaav* deep inner intent , in the world is that of *laghuttam*. How can the world attain the intent of *laghuttam*? Not a single person in the world can attain the state of *laghuttam* that you all (mahatmas) have attained; it is not an easy thing to attain, it is the most difficult state to attain.

People may ask you , 'how is it going? How are you?' Then you should say, 'I lose my friend. I give up.' Now, when one says , I lose, then in the realm of the real, one becomes *guruttam* automatically and naturally. Therefore the intent of becoming *laghuttam* is necessary. The moment one becomes big, he wanders. The moment one starts in the worldly *guruttam*, it is a sure sign of wandering in the different life forms. The enlightened ones in human form are never 'big'. Only the partially filled 'pots' try to become 'big'. The absolute beings never make a sound.

Is there anyone who would not want to become *guruttam*? The prominent people of the society may also appear of wanting to be *laghuttam*;

they appear to be *laghuttam* on the outside but within, their *bhaav* is that of *guruttam*; it is a *bhaav* of, 'I am something as compared to everyone else'. On the outside they are respected, but they can never attain the *vastu* the Self. That state can only be attained when one maintains a line of demarcation between the real and the relative. Otherwise, worldly conflicts can never decrease.

Line of Demarcation

"The world is the puzzle itself"; it has puzzled itself. God has not puzzled this world at all". It has become a deep puzzle by itself. 'There are two view points to solve this puzzle. One is a relative view point, one real view point'.

If a Gnani purush can draw a line of demarcation, for you, between the 'real' and the 'relative', then this puzzle can be solved.

Besides the Tirthankara Lords, no one had this line of demarcation. The twenty-four Tirthankaras had placed this line of demarcation correctly as did some others who became Gnanis. Then, 'we' have placed a precise and exact line of demarcation. Whom can you call a Gnani? You need Gnanis like the Tirthankaras, who only differ slightly and who place a precise line of demarcation between what is real and what is relative. They make it clear: "This is real and this is relative"

What has happened in the world is that people believe the relative to be real and then they continue to go about their life. They have not attained the reality even for a day and they accomplish nothing. They wander around for countless births from one life to another. There has not been a line of demarcation between the real and the relative and that is why the world is in a state of confusion. People believe the relative to be real because of this and they try to make the relative *guruttam* give it increasing importance. They make *guruttam* of that which was meant n to be made *laghuttam*, that is that which needs to be devalued. This verily is the illusion *bhranti*. Then what do they claim? 'We are removing the illusion', but the illusion is actually increasing. Don't you think so?

If there is an experiment, and a sceientist conducts it. And I do the same experiment. I do not know how how to do it. Then what might happen?

Questioner: There will be a sudden fire.

Dadashri: Yes and all the ingredients would be wasted. All my efforts would be wasted and on top of that I will burn my fingers. What would happen if I stuck my finger in the experiment to check to test it? And if the scientist were to stick his finger to check, he would not get burnt. Do you understand? Therefore, the one conducting the experiment should be familiar with it. I have given you the line of demarcation between the 'relative' and the 'real' and so you do not have to worry.

The intent of Laghuttam makes one follow The Five Agnas

Now what are 'we' saying? Now You have the exact life of demarcation of what is real and what is relative. The line of demarcation tells exactly that this much is real and this much is relative. In the 'real' there is the Shuddhatma, the Self. And in 'the relative', you have been the five sentences. Everything else is *nikali* simply a discharge, it is of no concern to You.

Questioner: Is the discharge *nikal* happening?

Dadashri: Yes, the discharge is happening by itself. One does not to wait for the stools to come out And the one who waits will be called a fool. Thus, everything else is a discharge. So what do you have to become?

Questioner: *Laghuttam*.

Dadashri: *Laghuttam*! Yes, just simply this *bhaav*. And Dada's Agnas are in the *laghuttam bhaav*. So now, you simply have to become *laghuttam* in the relative. So when the line of demarcation between the 'real' and the 'relative' is established, and when you become *laghuttam* in the relative, then you will have iinner bliss amidst all the worldly miseries. That is true *samadhi*.

How *laghuttam* have you become?

Questioner: That only Dada can know. I do not have a thermometer to gauge that.

Dadashri: But have you become somewhat *laghuttam*? Ten cents or twenty cents worth?

Questioner: But how can one measure that?

Dadashri: You will know that you have not become completely *laghuttam* when you are fighting with someone. You still have the tendency to attack people ,'who does he think he is?' So now you have to look for *laghuttam*. Do you want to become *guruttam* or *laghuttam*?

Questioner: *Laghuttam*.

Dadashri: You like it when people give you importance and yet you say you want to become *laghuttam*? When people put their hands together and do 'namaste' to you, you feel happy, and then you say, 'I want to become *laghuttam*'. The baggage within is so difficult and complicated; everywhere there is baggage of only *guruttam*. Despite this, what should your vision *drashti* be?

Questioner: To become *laghuttam*.

Dadashri: Then the soul within will continue to become *guruttam*. 'We' sit here having become *laghuttam*. 'Our' Self is *guruttam*. You too have to cultivate the same vision. What else, there is nothing difficult in this.

What does our Vignan say? What does Akram Vignan say? However much *laghuttam* you become in the relative, You will become *guruttam* by that much in the real; You will become absolute. Is there anything wrong in this? Otherwise, the entire world is trying to be *guruttam* in the relative. That is why we have bulls and buffalos here! What is the basis for their existence? Simply because of this mistake of fwanting to be *guruttam* in the relative. So should one not break this mistake once he is born as a human? Don't you think the mistake needs to be broken?

Where there is total laghuttam, there is the absolute.

The one who has attained 'devaluation' in the relative, becomes absolute in the real. Therefore, devaluation in the relative is needed. You may eat, drink and enjoy, but there must be devaluation, nothing else. Do people get affected by the devaluation of the rupees that happens sometimes? Life goes on. Sometimes there is devaluation and sometimes there is elevation. But does that affect people at large? Similarly there is no harm in devaluing the relative life. On the contrary, there is nothing but gain. You just have to live happily. Just look at me. I am sitting here having gone through the process of devaluation. What fun it is.

Now what am I saying? Your absolute state will blossom as your devaluation of the relative increases. So is this not the easiest way? Is anything difficult in this? There is nothing else to understand here and *laghuttam* will not make you worry about anything. See, is there any worry about money after devaluation? Before, when there was 'valuation' how many worries did you have? People had anxieties and fear about being attacked on their way to the bank. Now there is no body there to attack and no worries. There is no problem after devaluation.

If you have a million rupees, but you know how to sit low, and you begin to become *laghuttam* in other ways, you will become *guruttam* at the other the end, the Self.

The one who tries to be *laghuttam* in the relative, will become *guruttam* in the real; his state will become absolute. You do not have to do anything in order to become *guruttam*. So in your worldly interactions, when you want to say anything, just keep in mind, 'there is no *jive* being smaller than myself. I am the smallest'. If you maintain this awareness, it is more than enough. If you become *laghuttam* then only then will you attain the main state and only then will the state of absolute Self *Paramatam* become yours. Therefore, the state of the Lord is to become complete *laghuttam*. So when you attempt to become *laghuttam* in the relative life, then you will naturally become *guruttam* and absolute. The absolute state of the Self will manifest naturally; it will become 'exact' naturally.

The goal of becoming laghuttam

Have you ever seen a *laghuttam* Purush in this world?

Questioner: Dada is laghuttam, no?

Dadashri: Yes, that's it, all you need to do is observe this *laghuttam* Purush. And you have to become like him, what else? You do not have to learn anything else from here.

Our mahatmas have understood that Dada has taught *laghuttam* the state of ultimate humility. Now Dada Himself has become *laghuttam*, so the others have no choice but to become *laghuttam*, no? And that is the only goal one should decide. If one wants to attain eternal bliss then, nothing else needs to be done in this world. 'We' are sitting in the laghuttam state ,the ego-less state, in the relative world, and 'we' are telling you all to become that. 'We' are not saying anything else, are 'we'? 'We' estimate that it is going to take you a year or so to become *laghuttam*?!

Questioner: But to become *laghuttam*, is no ordinary feat

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Dadashri: No, It is not that big a feat. Once You have decided, 'I want to become laghuttam.' then the mind, intellect, *chit*, and the ego all will keep going in that direction only. Thus they will proceed in the direction of the decided goal. If You say, 'I want to go Santa Cruz right now, then it—the non-Self complex will go there. Therefore decide the goal.

Nobody in this entire world will ever make a decision to attain the state of ultimate humility *laghuttam*. Our mahatmas are the only ones who would make this decision that they want to become the most humble amongst all beings, because they have attained the Self. And the people out there in the world are under the illusion—that which prevents the awareness of the Self.

The Grandeur of the state of Laghuttam

Therefore, after this Gnan I have given you a line of demarcation: an adjustment of relative-real has been established. Now there should exist in you the vigor of nonfluctuating spiritual energy *khumari* of the state of *laghuttam*. *Khumari* of what? The whole world has external

khumari superiority about being *guruttam* and what is Your *khumari*? That of being *laghuttam*. So there is nothing else to it.

People say, behold the *khumari* of Dada! There is *khumari* in the state of ignorance. But this too is a state of *khumari*, is it not? It is an energy *khumari* that can never change, not even for a second. No matter when you look at him (Dada), he looks the same. Circumstances may change, but not Dada. Ultimately, you have to become like Him. That should be your goal.

So I have given you this line of demarcation and now you remain in the *khumari* of *laghuttam*. Whenever you do any business now, it is in the hands of vyavasthit. All You have to say is, 'Chandulal, continue working. Drink tea if you have to but continue working.' That is all You have to do. So You should have a *khumari* of *laghuttam*. People have a *khumari* of *guruttam* anyway. But what kind of *khumari* should You have?

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Questioner: Of *laghuttam*.

Dadashri: Yes, but do not keep a *khumari* of your material wealth. It has to be the *khumari* of *laghuttam*. Can you handle that?

Questioner: Yes I can.

Dadashri: In this Vignan you can get your sons and daughters married, that is you can carry on with your worldly life and celebrate everything. Nothing will hinder You because it is all relative and You are in a state of *laghuttam*. So go ahead and celebrate with as much pomp as you want because where does your *khumari* lie? It lies in the state of *laghuttam*. Those who have the *khumari* of *guruttam* have problems but the *khumari* of *laghuttam* will remain for sure.

To attain the Self is verily the guruttam

When one becomes *laghuttam*, the Self is *guruttam*. So there is no need to make the atma, the self *guruttam*. It is necessary for you to become *laghuttam*.

Questioner: If one become *laghuttam* then the soul, the self will become *guruttam*, but the Soul, the Self by nature is *agurulaghu* neither heavy nor light.

Dadahri: It is *agurulaghu* but that is a different perspective. What does *guruttam* mean? It means to proceed towards the state of the *agurulaghu.* That is *guruttam*.

Questioner: But it is *agurulaghu* in the real, is it not?

Dadashri: Now that is different. Its absolute state attribute is *agurulaghu* and in the worldly interaction *vyavahaar* when it becomes *laghuttam*, then *guruttam* is the state in the real. I easily remain *laghuttam* in the relative and the Self within is *guruttam* all the way.

Test examination of the laghuttam

Questioner: Give us an example of You having become *laghuttam* in the relative realm.

Dadashri: For the example, 'we' am verily the open, talking *Upanishad* , no? 'We' are the talking *Puraan* , are 'we' not?!

I will explain what it means to become *laghuttam* in the relative perspective. Say if someone is giving you a ride in a car and one of their relatives comes along. If he tells you to get out of the car because of his relative, you should do so without being affected. A little later, he tells you to get back in the car and so you get inside the car. Again, another of his relatives comes along and he asks you to come out again. Again, you should get out without being affected. What if this happens eight to ten times? What usually happens to people? They get upset. They get terribly upset.

Questioner: One will be terribly upset the first time it happens.

Dadashri: And 'we' remain the same , unpeturbed even if they were to do that to 'us' twenty seven times! 'We' will get out and get back in again because 'we' have become *laghuttam*.

The Foundations of Akram Science

Laghuttam is our center. Sitting comfortably in that center, *guruttam* is attained. Our theories are unique and completely new!

The foundation of this Akram Vignan is to remain *laghuttam* and maintain *abheda* oneness, without any separation *drashti* vision. To keep this vision of oneness *abheda drashti* with all living beings, the entire universe, is verily the foundation of Akram Vignan. This Vignan is not without a foundation.

All other activities *kriya* are happening on their own, they continue mechanically. There is a lot of difference between *drashti* vision and 'mechanical' that which is happening by itself. The main thing is the vision , the *drashti* and the mechanical part is a different thing all together.

The one, who has not received, decided and experienced the vision of becoming a disciple of the whole world, cannot become a *Mahavir* the fully enlighted One. It is a vision of becoming a disciple of young children, the foolish and all the rest of the people.

Liberation with the laghuttam ego

Questioner: How do you define *laghuttam*? Is bringing our ego to a zero level considered being *laghuttam*?

Dadashri: No. The ego remains the same but it is also an ego to say 'I am smaller than everyone.' *Laghu* means 'am small', *laghuttar* means 'am even smaller than small' and *laghuttam* means 'everyone is bigger than me.' That too is a kind of an ego *ahamkar*.

Now the world is based on the ego of *guruttam*, which is the intent to be bigger than anyone else; it is the belief that I am greater than everyone. That verily is the cause of this *sansaar* worldly life. Whereas with a *laghuttam* ego, one goes towards attaining liberation *moksha*. *Laghuttam* ego means to conduct the worldly life interactions with the intent, 'I am smaller than everyone.' That will take him towards liberation. By believing, 'I am greater than everyone', one enters into a

'race course' and on to the wrong path through unawareness. With *laghuttam* ego one gradually becomes smaller and smaller until he becomes completely *laghuttam*. So one becomes *Paramatma*, the absolute Self.

There is no racecourse in laghuttam

Up until now, all the efforts have been towards becoming *guruttam*, have they not? 'I want to be greater than him; I want to be greater than him.' See, the competition has begun, has it not? Who wins the prize? The prize goes only to the horse that comes first. What about the rest? There is no prize for them even after running so hard.

Questioner: Dada is there a racecourse in a *laghuttam* state?

Dadashri: No there cannot be any racecourse in the state of *laghuttam*. The racecourse is in the *guruttam* state. So I have no intellect *abuddha* and I am in a *laghuttam* state and therefore I do not have a relation of exchange of *kashaya* with anyone. There is not an iota of intellect in me.

The racecourses of worldly life and spardha

Questioner: Everyone has a desire to be something, and here, around you, the desire not be anything arises, one wants to be free from any semblance of superiority *visheshata* . In the worldly interactions, the feels, 'I am something. And I want to be something.'

Dadashri: That is because they enter a racecourse there, do they not? He wants to run because so many other horses are running.Hey you! You are sick so why don't you relax and take it easy? They are strong horses, besides only the one who comes first will get the prize and the rest will die huffing and puffing.

So not even a fool will enter a competition, race course. Yes if they were going to award two hundred to five hundred prizes, then one can believe that one may get a prize . But you are not going to come first, then why are you in the competition? Go home and go to sleep. Who would enter the competition? How can you enter into their racecourse? Some horse may be so strong, eating garabanzoz. Another is eating grass.

Therefore, I did not enter the racecourse of worldly life. That is how I found this Lord within.

And the prize goes only to the one who comes first, no? The rest are left wandering around life after life. They die huffing and puffing and gain nothing. How can one a enter a race course of the world with kind of justice? What do you think?

Questioner: That is correct.

Dadashri: And human nature is to be competitive *spardha*. Are people competitive *spardha*?

Questioner: Yes they are. That becomes cheap.

Dadashri: There is competition in every place. Even at home, if someone who has a tendency to argue comes along, he will start a competition between the husband and wife. If the wife says something, the husband will tell her, 'You be quiet, you did it this way and I am going to do it this way…' Hey! Both the horses started running? Who is going to give you the prize? That is why 'we' say, ' 'We' do not know how to do things the way Hiraba knows.' So 'we' let her run. Run. Run as much as you want to! Even Hiraba says, 'You are naïve *bhoda*.' I tell her, ' Yes that is fine.'

People suffer because they compete. They enter competitions. Just watch the competition to 'see' which horse comes first. The one who continues to 'see' *joya kar* then the *jonaar* the 'seer' has no pain or suffering. Those who enter a 'racecourse' gets the pain. So it not worth entering a 'raceourse.'

Criticism stains the clothes, the body and the heart

Secondly, you should no criticize *tika* anyone; the one who criticizes, hurts himself. Whatever anyone does, the one criticizing him will 'stain his own cloths', then he will ruin his body as he goes deeper into the criticism. If he goes even deeper, he will ruin his heart. So criticism is a tool that ruins a person. You should not get involved in it. Know things for the sake of knowing but do not get involved in anything.

You have not attained this life to criticize others and it is not worth making an intense mental note *nondha* of the one who criticizes you.

Questioner: The who criticizes *tika* does so because he is now interested in what I am doing , no?

Dadashri: To criticize *tika* is the main attribute of the ego. It is an attribute of competitiveness *spardha* so that is why criticism remains. Besides, competitiveness is always there in this worldly life. When competition leaves, there is liberation. Some of the fasts that people undertake is due to the effects of competition also, 'He did fifteen fasts so I will do thirty.' Still, it is not worth criticizing anyone.

When you criticize other people, you ruin your 'clothes' first, then your body and then your heart. That is it. So do not get involved with anyone because is everyone not an owner of his world, his space, inner and outer? The ownership titles are his own. How can one criticize or violate that? When you do, you are trespassing.

The escape from the racecourse

Now all of this going to carry on for sure. One is verily not the doer of anything. This is because one has developed a habit of tasting the fruit of doership *garvaras*. Therefore when a person finds that someone earns eight hundred rupess, he thinks, 'I earn eighteen hundred so I do not have a problem. He gets only eight hundred.' This is how it all starts. As if no one earns more than eighteen hundred rupees. There is always competition *spardha* where there is someone higher *upiri*. What is the point of us staying in this race course? Have we entered a 'racecourse'? Are we horses of the racecourse? Do 'we' not say ' Brother, I have no sense. I do not understand how to do this?]' Do we not say that clearly, time and again?

I do not even know how to shave and that is why I cut myself when shaving. I have yet to see a man who knows how to shave. What an ego one walks around with! Only someone like me would say something like this. There is a whole world standing out there, and here I am all alone with this vision. There is no one to give my vision the vote. I am the only one with this vote, against the race course and that is why I am not raising my voice. I would remain quiet because I am the only one

voting. Who would caution you this way? And for how long can I remain sitting here cautioning everyone? What kind of world are we trapped in?

Do you like to listen to all this talk? You are not bored are you? Do not try to analyze this. Just accept it as it is, otherwise the responsibility will fall on you. This is a pure thing; this knowledge is pure, why do you have to analyze it with your intellect?

That is why 'we' clearly state, ' Brother, 'we' do not know what to do here in this matter.' And then only will he let 'us' go , no? Only by saying this, 'we' will become free of problems, no?

The misuse of intellect in daily life

You can find all kinds of people who will abuse their intellect. Such people will say 'I will win your case for you. Just pay me three hundred rupees.' Do they not say that? He eats and drinks at his own home, and takes abuse from his wife and then he does work for us! The standard of living has gone up, has it not? So they would charge more now, would they not?

Also, people of India do things according to their own understanding, they are overwise, they misuse the intellect, *vikalpi.* They don't learn by asking others, 'what will happen if we press this button on this machine?' They do not learn by asking the technicians of the machines. Everything goes on haphazardly. People in India do not even know how to use a razor blade; they don't even know how sharp a razor should be; they sharpen it once and its done. And if a person is a miser he will keep using a sharpening stone and on the contrary lose whatever sharpness the blade already had. What are people of foreign countries like? They are not *vikalpi* overwise, are they? The razors always comes with instructions for use. Why are there numbers printed on the razor blade 1,2,3,4,5,6,7? They will ask the technician and do as he instructs them. Whereas our people, the Indians are *vikalpi*, they are over wise! If the wife says 'I am going to the temple and I will be back soon', the husband will say, 'I will prepare the food,' and he will. But whatever spices he uses will leave a bad taste in the mouth!

If the radio is playing here and the children ask me to switch the station, I will tell them I do not know how. I always ask before I do

anything; I learn by asking. I do not aimlessly attempt anything on my own.

I would ask someone how to use the razor, but he has not consulted a technician himself and then he tries to teach me. Does that mean I know how to use it? He is a fool and so am I. Who would I ask if I cannot find a technician? It is like the husband ruining the curry while trying to make it yourself without consulting or learning form anyone else.

Our peole are such that a man will cut his own hair if he does not find a barber. That is how people are. Just because you clip them this way and that way, does that mean the job is done? If it were that easy, it would not be considered a skill. How did all these barbers learn to do that? By trial and error?

The foreigners have made machines to last because they know that people of India are *vikalpi*, they might take shortcuts due to being overwise. They make the machinary in such a way that it does not breakdown easily. They put extra built in safety features, which would not have been necessary if people using them were not *vikalpi.* You never know which buttons they will end up pushing. They build in extra safety even when laying the foundation slab in construction of homes because these crazy people will overcrowd the home. What if the house were to collapse?

A a greedy person thinks he knows how to use a razor very well. He will keep sharpening the blade with a sharpening stone. You fool, this blade is not something that can be sharpened on a sharpening stone. There is no relation between the blade and the sharpening stone. It is a wonder if one knows how to use it correctly. Once I told someone, 'I do not know how to use the blade and neither do you, so whom should we ask how to use it?' You bring stainless steel blades for me but I do not know how to use them, so what can the stainless steel do about it? It will become of no use in the hands of the one who does not know use it.

Therefore all this is misuse of intellect, being overwise, *vikalpi, thoka thoka*. All this worldly knowledge is such that it will never lead you to liberation.

The zero ego state of The Gnani

I do not even know how to give lectures. I know 'this Gnan' only. I don't know anything else in the world. Because I did not know anything else, I came to know this Gnan. And I have not gone anywhere to learn the worldly things. Otherwise one and all, would have become my guru. Instead, why not become an expert in the Self? This will make me *nirleyp* absolutely unaffected?

I do not even know anything about any specific worldly matter. I did not know anything in school either. All I had learnt and knew was that I did not want a boss *upiri*. That was the only thing that bothered me. I did not have any problems with whatever I got to eat or drink, but I did not want anyone as a boss over me. This body *deha* has brought forth with it all its adjustments, necessities for this life.

Now this Gnan is such that it will do everything. I do not know anything related to the worldly life but even then the work continues very well, better than everyone else's. Everyone else has to complain and shout to get things done. I do not have to shout or say anything. Yet the work gets done better than, any known abilities. Those who know how to mend shoes have to continue mending shoes. Those who know how to stitch clothes have to continue stitching clothes and those who do not know anything; they have to sit around idle. What can the one who does not know anything, do?

The Lord has said that whatever knowledge of knowing what to do, one has, is on the basis of the ego. The one who does not know what to do, does not have the ego, does he? If the ego is there, then he will know what to do for sure. Yet people have an illusion that Dada knows everything! But what does 'He' know? He does not know anything.

'I' know only' 'this'. 'I' know only about 'the Self'. 'I' know that the Self is the knower- seer *gnatadrashta*. 'I' can see whatever the Self 'sees', but I do not know anything else. 'I' would know only if 'I' had the ego *ahamkar*. The ego has been absolutely uprooted. It has no root left whatsoever. There is no trace or sign of where it was. All its rootlets are gone. How great a state that must be!

This must be the *sadhana* spiritual endeavor of countless previous lives, that bore this fruit so abruptly. Otherwise, I have not learnt anything from this current life at all. I have not seen any proficiency in any man. I have seen any human being as a doer at all.

If a shoemaker is not proficient in his trade, he will continue making shoes but at the end of the year, he will have incurred nothing but a loss. This is how people in this time cycle, are. They incur nothing but a loss. Those who misuse the intellect incur more losses than profits. They ruin all the leather. They will make the shoes but they will also waste leather worth five hundred pairs. Where is the profit in that? They will put in the effort but incur unnecessary loss as well. This is the story of the worldly people. They work and struggle hard in their pursuits of worldly profits but in the end they have lost, because they have not gained even a glimpse of the Self. And so the bottom line in their business (life) is a loss. Karmas dictate worldly gains or losses, so what is one going to earn of his own accord? All their earnings are because of the *punyai* karma. But all these 'sacks of intelligence' just wear away their shoes running here and there in their struggle.

So why not just go about your business with the approach of 'I don't know anything'. Just come down to a zero, cross out everything and start a new. Begin with new values. What value is this? Our value of Shuddhatma is for sure and unbeaten. The Self is unaffected *nirleyp* and without company *asang.*Here 'we' have given you the absolute values. You have become a Shuddhatma when Dada gave you the state of Shuddhatma. Otherwise, there was nothing there, not even a penny's worth.

Win in this the world by losing

After Gnan You have the constant meditation *dhyan* of Shuddhatma, the Self. So every evening You should ask within, 'Are you Chandulal or Shuddhatma? Then the reply, 'Shuddhatma', means that meditation *dhyan* of Shuddhatma was there the entire day.

Questioner: People will think that we are mad , if we say this.

Dadashri: If they say you are mad, they are saying it to 'Chandulal'. Therefore, you can tell Chandulal 'Chandulal if you are

mad, they will say so. If they call you mad when you are not, then the responsibility is theirs. It is not your responsibility!' You have to say that to Chandulal.

Questioner: I do not like it when someone calls me mad or senseless.

Dadashri: You cannot have the best of both worlds; you can have one or the other. If you want liberation, then even if people call you crazy or beat you or whatever, you should let go. You should tell them, 'Sir I sit here defeated' I told one man who had come to me, 'You have a desire to defeat 'Dada', don't you? I accept defeat! You got what you want, instead of you losing and going back, I am already defeated so you just have a nice meal and go to sleep.'

So how can one deal with such people and be done with them? All this is nothing but mental wars and entanglements. It is better for the body to suffer but it is a big problem *upadhi* to take on these stresses on the mind.

One wants to enjoy these transient worldly pleasures and this bliss of the Self too, and that is not possible. If someone comes to defeat you in the world then you should allow yourself to be defeated and sit down peacefully. People will taunt you, 'so you've become a Shuddhatma, eh?' They will abuse you in many ways because that is their nature. They have not found the path of liberation and they will not let others find one. That is how people are. Ultimately You will have to reason with them or coax them one way or another and tell them, 'I have lost', then they will let you go.

These people have not listened to anyone. Therefore, you should realize that they come to you having defeated everyone, so all you have to do is say, 'I lose and you win. I have lost against you. You are the winner.' They will be able to sleep if you tell them this. They will feel triumphant in thinking they defeated Chandulal and they will be content.

You are correct by your viewpoint

'We' do not halt 'our' progress. 'We' would make a request one time, then 'we' let go and move on. How long can 'we' sit around? 'We' would explain everything to the other person, but if you keep sticking to your viewpoint, and become obstinate, 'we' will let go. 'We' would recognize that he does not see what 'we' am saying; so how long can 'we' sit there and explain? One should not remain sitting for ever, should he? Should we not just move along? He cannot see beyond his viewpoint.

If a person is standing next to a white horse about 300 feet from here, and you ask someone what is that standing over there? He might say, 'It is a cow', does that mean we should hit him? Why would you want to hit him? He is calling the horse a cow, so should we hit him because of that? No! He cannot see at distance, so where is he at fault? At least it is good that he is not calling it a donkey! You will have to accept that. He says what he sees. That is how this world is. Each person says what he sees.

Do you understand what I am saying from this example of a donkey? Would people not say things as they see them? You should understand that is what the poor man sees and that is why he says what he sees. You should tell him, 'you are right'. According to what you see, you are right. You should not tell him 'I am right according to my viewpoint', either. Otherwise, he will say, 'wait, tell me what is your viewpoint'. On the contrary, he will make you sit. Instead, tell him he is correct in what he sees and move on.

'We' may look naive but 'we' am very shrewd. 'We' may appear like a child but 'we' am very shrewd. 'We' will not sit around with anyone. 'We' will move on. 'We' will not hinder 'our' progress.

The Gnani Purush has only the talks that are of benefit to all. Even if you understand only two of His words, it is enough. If you understand just two of His words and if you take them to heart and digest only one of the two words, that word will not leave you until You attain liberation. That is how much energy there is behind His words *vachanbud*. That is how effective these words are *vachansiddhi.*

Find the ways to lose in life

That is exactly why 'we' say to you, 'all of you are right.' There is no competition *spardha* in our Akram Vignan. It is *ajod* unparallel and without a second. You can call it heavy if you want or you can call it light if you want to, but it is *ajod* incomparable. No one is in competition with it.

'We' are not in competition *spardha* with anyone. If someone ask 'us', 'Sir, what are these so called sect of group all about? What is their teaching like?', 'we' will immediately tell him that 'we' do not have any attachment *raag* or abhorrence *dwesh* towards them. 'We'will tell them as it is. 'We' have no *spardha* competition within. 'We' are not concerned with it. And 'we' do no want to win in this competition. What will 'we' do by winning? 'We' are only interested in the goal of salvation.

If someone comes to talk negatively and to challenge 'us', I will tell him, 'I had no knowledge about that all; I only came to know about it through you and you know everything.' I will say this to him and send him back pleased with himself because he will not be able to sleep otherwise, and I would incur an error if I do not let him win. 'You win, so go home now and sleep peacefully'. I tell that to many people. He wants to win so let him win. He will not sleep if he were defeated and I will sleep even if I am defeated. The more I lose, the better I sleep.

Find out the ways to lose. Learn to lose. This is 'our' new discovery. The winner will lose one day, but a loser will never lose. The one who sets out to win has failed from the start. These are not battles. Whether one sets out to win in the scriptures or anything else, but he has failed the moment he commences anything to win.

This Gnan is non-competitive *binharif*. It is not a competitive Gnan. That is why we say it is very rare…rare…rare. It is very rare to find a Gnani Purush.

Expert in One, but in everything else…

It has been printed in the Aptavani books that 'we' are *abuddha* without any intellect. I tell people 'I am *abuddha*', so people the well wishers plead, 'do not say this, please do not say this!' Hey brother!, you

say the same too. You too become an *abuddha!* If not, you will be beaten to no end. These people will 'break your legs.'

Therefore, you should not talk about becoming laden with intellect *akkal*. That is why 'we' have discovered the factory of '*abuddha*'. See what 'we' discovered! And in the worldly life if we do not understand something, we can find an attorney and tell him, ' please take this money and do something about it. This man has been after me so find me a solution'. Why would we use our *akkal* intellect negatively, when we can find someone to do so? You can hire someone for twenty-five rupees, some for Rs. 50 and some for Rs. 100, and some you can hire for 500 rupees for the whole day. Why should we use our *akkal* when you can hire people like them? Do you understand this?

And this man is very *punyashali* ,with merit karma effects, that people tell him, 'you have no sense *akkal*'. That is very good. That is like winning a trophy.

Such people have not allowed me to sink deeper. They say to me, 'hey, wait do not go in. You will sink. You will get stuck in the mud! And so 'we' say, 'very well.' 'We' attained this Gnan because I remained at this shore, did not use the *akkal* intellect that misguides and leads into conflicts. Otherwise look at the faces of those who are sunk; they look as if they just drank some castor oil!

Questioner: But what if the worlldy people eastablish us as a fool in all respect?

Dadashri: Yes, but that is precisely what you need to become. Your tremendous merit karmas have awakened! And don't interact with others as if you are at ease with them. You should pretend, only as a show that you want to enter the 'horserace' and compete with them. But when you go there, go ahead and lose the race, so that they feel good about winning. I have done that so many times and told them, 'I am not very smart. I am clumsy.' That is the best solution. Otherwise, all thse are nothing but horse races, and racecourses. It these racecourse, with whom will we run? When we do not have any energy to walk, whom will we run against? However, then people will say, 'then run with older people' and so I tell them 'but I can't even run with people older than

myself and really I don't know anything else.' What are we going to do with this *akkal* incompetent intellect; intellect that one can even rent?

You can hire experts from anywhere. If you ask someone what is he an expert of, he will say, 'of income tax'. He will be for hire, the doctors are for hire, the lawyers are on hire, everything and everyone is for hire!

Every man is expert in his field and occupation and incompetent in others. I am better off. Instead of calling myself expert in something, I say 'I am incompetent *babuchak* in everything' A person can be the best solicitor in India but in certain matters he will say, 'For this you will have to go to someone else.' One is a famous doctor but will come to us when he wants his home built, however the poor man is modest. It is because he has no clue about the construction matters. That is how the world is. They are incompetent in other matters. No one person can be good in everything. Would you not be considered incompetent at something? So why not be incompetent in everything? Do you not understand? Instead of calling yourself a banker with assets of as little as a thousand dollars why not say I am a banker, you are. Is this discovery of 'our' appealing.

I asked one person, 'How are you going to run your factory now that your boss has died?' He tells me, 'We will hire a manger'. So one can hire people to manage factories? So why are you crying because the owner is dead? If you can hire such a person, hire such an intelligent person, why not do that? And can this (Gnan) be hired? This is the true wealth. You can hire people can't you? You can hire a lawyer, can you not? If he charges 5000 rupees, then why not give him 10, 000? He will come running. He can be hired but the Self cannot be hired. And is anyone going to hire the Self? How can they afford that which is priceless? This is a proper and easy road, is it not?

And why harbor such *akkal* intellect in such matters? So 'we' have let go from the very beginning in these matters, and told everyone, 'I do not understand anything!' so 'we' am free! I also say, 'you will not find any intellect in me even if you were to look for it'. They tell me, 'please don't say that.'

Now we have control of the kite. Other people's kites can take a nosedive if it wants to, but our kite is in control and the control is in our

hands. Why enter the horse race of these people? Each person to himself; I will take care of myself.

And what are you going to do with this misguided intellect *akkal* anyway? Had you gone deeper into it, you would have sunk very deep for sure. It is good that you stayed away just like me.

People come to me and tell me, 'you show us a lot of good things' and I tell them, 'no', and in the end I even tell them, 'I have forgotten everything. I cannot remember things anymore'.

People like it when I tell them, 'There is no substance and competence left in me.' Otherwise these 'people with substance and competence *barkat* will come to make deals with me. Is this even a place , the Gnani as the Self, where one can make deals? 'We' am higher than everyone! Deals are to be made with people of your own caliber. I am above everything and at the same time without any substance and competence. That is why 'we' say, 'What are you looking for in the one who has no substance?' Even to the robbers and thugs 'we' say, 'what is there to take from me; from the one without any substance and competence? Infact I don't even know how to give and so take whatever you want from my pocket, yourself!'

When I was young, people used to scold me and tell me 'you do not have any substance and competence in you.' Now rather than have anyone else tell us, might as well tell ourselves that we have no substance. All the problems will go away if you certify yourself this way before anyone else does. People go around telling you, 'you have no substance in you,' and you go around trying to show that you are something, now how can this work? Instead, just certify your ownself as not having any substance and competence and the problem will be solved.

The racecourse of life

When our business was getting recognition as being number one in the area, a kind of power entered the mind as I started to think that I was being very clever *akkal laden*. It was not *akkal* wisdom, right intellect; on the contarary it was foolishness; it was nothing but a museum of inviting troubles *upadhi*. Right intellect, wisdom is that which

reduces external problems *upadhi*; one where potential problems coming your way gets diverted and end up going to someone else. They go to someone else.

People's method *riit* is all wrong. The practice *rasam* they use for progress in life are also wrong .Even if you run around according to their method and practice, and end with being number one, ultimately you will end up being the last in number. Then, I realized that all this is nothing but betrayal indeed. I too joined others in the competition by entering the racecourse, and after coming first, I then came in last. That is when I felt, 'What kind of madness is this? It is all a trap!' You never know when some unscrupulous person will destroy you. Do people not do such things? One day you may be number one, one day and the next day such a person will will come and make you pant in the race till no end. 'We' realized that the person can lose everything from being number one and that one should not enter into such horse races *ghod doda* competition.

'We' used to live very peacefully and in ease. Previously the raods used to be odd and full of curves so inner calculations would arise, as to which one was the shortest. 'We' never followed the paths everyone else followed. 'We' would try to look for the short cuts. 'Our' method and practice was different. 'We' never did anything just because other people did it or because it was traditional to do so. 'Our' method and practice was totally different. 'We' never used the paint of the business to paint the wall of 'our' home.

'We' say just one thing and that is, 'there is no competence *barkat* left in 'us''. 'We' have seen the face of competence *barkat*! 'We' ran a lot ! 'We' have run to no end! 'We' telling you from 'our' experiences in life after life , that all the running of countless lives has been a failure and totally worthless! I have run so hard, hard enough to be sitting on the top but have also suffered miserably in the process. Instead why not run form this racecourse! Let us discover our true domain…it is..wow.. "gigantic"!

So even if the *devas* celestial beings, were to come down and say, 'We are giving you the first place in this horse race', you can tell them, 'No, Dada has been there and I believe him and his experiences. Thank you very much. I do not such a race.'

A relative of mine, while talking about money, tells to me, 'You have done well, you have made good money in the business' I told him, 'I really do not have any such thing; it is you who has done very well. You have factories etc. How can I compare myself to where you are! I do not have the skills that you have; you were able to accumulate so much wealth. I do not know anything about this. I only know about the other things (Self realization).' There was nothing left to discuss any further when I said that. There was nothing to compete, was there? There was no relation left. Why would I want to enter into competition *spardha* with them?

People are always competing in this way, but how can I run with them? Let them win the prize. You just observe them. What happens when you compete against them? You end up hurting yourself so that is not for you.

The prize goes to the winner, the rest die panting

If I am invited to a wedding of an acquaintance and I am seated in the middle, they will ask me to move and make room for some Jaichandbhai or some other person, then some doctor or someone else will come along. I would get tired of being moved this way over and over again and end up sitting in the back. So I stopped sitting in the front altogether. I said to myself, 'I cannot afford to do this. I do not want to compete (for a seat) with anyone. Only the winner wins the prize, others do not.' So then they would come and tell me, 'We have kept a seat for you in the middle because you are the uncle. Why do you not sit there? Why do you move around or stand in the back? It does not look good for the order and pomp of this wedding' I tell them, 'No it does not look bad. People know me and they understand that I am a man of God and that I am not in tune with worldly things.' But they would insist and say, 'No but it makes us look bad.' So then I made one of them understand, I told him, 'Normally I would not say anything but since you ask I will tell you the truth. If I were to sit in the middle there, and if the jeweler Laxmichand were to come along, I would have to move. Then I would have to move again when Maganbhai Shankarbhai comes. So I have to keep changing my seat in this way, so instead of suffering insults this way, what is wrong in simply standing here with dignity? I will not enter into competition in such a racecourse. I am better off standing here than sitting in the middle and taking number nine seat and feeling insulted.' I

did not say this directly to him, but I came to the conclusion that only the horse that comes in first, wins the prize and not others. I do not like such races. The one who comes first gets the prize and others who ran just as hard and came in second get nothing. So, he said, 'That is very shrewd of you.' I told them, 'Call it what you want but that is my way.' He said, 'You have found a very shrewd way of getting out of it.'

This is our art *kada* of tackling all situations. 'We' eat, drink and enjoy icecream with leisure. I 'see' which horse comes first while I smoke a cigarette leisurly. But I will not run in that race. I will remain the knower and the seer *gnata drashta* of the race. Why would I want to run with those horses?

Still, I did try it once. I have callouses on my feet where the nail poked through the sole of my shoe. (Dada is referring to his self-imposed penance that he subjected himself to before Gnan. Following the philosophy of the kramic path, in search of the Soul, he thought physical penance was necessary. When a nail in his shoe was poking his heel, he sufferd it, entering the race course of penance in the Kramik path seekers).

There is no winner when there is jealousy

Wherever you look there is a racecourse. All these people have entered the racecourse. At home, there is a racecourse even with the wife! If two bullocks are walking side by side and one tries to get ahead of the other just a little, then the other one with him also exerts more.

Questioner: Why is that?

Dadashri: It is because they have entered the racecourse. If the two are walking side by side and one of them gets a bit ahead, the one left behind will feel jealous *irsha* and that jealousy is, ' how and when can that other person fall behind?'

There is no winner in this race of jealousy *irsha*. I would never even enter into such a race. It is a race where one will die huffing and puffing without getting anywhere. Even the one who is full of intellect will get exhausted and in his latter years of life will accuse others, 'He cheated me and the other fellow cheated me and on and on.'Hey you!

You were cheated even at the age of eighty? You will run in the racecourse for countless lives and you will still be cheated at the end. That is how the world is. Everything will go to waste and on top of that, you will also suffer miserably in the process. Instead discover your rightful place, your home of bliss, the Self, and then run to it.

No one has been able to win the world and that is why this discovery of 'ours' is very profound, it is one, which allows the world to win. Say, 'I sit here having lost but if you want to win, then come here.' This discovery will amaze the world and 'we' have won the world through it. Otherwise, no one has won it. Each of 'our' discoveries are such that they help the world to win. This is Akram Vignan! The whole science is Akram. This is not the case in the Kramic path. You can never say that you have no competence and aptitude *barkat* in the Kramic path.

This is the Akram Vignan. One's personality is apparent the moment one exits the racecourse. Such a human being radiates peace and harmony. Nobody running in the racecourse has any personality.

Let the other win

You have done nothing but the same thing again and again in countless past lives. Now it will change because of the presence of the Gnan, but not otherwise. This Gnan can show You your mistake! And You will believe that it is your fault. Whereas there (in the Kramic path) you have to ask someone else. And where is his competence to show it you? You must 'feel' that it is indeed your fault. So there is no need to win. 'We' had always maintained that. 'We' have never kept the principle of winning. I would let the others win and then leave. And then I will forget about it. He too will get preoccupied with something else. Now if I were to send him away defeated, he will harbor the link *tanto* of *kashaya* and not let go. So just let him win and let him go.

Questioner: Yes, 'I lose and you win, my brother'.

Dadashri: You should not say this openly to him, otherwise he will think, 'Oh ho ho! He has calmed down. This is great. This is how it should be.'

Questioner: What happens if you say this to him openly?

Dadashri: If you tell him so openly, he will enter into a dispute *tante chaddhe*, 'I don't want to win this way.' Someone did tell me this once. I said to him, 'Sir, I sit here defeated. You have won so go home and sleep peacefully.' He told me, 'I do not want it this way.' I said to him, 'Do not try to exctract any sweetness out of this.' This is how he enters into a dispute *tant*. If you say this, he will move that way,and if say that, he will move this way. This is how the world is, the objection is made and adhered to *vandho vachako*. He wants to throwin the dispute and You want to extricate yourself from it all.

Now one has to try and make Dada's Gnan shine. If after trying it does not shine, then it remains. Do we have to carry on the link *tanto* of disagreement about it ? Our efforts should be positive. What can one do when circumstances make them negative? Do you have to be obstinate about it? But no, one has the *tanto* the continued link of *kashaya* wanting to defeat the other. The worldy play of win or lose! 'We' believe that it is a very grave danger to defeat anyone. The defeated person will then make preparation to defeat you. So why not let him win and let him go? Will there be any problems then? There is no problem from your end. Then he will look for someone else to deal with. If he wins with you, he will go somewhere else and compete.

So this Akram Vignan is very good, is it not? If you do as Dada tells you, then you will become free of this furnace of life. Remain 'dramatic' from within and then the worldly interactions *vyavahaar* will be solved. They will show you a 'red flag' (they will obstruct you) if you do not bring a solution in the worldly interactions. This is a clear path so no one will show you a red flag. This Vignan is completely different. There is no deceit *kapat* here about taking anything from anyone. This fact is irrefutable. And here we do not keep differences of 'this is ours and that is not'; this too is an irrefutable fact. So are there any problems here for us?

Course of Akram Vignan

And this is Akram Science. It is completely different; it is absolutely unique. How beneficial it is, no?

Questioner: What if one and learns and does it?

Dadashri: Yes, if he learns 'our' words and follows them accordingly, then he will attain salvation. One will attain salvation *kalyan* if he learns even just one word of the Gnani Purush. Otherwise, when will you progress from the third standard to the fourth? Instead of that, Dada will place you in the first year after matriculation. Other people are in the fifth and the sixth standard. By one's own effort , one will not even pass the third standard. Instead, do what Dada tells you and your problems will be solved. Otherwise, these people are such that by telling you, 'do this for me, do this for me,' you will be dragged into binding new karmas. No one bothers to come here anymore. Not even the neighbours. And they even say, 'He is a very good man.' No one says I am a bad person.

So ours is a very good path. It is a path with solutions and a safe side. Otherwise, it is difficult to go from the third to the fourth standard if you follow other people (Kramik path) and do what they do. No one has the capacity to do so in this current era of the time cycle. Instead, here we are in the first year of Dada's Graduate College, so eat, drink and enjoy yourselves. Others do not but you all do. There is nothing for them to enjoy, is there? They have to run around whole day because they have to win a prize.

This is not something that you take admission into, not followup and finish.. This one course will need to be finished. One has not finished this course for endless lives. If he had, he would be fearless *nirbhaya.* Any talk of the fearless One is out of this world!

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Insistence (khench): deceit (kapat): pointman : the one who leads astray

The Vignan of Akram Vignan unravels all entanglements

These talks are only of that which has been experienced. If they are not my own experiences then they are solutions are those that have been 'seen' through my Gnan. Without a solution *ukel* a human being continued to suffer in the entanglement *goonch.* People continue to experience turmoil because of they cannot discover the solution. Everyone is in this state. So what does one do when an entanglement *goonch* ? This world is the factory of entanglements and confusion. "The world is the puzzle itself." meaning it has puzzled itself.

That is why I am telling you that this is the Vignan of Akram. This Vignan has been given to those who had not even reached its peripheral boundary, they were not even qualified for this. Surely, it is their merit karma that they have attained this Vignan. That is why 'we' have said that in the wordly interactions *vyavahar* get such work done *karavo* by the non-Self, Chandulal, that the other person is not hurt to the slightest extent, and that must be your inner goal and Your constant intent.

When one is insistent, the Gnani becomes silent

Questioner: Ordinarily what should our life be like after attaining Dada's Gnan?

Dadashri: You should live a life free from any insistence *khench.*

Questioner: Give me an example of how one is insistent, please.

Dadashri: Suppose we are talking. I give you an answer and in order to make your point correct you bring up the same topic again. That is insistence *khench*. This is what people do over and over again. If a person has taken Gnan, then there would no insistence. If there is any insistence, then get rid of it, because it is a mistake. There is no problem if you try to get rid of it and it does not go away. If there is continued insistence on your part, if Chandulal is insistent, then You have to simply observe it, by doing

so You remain separate. You are separate from your insistence if you remain the seer *jonaro* according to 'our' laws.

Insistence is something very different. Insistence *khench* means, if I say that, 'brother, no, it is like this.' So then to keep belaboring your point in order to prove yourself correct, that is called insistence. There is no truth where there is insistence; insistence is one of the biggest negative traits. The definition of being insistence-free is if someone tells you, 'I don't like it', then you say, 'very well. I will keep quiet', there is no botheration.

Questioner: So if someone keeps arguing *dalil* and tries very hard to prove his point, does that mean he has no basis?

Dadashri: But even in those situations people do not argue with awareness; people argue because they do not have awareness. In fact, people argue because they lack awareness. Do you think people with awareness would argue?

Questioner: Is it wrong or right to argue?

Dadashri: It is fine for the worldly life; it is fine if you want to do something for the worldly life, but it is wrong if you want liberation. In the worldly life, if you don't argue, people will walk away with your things. But here in satsang, it is not appropriate to argue. There is nothing to say in whatever the Gnani tells you; arguing and discussions are only meant for the worldly life. In the worldly life you may even have to say, 'Dada, do not go in this car, go in this one'. But here in satsang? What wisdom, what over-wise people there are! 'You are being over-wise', this is what I have to tell some people.

This is a Vignan. Many people tell me; 'make laws, do this, do that' You fools! What kind of people are you that despite attaining such a Vignan you have not become wise? What a Vignan this is! A Vignan where there is no scope of arguments!

Questioner: Rules and laws was the only way to discipline people until now.

Dadashri: That is fine for people at large but ours is the path of liberation. People who want to wander around in this worldly life, they need

laws. Otherwise, laws cause conflicts and conflicts give rise to the worldly life.

Questioner: Are there not laws on the path of liberation?

Dadashri: No laws are needed on the path of liberation. Here there are no laws. Everything is natural. Whatever happens naturally is correct.

Questioner: You said, 'where there is liberation, there are no laws; where there are laws there is no liberation. Liberation is through absolute humility *param vinay*.' So absolute humility encompasses everything, does it not?

Dadashri: Yes. Absolute humility encompasses everything. With rules, one will be required to keep a tulsi plant (tulsi leaves are used in prayer rituals in the kramic path, they also have medicinal properties). If a mouse nibbles away at the tulsi, he will have to keep a cat. The cat ruins the milk and so he has to keep a dog. Where does it end? Therefore, here we have the law of 'no laws'. Here we are applying Vignan and so the slightest of interference is madness. It is tantamount to being over wise.

I will say things as they are. Then if someone were to become obstinate and strong headed *jakki*, then I will know there is tremendous ignorance on his part and that he is harming himself, so then I will not say anything more; I will remain silent. If he starts arguing, it is because he cannot understand what I am saying. Would he argue if he did?

Therefore, here you have to become wise. You have to have *param vinay,* which means that you do not have to speak unnecessarily. Speak only when it is necessary. Do not try to show your wisdom or your cleverness here. All your cleverness is imitation; it is not original. Meaning you have learnt from others, you have learnt from books. And when one goes into a heavy argumentary tone and opposition *chadasey* , one does not revert. Don't you even recognize that you are going off on the wrong track, by doing this? To engage in suchconfrontational arguments *chadasey chadhavoon* is to leave one's own place and fall all the way down.g track; it is to lose your own place and to regress.

Questioner: You caution us right away before we fall.

Dadashri: I am telling you the same thing right now also. But I cannot caution everyone; I can only tell certain people. With others, I have to let things be. They have not attained the energy—shakti yet; if I were to say anything, the poor fellow would go away from here. I only caution those who have understood what is harmful and what is beneficial to them. So I will only caution people once they become strong. I will not say it to everyone. Otherwise, they will leave right away; they will say 'I'm leaving. I have a home. I have a family. I am not desperate for anything. So why should I stay?' they will say. 'Yes, agreed you are married, you have everything. You are fine as you are, but if you wander away from this 'station', you will never encounter it again, even after a hundred thousand lifetimes.' This way I have to pamper them like children and make them sit. I even have to give them candies! I ask you this, who has taken this Gnan with an understanding of their own? I have had to coax and entice everyone, 'come here! Come see!' I have had to sweet-talk everyone in order to give them Gnan.

Insistence & Persistence of Insistence

In the worldly interaction, when someone is talking about anything, to hold within, 'Mine is correct, what I have taken up is true,' remains within a human being. If that state continues after having received this Gnan then the Lord says that this is ego *ahamkar.* That ego will have to be rid of.

If any man insults and scorns one, or even attempts to do so, then one gets hold of him, obstinately enters into a confrontation with him *jakka* when the opponent instigates him. Having entered into this obstinate confrontational mode *jakka,* then the interaction with animosity *chadasey chadhavoon,* leads to being totally covered with illusion *mithyatva.* Then the focused awareness as and of the Self *upayoga* is gone. All this spreads the illusion *mithyatva* even further. This is a grave disease.

There is no such thing as the truth *satya* in this relative world. The Real *sat* is eternal *avinashi.* There is no other *sat*. It cannot exist in the relative realm. Everything else is relative and prone to come to an end *vinashi.* And yet look how people hang on to it with obstinacy!

In the home of the Lord, there is no such thing as truth *satya* and untruth *asatya* ; these are made by human societies *samaj*. There are all kinds of people in the society and so everything is dependant upon society. There is no duality in the home of the Lord. There is no profit or loss. There are no such things as relationships either and I can 'see' this in my Gnan too. There is no relationship whatsoever. Relationships are like the birds sitting on a tree. They fly in from all direction; they stay together during the night and claim 'we must be somehow related'. So things continue this way in the name of relationship but when the morning comes, they all fly away in different directions. So there is no such thing as relationships. No one is really related to anyone.

Questioner: The example of the passengers on a train on a long journey is better, Dada.

Dadashri: On the train, one will at least realize that his fellow passenger is suffering a lot, so he will try to help him. He does not dwell on relationships and when his station comes, he gets off.

It is untrue and false *asatya* to hang on to the truth *satya*. To hang on to the truth's tail is in itself the untruth. To let go of the truth and the untruth, both is the truth. To become insistent is to ruin everything. These people take a beating by hanging on to the tail of the truth. Just as they hang on to a donkey's tail. They will take a beating from the kicks but will insist 'I will not let go'.

For 'us' there is no grasping of anything *graha* or persistence of insistence *agraha* . There is not the slightest insistence *agraha* that 'it has to be this way' in any matter, not even for a second. Not even for a second will 'we' will say, 'this is right, this is true.' There is not the slightest insistence of, 'This Gnan has manifest.' If you say, 'that is incorrect', even then there is no insistence. Whatever came through your vision *drashti* is correct.

If you does not encounter any separation due to difference of opinion *matabheda* anywhere then know that You are on the right path. And where there is seaparation due to differences of opinions, know that your path is not clear yet. You still have to break your road through the mountains; you will have to remove the big rocks that come your way, otherwise you are bound to crash into the rocks if they are lying in your path.

Bring a closure by becoming sarad

The one who is straight *sarad* will flex and bend according to the truth, will adjust and follow through promptly. Such a one will quickly turn in matters where the 'soul' accepts and agrees, and he will not be insistent there. The one who insists is not *sarad* straight.

So do not be rigid, inflexible and insist on anything! It is a grave liability to be persistently insistent *pakkad agraha.*

Questioner: Arguments are bound to ensue where there is misunderstanding between two people.

Dadashri: There one has to stop.

Questioner: So if there is a misunderstanding and the other person tells me 'you are wrong', should I not let go of it?

Dadashri: Yes, you should let go of it. What objection do you have? If you don't the other person will think, 'Why is he talking like that?' And I ask you, 'is speaking not vyavasthit? Is it not vyavasthit that he asks something? 'We' have all the solutions. Otherwise where is the end in sight? 'We' bring about a resolution quickly.

It is wrong of us to say, 'this person is right and this person is wrong.' You just have to believe that the other person is right and you are wrong and just move on. That way the other person will not have any problems either. No one will have a pending 'claim' against you. You can never be free if there are any pending claims against you.

The ego after Gnan is lifeless and the prakruti dissipates

Whereever there is the stock *bharelo maal* of ego *ahamkar*, it is prone to rise. In the *mahatmas* the ego is residual, discharging *nikali* ego ; it is not true, charge ego. But even then one goes on protecting and siding with it. Who are you to judge the right and the wrong? This should not be so.

When one becomes adamant *jakka*, it creates more veils over the soul. However, after this Gnan, all that is left is the *vyavahar* only, discharging

worldly interaction. As the *nischaya* the Self; *jakka* insistence is gone, *dwesh* abhorrence is gone, *raag* attachment is gone, and everything is gone. Now that worldly life *vyavahar* is inanimate, lifeless, *achetan.* It has no life left in it. Lifeless *achetan* means if You enter and instigate it again (become Chandulal) then it will ignite. Otherwise it, the *prakruti*, the non-Self, will show its traits and dissipate. If it is awkard it will pop this way, with this display. So different *prakruti* will pop up in different manner and intensity and thus show its filled stock *bharelo maal*. Then having shown its stock, it will dissipate.

The ego is lifeless on the basis of this Akram Vignan of ours. So sooner or later it is going to leave completely. In the Kramik path the ego is alive whereas here in the Akram path, it is lifeless; everything remains 'dramatic'. The *kashayas* , anger, pride, deceit and greed, are left as if in a drama. These *kashayas* s remain and they need to be dealt with with equanimity.

Deceit, kapat: Craftiness, chaturai

If he gets abused verbally, then the inner passions—*kashaya*—anger, pride, deceit and greed—engulf him all over at that moment.

Questioner: How do these passions *kashayas* take control?

Dadashri: They render one unaware. A person will not have any awareness—relative sense of the self—at that time!

Questioner: How does one know that passions—*kashayas* have arisen? What are the signs?

Dadashri: Will not one know when his ego has been hurt? The main culprit that does not allow one to be aware of this is *kapat*—deceit. This deceit means total darkness—lack of awareness. In other forms of *kashayas*—greed, pride, anger—there would be some light—awareness.

Questioner: Please explain all this in detail. This deceit, *kashaya*, ego…

Dadashri: All these are the obstacles in the path of liberation.

Questioner: How does deceit operate and create a puzzle in this?

Dadashri: Deceit—*kapat*—makes everything pleasant and acceptable, and thus makes one wander (lose spiritual goal) here, there and everywhere.

Questioner: Where again is the role of deceit in all these wanderings?

Dadashri: Anger, pride, greed will create fewer obstructions. Deceit will create lot more obstructions. Deceit *kapat* does not let one remain in the normalcy of worldly interaction *sansari*, it takes one below this normalcy, it is lower than the state of worldly self—sansari. Persons without deceit *kapat* are *sarad* straight and simple-hearted. Deceitful *prakruti*—non-Self complex—creates major problems.

Questioner: Where is the role of deceit *kapat* in the instance of a verbal abuse? Where is the deceit in an instance where a person verbally abused someone?

Dadashri: Deceit *kapat* is not involved in that. Deceit makes one take advantage of his own self. Deceit makes one digs his own grave. These four *kashaya* are anger-pride-illusion and greed, in which the illusion means deceit (the illusion deceives the self). Deceit *kapat* has become a huge mass. The account that is created is verily of deceit. Everywhere, deceit binds an account (new karma for repayment—effect in the next life). Otherwise nothing will impede you.

These *kashayas* would not happen because of this Gnan—Self-knowledge that 'we' have given you. One strays in the zone of *kashayas* because of the old habits (prior to Gnan) of wanting to taste what's going on. Hence one strays there and feeds on them. This Gnan is such that, deceit *kapat* will not survive in any person.

Questioner: This deceit prevents the awareness—*jagruti*?

Dadashri: Anger-pride-greed also will not let you maintain awareness. Deceit will make one totally unaware. The owner himself will not know what deceit *kapat* has happened. The owner (person committing

deception) himself will not know that he is employing deceit!! In instances of anger-pride-greed one may be somewhat aware. This deceit *kapat* is very deep. Even the doer of the deceit will not be aware that he is doing it.

Questioner: A person who is committing deceit cannot know it then how can one identify it? If one cannot identify it, then how can be rid of this fault?

Dadashri: This is hidden from, not only the doer of the deceit, but everyone else around too. The process of the deceit *kapat* that happens is not known at all.

Questioner: How can one get rid of these faults of deceit *kapat*?

Dadashri: It is very difficult.

Questioner: How can we know the nature of this deceit?

Dadashri: The nature of deceit is like this: to gain advantage in worldly affairs one pulls others into his own opinion and confidence, manipulates and drags others according to one's own opinion and inner design. The ones who are manipulated begin to trust the deceiver *kapati.* A person who is doing this would not know that he is doing anything wrong. He simply is not aware that he is doing something wrong.

Questioner: What is included in worldly benefit? Is it considered everything except the goal of salvation—*moksha*?

Dadashri: The goal of liberation exists after this Gnan of the Self. The problem is with the deeply ingrained old habit *latta*, which persist. These will not leave. They cast a veil over the self and thus make it difficult for the owner to know that they—the *kashaya of deceit*—indeed exists. The owner has no clue.

The owner is also not aware of the other *kashaya,* of greed *lobha*. A greedy person will never know that, 'I am greedy.' Only pride—*maan* and anger *krodha*, these two *kashaya* are guileless, so one can easily know their existence. One cannot identify maaya—illusion that veils the Self. One cannot know of greed either.

Questioner: So mostly this deceit *kapat* is for advantage in worldly affairs….

Dadashri: Deceit—*kapat* is very tough. Deceit is the most difficult nuisance. Now how can it leave by itself? If one stops seeking advantage in worldly situations, then it will leave by itself. Such a person is liberated indeed, no?

Questioner: That is called awareness—*jagruti*, no?

Dadashri: This is not awareness; I just showed the way out of deceit *kapat*.

Questioner: This is beneficial for worldly life and this is beneficial for spiritual progress towards liberation; such an inner demarcation is called awareness *jagruti*, no?

Dadashri: That is called awareness. But that kind of awareness will not prevail at all. It is only in the absence of awareness that deceit *kapat* exists. Even otherwise that deeply ingrained old habit *latta* has to be fractured, no? The habit! The latt—habitual compulsion—to enjoy worldly pleasures!

Questioner: One needs to turn this around and be done with this habit no? How can this habit be broken?

Dadashri: The compulsive habit *latta* has been formed already. Now one needs to be done with it, settle with it.

Questioner: How?

Dadashri: With the utterance of the words, 'I do not want anything, I am experiencing bliss,' the *latta*—the compulsive habit—begins to leave instantly. As soon as you decide, 'I do not want anything at all', the compulsion changes.

Questioner: What all is included in relative worldly benefits?

Dadashri: Everything! Even while entering a train, or a bus he does dakho—interferes—behaves as 'I am Chandulal.' Everywhere he interferes.

Questioner: Which issues are considered for the *mahatmas* who have taken Gnan?

Dadashri: All the matters…! He has come from the same situations (from past life). Everything is firmly consolidated so it is giving fruit (effect) now. With awareness, if You do not taste the fruit and even if you taste them if You remain separate as the Self, from Chandulal—the relative self, then the correct result will follow. Those fruits are sweet, no? That is why a human being cannot remain separate. He will taste it (get involved as Chandulal), no? It is very difficult to rise above deceit *kapat*. Deceit is the only dangerous thing. Anger-pride-greed these *kashayas* can be rid of, but *kapat*—deceit is tough.

Questioner: So then this need to enjoy worldly pleasures and the deceit stays with it constantly. This then is very difficult to overcome, no?

Dadashri: Awareness—*jagruti* will help. Along with this awareness, the decision and the *nischaya*—firm resolve, 'I do not want anything,' will help.

Questioner: This means, one resolves, 'except for *moksha*—liberation, I do not want anything?'

Dadashri: Yes, I do not want anything at all. Whatever may come to me but 'I do not want anything,' such a resolution will be necessary.

Questioner: In other words, once the decision for *moksha*—liberation is made, then the train is on the right track?

Dadashri: The decision for *moksha* has arisen but the decision, 'I do not want this,' has to arise, no?

That is why I have instructed everyone to recite, 'I do not want anything that is worldly,' five times upon arising in the morning. Then, this will be the effect the whole day.

Questioner: If in every event and circumstance one examines, 'what do you want?' If such analysis is doen, then it will separate and leave, with haste, no?

Dadashri: Yes, but how will deceit *kapat* leave with analysis? There is the craftiness and cleverness *chaturai* within, is there not?

Questioner: What kind of craftiness is it? Can you please explain this *chaturai*?

Dadashri: There is craftiness and cleverness *chaturai* in deceit. With whomever there is interaction of deceit, one will win over the other person through craftiness and cleverness *chaturai*. *Chaturai* is used to win the other person. Only the Gnani does not fall under this spell. He will be able to control all the others. One will employ the craftiness with everyone, he knows how to do that.

Questioner: What should an individual who is being crafty do inorder to become free from it?

Dadashri: How will one know this? He will not be able to know this at all. One cannot escape from one's own craftiness *chaturai*.. You should not become a victim of that craftiness and cleverness *chaturai*.

Questioner: Does that mean it is the *prakruti*-non-Self complex that practices craftiness and cleverness *chaturai*?

Dadashri: The other person's *prakruti* does craftiness and cleverness *chaturai* because of *kapat*, because he wants to engage his craft of *kapat* to trap others. But if you do not want to be influenced by his *kapat*, then you have to be cautious.

Questioner: How?

Dadashri: To begin with you should know how to listen keeping in mind whether something is beneficial to you or harmful to you. Most often, one accepts the words that are sweet even if they are harmful to him and rejects the words that are bitter even if they are for his own benefit.

Questioner: But whether the other person is telling me for my benefit or my detriment…

Dadashri: If you understand just this much, it is more than enough. If you are at this level, it is more than enough.

Questioner: But after all, benefits or harm is related to the worldly life is it not? Should we not recognize whether it has spiritual or worldly implications?

Dadashri: It is always worldly. It is never for the Self, is it? It is always related to the *pudgal* the non-Self. It is only when that (the importance of the non-Self) moves aside that one can attain the Self.

Questioner: One will not be victim of his craftiness and cleverness *chaturai* if one understands whether it is beneficial or harmful to him.

Dadashri: One does understand what is beneficial and what is harmful. It is also not possible to know the presence or absence of craftiness and cleverness *chaturai*. One is not able to know because to begin with, he has a habit of 'tasting sweetness'. The minute one hears, 'welcome! Welcome', he loses all awareness. No matter how much you tell 'us'me, 'welcome, welcome!' 'we' will not become a victim of this deceit *kapat.*

Questioner: If there is a *nischaya* – a strong decision - for *moksha*, then there is no worry! Then his words will not affect or touch me!

Dadashri: The *nischaya* for *moksha* is there for sure, but there is a lot of interference *dakhal* the result of 'becoming' Chandulal, in between also, is there not? '*Kevad nij swabhav nu akhanda varte Gnan* – Only a continuous awareness as the Self prevails'. There is *nischaya* for sure, but will it not have to prevail continuously? Moksha prevails, but it will have to prevail constantly, without interruption, will it not? Inturruption will not do.

Questioner: But whether something is beneficial or harmful, after all it falls in the worldly department, the relative, does it not?

Dadashri: Yes, but that which is worldly is what one needs to get rid of . Yes there is no such thing on the path of *moksha*. What else? One has to leave what is harmful in the worldly life.

If one tries to understand this and he does not have a habit of 'tasting sweet things', then this can be understood.

Questioner: Now if one is being crafty *chatur*, how can he get rid of his own craftiness and cleverness *chaturai*?

Dadashri: He is not able to recognize his craftiness and cleverness *chaturai* himself and even if you were to tell him that he is being crafty, he will not believe you.

Questioner: It can be very difficult to follow the path of *moksha* and to become free from this fault of deceit *kapat*.

Dadashri: It is not difficult. You will be able to reach your goal by maintaining your intent *bhavna* to be rid of this fault. It will not take long for the one who wants to get rid of these faults. It cannot be difficult, can it? Everyone has such deceit *kapat*. In the current time cycle, where can such deceit *kapat* be absent?

Questioner: *Kapat* is involved in dealing with another individual but when it comes to one's own *prakruti* and Atma the Self, *kapat* is at work there too, is it not?

Dadashri: No, not in that.

Questioner: The other person may be being crafty *chaturai*, but if one finds 'sweetness' in that, then is *kapat* not at play there?

Dadashri: No, that is not considered *kapat*. That poor man is likely to get fooled. He has a habit of 'tasting sweetness' and that is why he gets fooled.

Questioner: It is very difficult to remain aware *jagrut* when one is enjoying worldly pleasures, no?

Dadashri: Awareness will not stay at that time. When someone greets you with respect and says, 'welcome, welcome Chandulal' that is the inner effect of the sound of the word! And if someone tells you, 'you do not have any sense' then what effect will such words have on you?

Questioner: This Akram Vignan is such that at least once it will not let the effect of those words touch the Self—the one who has attained

Gnan—within. There arises within the awareness as to whom the words, 'senseless' are being addressed to.

Dadashri: Yes. First such awareness arises. Once this awareness arises then nothing will affect You. The one who becomes aware as to who is being addressed in, 'welcome, welcome,' remains unaffected. (This respectful greeting is being given to Chandulal, the relative self and this is the awareness—*jagruti*) You have to extract and attain such subtle understanding.

Questioner: This is very necessary. The breakdown in the continuity of this awareness happens, and is that the reason that all such faults take over the control in the meantime?

Dadashri: All these faults cause the intervening breakdown. That is why the Lord has said, '*keval neej swabhavnu akhhand varte Gnan*—the uninterrupted bliss of the Self is being experienced.' But it does get interrupted. Therefore quit the habit of tasting sweetness (respect) and it is unlikely that anyone will go out of his way to serve you anything bitter (insult). This is because your worldly interaction now is such that no one will insult you. And if it does happen then know that as your vyavasthit—scientific circumstantial evidence. The fault is of the sufferer.

Questioner: Awareness is more evident during bitterness—unpleasant life effects.

Dadashri: That is why one becomes deluded at the time of tasting sweetness—pleasant life effects.

Now uninterrupted awareness—Gnan will be experienced when there is no objection or interference of any kind (with reference to painful or pleasant life effects). This path is of uninterrupted awareness—*akhhand jagruti*.

'Pointman' on the path of liberation

The thing here is that there would be many 'point men' (men in charge of railway line switching points) on the spiritual path. So if we are on the train that we think would take us to Delhi, it would have been switched

somewhere on the way and we end up at the wrong destination. Therefore adhere to the destination from our—The Gnani's—point only. There is likely to be so many point men here.

If the train is traveling on the main line—the right track you will not be robbed (of the great spiritual treasure received from the Gnani). If the track changes, you will be robbed and thereafter there is no telling where you will end up. Therefore do not ever place any trust on a point man. If you begin a tea break with him, and continue the pleasantry, he will switch your destination track.

Questioner: Who is said to be a point man in the path of liberation—*moksha*?

Dadashri: A point man is one who speaks that which pleases you. If some one talks to you and makes you dizzy with a sense of inner pleasure, then you should know that a point man has arrived. He speaks something that pleases you and then the mind gets caught up in it and takes over. Therefore a point man will switch your train to the wrong track with the same speed, without you being aware of the switch. Later on if someone tells you, 'Oh, why are you on this wrong path?' Then you will reply, 'I can never be on the wrong way!' This is how it is.

Questioner: Is this why the Lord has said to remain continuously under the shelter of the Gnani?

Dadashri: Yes, that is why it is said, otherwise in any little matter you will find a point man and he will change your track right away. On top of it, what will he say? 'Mine is the Rajdhani Express—fast track train from Mumbai to Delhi.' Oh, but your track is changed! Rajdhani, who says it is not Rajdhani but if it is riding on the main track then only it is Rajdhani Express. However if the track has changed then where will it take you? You will not reach Delhi.

We should exercise great care to ensure that our main line (goal of liberation) is not switched. All these are old habits, no? We have not got rid of these old habits so far. We should know that they are old habits.

Questioner: If someone is very strong and firm in his nischaya—resolution to remain the Self after AtmaGnan in Akram, then his *vyavahar*—worldly interactions of the relative self will become very beautiful and harmonious, no?

Dadashri: *Vyavahaar* must become pleasant and harmonious and if it does not then the *nischaya* will weaken. If the worldly interactions do not improve it would weaken one's resolve to remain as the Self.

Questioner: What is the compass point—right direction of this? What is the gauge for, 'the wrong track or the right track?'

Dadashri: Firstly there arises the pleasure of the ego and the pleasure of having taken the wrong track and therein he becomes emotional—expresses *raag* and *dwesh*—consequences of attachment and abhorrence. Whereas *nirakudata*—transcendence of pleasure and pain, state beyond easiness and uneasiness—is always there on the main line. In the other this *nirakudata*—the bliss of the Self leaves and is replaced by uneasiness which becomes evident in thoughts and facial expression. If one rides on the wrong track, he will lose the bliss of the Self.

Questioner: When can it be said that the mistake has been fractured?

Dadashri: If you understand it in systematic detail then it can be said that the mistake has been fractured. This means you understand the answers to, 'how did it happen? What was the beginning of the wrong track? What happened initially? What was the underlying reason for it?' If you unearth the answers to all this from within, then know that the mistake has been fractured. Investigate what happened on the first day initially, what was the basis of becoming emotional, on what basis did the bliss of the Self—*nirakudata* leave? All this can be known.

Questioner: In the worldly interactions that are happening, there is no persistent preference of taking one way or the other. In what is unfolding in daily life there is no insistence that we should take this way or that. Otherwise in *nischaya*—matters of the Self—there is no deviation or slippage.

Dadashri: Once the *vyavahaar*—relative worldly interaction slips then verily there will be slippage in *nischaya*—the state of the Self. It may seem so to you that there is no slippage from the Self. The mind may give you false impressions that, 'nothing has been disturbed in the Self.' But if the relative worldly interaction becomes unsteady—being on the wrong track—then understand that the *nischaya*—state of the Self has slipped and become unsteady for sure. Beware of this one critical point!

When the track is never switched then it is correct. No one dare switch it, one should not be so gullible, and then it is correct. So many persons come and tell me all kinds of things but I remain unmoved. I do not let their talks sway me.

Questioner: Primarily, which matters are you talking about with reference to not being moved?

Dadashri: Samyak—the real and the right—the state of the Self. I would investigate and reach for the right in it. And then I would cancel it. Afterwards, if someone tries to instigate it further, he will not get any response. Many people do say, 'Dada is guileless *bhoda*.' At least try to estimate 'Dada' He is the Self. He would not be guileless *bhoda* or otherwise. Would He be guileless? If a Gnani Purush is guileless then what is the difference between him and a stupid person?

Do you have any ability to sort out—critically analyze—this talk? Are you able to critically appreciate this line of conversation that you are involved in?

Questioner: I am beginning to appreciate this after prolonged familiarity and contact with it.

Dadashri: The one, who is saying this—the one who is instrumental in switching the tracks—, would not have any deceitful aggression *prapanch.* He is simply speaking out of idiocy—unaware of the reality of this universe. If the switch happens to me, then there would be a major problem in satsang, no? You say, 'Such thing happened, Dada' and Dada believed that—become beguiled with reference to the total vision of the path of liberation, then where is the substance in it?

Questioner: With what adjustment are you not accepting that matter?

Dadashri: I would know right away. Its value, I can understand everything. I would know from the moment he starts talking that he is being partial, and is trying to make me take sides. If Gnani Purush becomes naïve then all is lost. He may look guileless *bhoda* and simple. For the One who has no element of deceit *kapat* where is the talk of being naïve and guileless *bhoda*? Where there is guilelessness *bhodpan* deceit *kapat* exists for sure. Deceit exists on the other side of guilelessness. Where there is no deceit there is not an iota of guilelessness *bhodpan*.

Questioner: So does guilelessness *bhodpan* exist on the basement of deceit *kapat*?

Dadashri: Foolishness prevails on the foundation of deceit. When deceit—*kapat* leaves foolishness will not remain.

Questioner: What is the nature of that deceit *kapat*? What kind of deceit is that?

Dadashri: All varieties of deceit—*kapat*! Deceit means to keep everything secret from the self, to veil the self, to keep all matters hidden from the self. All kinds of deceit! Deceit of taking advantage of someone, to keep secret one's own thing from others; that is also deceit!

Questioner: So from what is one trying to hide all this?

Dadashri: To hide one's matter from becoming known to others, one employs deceit. If one is talking in secret with someone, and someone else enters the room, would he not stop talking?

Questioner: Yes, that happens.

Dadashri: What can be the reason for that?

Questioner: Is that called deceit?

Dadashri: Then what else can you call it?

Questioner: So where is the guilelessness in this?

Dadashri: Deceit *kapat* exists therefore guilelessness *bhodpan* exists on the other side of it. If this much foolishness—lack of guile, which led to change of tracks—were not there then deceit would not have arisen. Deceit is the pointer and sign of foolishness. Guilelessness exists where deceit exists. And where guilelessness exists, one should take it for granted that deceit is there.

Questioner: The track that you have mentioned, that track should not be switched—changed. So now if the track has not been changed, then what should we consider as the goal—destination of this track?

Dadashri: Goal of *moksha*—liberation, salvation! What other goal? That is the main line!

Questioner: And if the goal changes then what other kind of goal would arise?

Dadashri: One runs swiftly to the side opposite to *moksha*. It would take no time! And one would feel, 'I am indeed on the path of liberation.'

Questioner: So in there which kind of a mistake lingers on?

Dadashri: That verily is this *kapat*—deceit and the foolishness. After listening to other people, one is unable to differentiate what is right or wrong. 'What is correct and what is wrong?'

Questioner: How can one develop the understanding of the correct and the wrong?

Dadashri: Until deceit leaves one cannot get this understanding. When one 'fits'--absorbs all that I speak then he is established on the right path. Once this happens, we know that he will reach the goal.

Questioner: What are the signs of a person who is established on the path—main line?

Dadashri: Deceit should go away.

Questioner: Please explain more about this deceit *kapat*?

Dadashri: Everyone knows for sure the deceit that exists here, and elsewhere. Guilelessness *bhodpan* also exists till then. And wherever guilelessness exists, if someone comes and instigates with misinformation, 'so and so just died', one believes it as the truth and starts crying without even inquiring further about who exactly died. He just hears the sentence and breaks down. Do not take the words of your own father as the gospel truth because he is saying them from his level of understanding and view. There is no deceit in there, but there is lack of correct understanding.

Questioner: Except for the Gnani, the talk of the entire world is from one's own view point only, no?

Dadashri: Indeed. It is from one's own viewpoint only. And if that viewpoint is correct, then it is all right. However, it is correct by his understanding only. There you have to listen, agree, and pass your days! And nothing is attained. Only that which is true is attained.

Questioner: I could not quite understand your statement, 'there you have to listen, agree, and pass your days…'

Dadashri: Whatever he speaks, you should not obstruct—oppose, challenge it. Accept and listen as if you believe it to be the truth. You have to listen like that. The rest is in your hands, no? You should totally rest on the *samyak*—the right vision and understanding that I have given you. Read where the pointer of the *samyak* is pointing in the path. Your sincerity stops at the extent of your listening to him, not beyond. You should not obstruct him nor create any obstacles for him.

Everyone will talk in his or her own language—*bhashaa*, no? I am saying that whatever one is saying in his language is correct. But it would not fit—be in concert with—my language.

Questioner: How is it with your *bhashaa*—inner language? What is the nature of this constant shuddha—pure upayoga—awareness as the Self?

Dadashri: Ah! That you have never seen or heard, have you?

Questioner: Please give us a glimpse of it…

Dadashri: No, it cannot put in words. It is the matter of experience only. That stage will arrive by itself. Currently for you there is the spiritual insight—*sooj* working at the gross—*sthoola* level. The other is at the subtlest—*sookshmattam* level. And everyone communicates in his or her own language—*bhashaa*—communication of inner understanding, no? You may understand at the subtlest level and that other person is speaking at the gross level. Now how will he understand the subtlest level? He will of course speak at the level of the gross, no?

This Gnan that you have heard from me will keep working for you. You are listening about the knowledge of the path that I have taken, and that path will continue working for you. All you have to say is, 'Dada we want to follow your foot steps,' and thereafter I will expose my entire path to you.

Once you entered the main line, there is no problem, no? The solution is there even for the one who knows and admits that the train had taken the wrong path. The problem is when one continues on a path without knowing where it is leading. Such a person simply thinks that he has made no mistakes.

Questioner: And he even believes it!

Dadashri: Yes, and on top of it, he rationalizes and protects his stance on the error. But if you see anyone's fault, it is indeed your own fault. He has to see his own fault. What right does anyone else has to see his fault? Without any purpose one becomes a judge. Why utter anything before even knowing whether a mistake has been committed? You are blurting out your own selfish intent. What is the exact proof that the mistake is indeed of the other person?

Therefore this Vignan—spiritual science will verily eradicate all the mistakes. Otherwise any other science cannot get rid of the faults. Later such opportunity will not come again. Hence it is best to proceed after being forewarned.

One should not evaluate one's own level of spiritual progress within one's mind, as this will impede and stop his progress. One should not assess one's own spiritual level. It is of use if others do this for him.

Questioner: This level in the mind, is regarding which issue?

Dadashri: On the path of liberation everyone is sitting down having made up his mind by himself about his spiritual level. And that would be completely wrong, without even a letter of the truth to it. And once a person sits down having believed himself to be at a certain level, he stops there. There is no further progress spiritually.

Now you all are at stages where it will not take much to deviate from the path and slip off the main track. Amidst such rampant weaknesses to progress spiritually towards total enlightenment—*purnatva*, one needs full and thorough understanding. First, in this all, deceit *kapat* must leave.

All the energies are wasting away in the pursuit of—that which is not ours—relative, the non-Self.

Questioner: In addition, one employs the very deceit—*kapat* to cover—conceal it all again.

Dadashri: Yes, conceals the same thing again. Nothing belongs to us—the Self, yet one takes side of the non-Self. Hey you! Once you have decided—in the Gnan Vidhi—that nothing is mine, then again you went for it—the non-Self complex, Chandulal—and took its side? Then he replies, 'ooops, I forgot.'

Questioner: Which is it, does he forget or is he still not free from taking its—the relative's—side?

Dadashri: He has not become free from taking the side of the relative. He will just say for that moment that I forgot, but it is not easy to become free from being partial.

So beware, beware all the time; one has to be very much aware.

Questioner: That is correct. Today the resolution has been made to adhere to the track of liberation, however until one understands with clarity the distinction between the supporting or the obstructing causes of liberation it seems very difficult to make this train hold on to a steady course that will end in total enlightenment.

Dadashri: If you use the word difficult, no task will be done. Therefore, say that You have given us such a Vignan—science that indeed there is no difficulty at all!

'What do I care?' 'Maarey shoo?'

After I gave you this Gnan, did your Atma leave? It never goes away on any given day, does it? What is this Atma like? There is no atma in the worldly life, because the Atma-The Self never experiences hurt. Whereas people get and feel hurt all the time, therefore it cannot be the Atma. The Atma does not feel any insults. If you feel insulted, then it cannot be the Atma. Will the accounts of the file not need to be settled? If you walk away with the attitude, 'What do I care?', does it mean that You have become free? Those files will continue the entanglements in their minds, 'Let him go, he is always like that' they will say. Do you think that people will set you free just because you say, 'What do I care?' So become agreeable and blend in.

Questioner: But Dada everyone nowadays takes the approach of 'What do I care?'

Dadashri: It is very dangerous for one to say, 'What do I care?' *'Maarey shoo?'* 'What do I care?', how can anyone even utter such a statement? These words are very inappropriate. 'What do I care?', what kind of a person are you to say something like this? These words 'What do I care?' should not even exist.

Even 'we' have never said 'What do I care?' Even being a Gnani Purush, 'we' cannot say that, in any situation. 'We' cannot say that even when someone comes here under any kind of circumstances.

One woman in our extended family had passed away and her son came to inform me. He tells me, 'I had to come here to give you the news personally.' I told him, 'Son, you inform me now and it is very late in the day, is it not?' So he told me, 'No Dada. You do not have to come home.' Even so I still went to his home for a few minutes, came home and also took a bath afterwards (a normal tradition). So, 'What do I care?' is not acceptable in the worldly life. The worldly interations *vyavahar* must be

carried out as worldly interactions are meant to be. You are not going to lose your soul by doing so.

It is the gravest mistake to say, 'What do I care?' These words are never to be found in 'our' dictionary at all. These words cannot be uttered in your home, outside or here in the satsang. 'What do I care?' is this something one should even utter? If one does, that ego will never go away. That ego becomes solid. Then it will never leave. It will not break, ever.

People make this statement, 'what do I care?', even when it involves their sister, their brother or their mother.

Questioner: What does this 'What do I care?' towards anyone indicate?

Dadashri: Worthlessness ! 'What do I care?' how can anyone even utter such a statement? You have taken birth in their home and you say 'What do I care?' It is a grave fault. One must never say this. Not only can you not say this in your own home but you cannot say it elsewhere either. These are all grave faults.

Questioner: What kind of a fault is it?

Dadashri: It is not even the correct paper so what is the point of looking for a mistake when the paper is not correct one in the first place? We can consider the mistakes and faults if the paper is correct, but when one says 'What do I care?', the paper is not correct; it is wrong, it is one hundred percent wrong!

Questioner: You have said, 'To say, 'What do I care?' is a violation in the eyes of God as well as nature.'

Dadashri: That person is guilty all over. There is nothing else left for him as far as mistakes and liability is concerned. When his paper is not even worth reading what is the point of looking for mistakes? When do we consider mistakes? It is when one's paper has any worth. But here the paper is worthless so what is the point in looking for mistakes? One takes on the gravest liability when one says, 'What do I care?'

Questioner: How can we get out of the entrenchment of the attitude, 'what do I care?' that has taken hold form within?

Dadashri: 'What do I care?'? It is the lowest degree there is and the way to get out of it is to walk back the path that lead you in that wrong direction; you have to use that same path in order to come out of it.

Questioner: So what did you say about this turning back? What has to be done on the way back?

Dadashri: The road that brought you here, is the road that will take you back. How do I know which way you went in? You know which path you took. Go back the way you came and it will go away.

Questioner: So what does one do in that?

Dadashri: By doing pratikraman over and over.

Questioner: Does attraction *aasakti* not decrease by saying, 'What do I care?' Does excessive *aasakti* not go down by saying this?

Dadashri: Oh, leave alone all talks of lowering attraction *aasakti*, it goes way beyond *aasakti* and destroys a person. All these ascetics *bavas*, have been destroyed by their attitude , 'What is it to me? 'What do I care?' 'What is it to me?' You can never say this.

'What do I care?' means *nispruha* – to be without inclination. You either become *spruhi* - inclined or become like the Gnani Purush, who is *nispruhi* not inclined, where the body is concerned but full of inclination *spruha* for the Self. So become *saspruhi-nispruhi* meaning inclined towards the Self and disinclined towards the non-Self. So remain as one or the other. But do not become completely disinclined *nispruha* without realizing the Self, otherwise you will become like a stone. You cannot say, 'What do I care?'

To say 'what do I care?' is the entrapment of the intellect *buddhi*. What does the intellect not trap? And when one says, 'what do I care?' it is the intellect that traps him into taking this approach. Nevertheless, for some people, this attitude has become a natural and a spontaneous *sahaj* trait and when they say 'what do I care?' they speak without their intellect, without

thinking. If they speak through the medium of their intellect, then it is not a spontaneous *sahaj* statement.

So what should the person for whom this has become a spontaneous trait do? He still has to get out of this. That is why 'we' change the main line here. 'We' show him which line he should remain on thereafter. The other line is useless; it was completely wrong and so he has to get rid of it. 'We' put in another 'railway line' for you, so you can keep your train on that line.

Questioner: We have to remain very clear and sure from within and that we do not miss this path of liberation.

Dadashri: Do not lose your path. And it is not possible to lose that path deliberately, it only happens unknowingly. No one will deliberately lose the path of liberation.

The deception that deludes and throws one off the track of liberation

Say for instance you happened to have a discord with another person. A third person was also there at the time of the altercation. Later when you meet this third person, you ask him, 'what was he saying about me after I left?' Can such thing happen or not?

Questioner: Yes, It is possible. What is it called?

Dadashri: Such a thing will totally throw one off the path of liberation. 'What was he saying about me?' if it stays within, can ruin your path of liberation.

Questioner: How come? Why is that so?

Dadashri: That is a very treacherous and an awfully wrong path.

Questioner: But in that situation which element—*tattva* is playing a role?

Dadashri: Why he has a need to ask such a question? Is he a thief that he needs to ask, 'what he was talking about me?' He has no faith in himself

that is why he has to ask someone, 'what was he saying about me, after I left?'

Do I ever keep a watch behind me asking, 'what is he talking behind me?' Whatever he was talking about me, I do not have any problem. Even if he were to say it right on my face, I am unaffected. This person who is asking he is doing so because of deceit—*kapat* within.

Questioner: Is that also called deceit *kapat*?

Dadashri: Yes, That is why he is asking that third person, 'what was he talking after I left?'

Questioner: Or is it called the ego?

Dadashri: How can you say that it is the ego? All this is to cover his secrets and keep them from exposure. Let the world say whatever it wants to for the one who has nothing to hide. Will such a person inquire, 'what was he talking behind me?' Say whatever you want to. Hey, say it on my face! Do I have any problem? If I was drinking then I would have a problem, no?

Come sing—say it on my face, in my presence if you dare to! Therefore, I would never inquire, 'What will he say behind me? What was he saying after I left?' One is free to create the echoes one wishes for. Alas the poor fellow is doing it from his understanding. Where can he have all this understanding? All he knows is how to consume—eat. That too he does by soiling things around and creating a mess.

Questioner: Indeed, when you explain with such clarity that this is a huge stumbling block, then it is understood.

Dadashri: You should make yourself—the worldly self such that, nothing—no matter how hurtful—anyone says about you later on, will affect you even to the slightest extent within.

Arey—are you aware? people eavesdrop—extend the ear towards a specific conversation—too! Alas, people extend their ear towards a conversation not meant for them. What kind of losers and useless people are these? If someone is talking about you, it would be because there may be some fault in you, no? Otherwise, who is there to blame you? And, to listen

in on that which is not meant for your ears, how unworthy of you? How badly would the one who sees this will feel? It is a terrible fault.

Let the whole world talk. Many people are saying, 'Dada, they are talking such things about you!' I said, 'yes, that is correct. They are saying good things.' Then will say, 'they are also printing it in the newspapers.' 'So much the better! They are now getting to know this Dada, no?' I would be concerned and have fear only if the fault were to exist within me. So let the world bray, but what effect can it have on the one who is strong?

Questioner: How is it for the one who has made a resolute decision never to deviate from this path?

Dadashri: That resolution has been made, but along with this he wants to adore the other—worldly goal too. That other lingers in his mind, no? This is only one fault; still there lie so many such faults. One will need to get rid of all these faults, no?

Therefore, whatever they say behind you, you should not have a care about that. Otherwise it confirms that you are at fault. Yes, there it is, why did you make a mistake to listen in, secretly? You are the guilty one, that is why, no? One will need to understand this, no? How long can you go on with status quo? What do you think about all this? This here is the nature of that which continued the worldly life and you want *moksha*! How can the two exist simultaneously?

Therefore, this point is critically important to understand, no? You can never predict how life will unfold in front of you. Such weaknesses must be fractured by all means, no?

When forces which break the goal arise, what can happen there? Do you know what a tiny mistake that you cannot spot, can do? It can totally delude you. Once deluded, what huge mistakes one commits! The raging ego then takes over.

Therefore, one should not try to listen in on someone's private conversation, 'What were they saying about me?' And why the interest in this? It is because of one's own deceit—*kapat*. Deceit will never ever help you, not even a tiny bit. And if someone brings you some spicy talk that he has heard about you, that person becomes close and dear to you.

Questioner: What can we say about the messenger?

Dadashri: You should not let him touch—affect You at all.

Questioner: No, I meant to ask, just as we say that it is deceitful to listen in, what is the inner state of the person who brings the message of the conversation secretly?

Dadashri: The messenger is interested in creating a rift between these two. He is deeply rooted in the pleasure this creates for him.

Questioner: That verily is his deceit too, no?

Dadashri: Yes, it is all deceit—*kapat* too! He is searching for a certain pleasure in this. He has an interest in it.

Questioner: Looking for a certain pleasure...falls under deceit?

Dadashri: What else would be there, then? A person should have a fragrance that people admire. Fragrance! People would admire, 'such an honorable gentleman, we can not say enough good things about him!' Such fragrance spreads.

Questioner: What is the vision—*drashti* of the one who is walking on the path of liberation—*mokshamarg*? What is his uninterrupted understanding?

Dadashri: It is not easily graspable just by words. When one's deceitful *bhaav*—deepest inner intent—is shed, and one can only shed what is known to him within. Otherwise, apart from this there remains a lot within of which the owner is totally oblivious. What is *kapatbhaav*—deceitful intent? If the owner is aware of its existence then he would have gotten rid of it a long time ago. Therefore, beware, beware, beware!

If you listen to any talk about anyone else, it ruins your brain. On top of that when you hear talk about our own self from someone else, that talk becomes sweet to you. This disease exists in everyone to some extent or the other. Some people have less inclination for such sweetness. When one is served such spicy information secretly, one does slip into listening and

taking an interest in it. His wish is fulfilled, no? He heard and brought it here! Now this person who has brought the news, he would not know the dangerous consequences of what he has just done. He is simply absorbed in the pleasure of it. Sooner or later one will have to understand and come to terms with all this, no? And what will the middle man do? If he distorts it, will it not cause great harm all around? The mind would become upset, conflicts will be given fuel leading to further rifts which continues to harm you constantly. Rather than this, what if one simply rejects this system of listening in? Would it not be good to uproot it totally? No such business and no such item for trading. Is that not good?

Husband will inquire, 'what was the wife saying?' And the wife will inquire, 'what was my husband saying?' Why on earth do you want to know all this? He or she is at fault that verily is the reason, no? Will he or she have any desire to know anything if they were faultless?

Why such *spruha* inclination, interest for this? This is the greatest food for the worldly people. This is called 'holiday' (dadashri's term for languishing in meaningless and harmful pleasures)! One must not have such a habit here—on the path of liberation.

Questioner: But Dada, what should one do when one has to commit deceit out of fear of someone?

Dadashri: You must not employ deceit out of fear. Why harbor any fear in the first place? Fear is for the thief. What reason is there for us all to harbor any fear? Who would feel fear, a guilty one or an innocent one? One feels fear because of the guilt. Why not become free of all guilt?

Questioner: All the puzzles will be solved if I can resolutely adhere to the goal of liberation in which I have no other desires. Also on that path if I can clearly understand the obstructing causes, then all conflicts vanish and it becomes very easy.

Dadashri: Simply put, even the resolution, 'I desire liberation only, nothing else,' is more than enough. If that becomes a reality, then the task is accomplished, no? One still lingers on waiting for, 'it would be nice to hear some good words about me from him.' Whereas the real traveler on the path of liberation is desirous of knowing the truth only, desirous for *moksha* only. Such a one does not interfere in any matter whatsoever.

‘I know’ is spiritual suicide

Questioner: Can one say that this, ‘I know, I understand’, is the greatest obstruction in the path of *moksha*—liberation?

Dadashri: Yes, it is a very grave danger and will lead to one’s spiritual suicide—*aapghati kaaran*.

Questioner: Please give more clarification about this danger. What will it be like when one is free form it? What will be a person like when he is filled with this grave mistake? And, how can one maintain awareness against this mistake?

Dadashri: These small children have a healthy fear of older people. A little child feels fear because of the heat of the intellect of the elder person, so what one needs to do? One has to become like a child, just like a child with limited understanding. One has to interact with children after becoming a little child then it will play with you. Even a year and half-old child would play with me, as if we were of the same age. Should we not be able to see some kind of result, at least? Think about this and one day you will be able to understand. Once it comes in to your understanding then you will be able to find it. And one needs to have an impartial approach—not take sides of Chandulal. This ability to see it from the viewpoint of the child may be difficult for you due to deficiency of keen internal awareness *jagruti*, but it will come to you eventually.

All these wrong doings in the worldly dealings *vyavahar* happen due to ‘this’ mistake only. This, ‘I know’ is a very grave fundamental mistake. Consequently, all other mistakes follow. All other mistakes arise from this main mistake. Obstinacy *adai* persists due to this mistake only. Otherwise, one would be simple and straight. It is easy to be simple and accepting of Dada, in front of you. Here you are in harmony. Does this require any effort *purusharth* on your part? You need to have the same kind of harmony with a person with whom you do not get along. That is your *purushaarth*.

The disease, ‘I know something’ exists within every person. The Gnan also is there. The intoxication *keyf* of ‘I know’ keeps increasing even as the Gnan increases. The intoxication is the obstruction *antarai*. If it is not there, then the Gnan will fit very nicely, and will grow very beautifully.

Questioner: That intoxication arises many times comes even when I do not want it.

Dadashri: Yes that will happen; it will happen naturally.

Questioner: How can that intoxication come to an end?

Dadashri: You should not let it arise in the first place. Once it starts, it will not stop; it will not go away or do any such thing. Therefore, you must not let it arise.

Questioner: But Dadaji, we are talking about intoxication, which is subtle *sookshma*. It is not ordinarily visible.

Dadashri: Everything is subtle. The owner too is unaware of it.

Questioner: So how is it possible to prevent it from arising?

Dadashri: What do you do inorder to prevent the *kashaya* anger, pride, deceit and greed from arising? You have to keep awareness that prevents them from arising.

Questioner: How can I know that the intoxication *keyf* has not arisen?

Dadashri: The face will look attractive. Such a person will look very attractive, even if he is dark skinned. Otherwise, everyone looks unattractive. Alas, how is it possible not to know? Can you not tell whether a bunch of spinach is fresh or two days old? It is the same in this case. There is nothing subtle about this, is there? You can tell right away by looking at it from the surface. Everyone has intoxication *keyf* of , 'I know,' to a greater or lesser degree. Only few people become free from it; these people have understood the facts. Beauty *lavanya* will not radiate in the presence of intoxication. It is because of unawareness *ajagruti* that this intoxication takes place, if awareness is present, it will not happen. Wrong things arise out of unawareness *ajagruti* but not in awareness.

Questioner: Dada what kind of awareness should one maintain, against the arising of such a mistake *dosh*?

Dadashri: It will not arise in the presence of tremendous awareness *jagruti*. This is not awareness at all. If awareness is present, the sapling of intoxication *keyf* of 'I know', will never grow. This 'plant' of intoxication has sprouted after Gnan. These very plants have grown after Gnan. All those old 'plants' were destroyed when 'we' gave you this Gnan, but this new 'plant' has sprouted since then. This would not occur in the presence of awareness. Everything has occurred because of unawareness *ajagruti*. There are truckloads and truckloads of unawareness and not just unawareness related to one or two mistakes. Such intoxication will crop up where there is tremendous *ajagruti* at a very gross and superficial level ; otherwise, it will never crop up, will it?

Questioner: In this matter, what kind of things should one be aware of?

Dadashri: About everything, It should be such nothing sprouts.

Questioner: So what kinds of things are included in that?

Dadashri: Why does it arise in the first place? The fact that it sprouts is unawareness *ajagruti* itself. The awareness is deficient by that much. Why should it arise? Why does awareness arise when *kashaya* happens? Even when the other person is doing *kashaya*, one becomes aware. The awareness arises even when the *kashaya* arises in one *potaney.*This intoxication *kefy* ,'I know', is treacherous than *kashaya*; it is a suicidal. It will destroy you. One says, 'I know, but am not able to do anything.' Intoxication of knowledge?! In the ignorant 'Gnan-less' state, there is always the intoxication-ego of , 'I know.' But here if intoxication arises after attaining the knowledge of the Self, then how wrong an understanding is that? The intoxication of Gnan!?!

Questioner: Dadaji, *kashaya* occur because of circumstances. When the *kashaya* arises, so does the awareness aginst it. It is not something that remains constantly. Whereas this intoxication of 'I know', is it something that is constantly there within?

Dadashri: It just keeps growing. You even keep watering it; it is being watered constantly also. There is unawareness *ajagruti* day and night. That is what I call suicidal! Knowing *janyoon* is that when all kinds of intoxications leave.

Questioner: If I am talking about Dadaji's Gnan with someone, to begin with, in my mind there is the feeling of, 'I know.'

Dadashri: Yes, that verily is this disease.

Questioner: So how should I talk to people, Dadaji?

Dadashri: But those talks will not have any substance and competence *barkat*. It will not be fruitful. How will it fit the other person? 'I know' is a grave disease!

That is why 'we' say, that in conversing with anyone, 'that' setting of placing a counter-pulley, coming down to the level of the questioner, is placed. 'We' do not have that disease, so it gets set. 'We' do not have that disease at all. 'We' are from from all such diseases. By sitting near 'us', all such diseases go away. Get your work doneby asking repeatedly. It is not going to do you much good if you just sit here. For that matter even this tube light just sits with me, does it not?

When a conflict occurs with someone, talking to him with 'I know' in the mind makes a mess of everything. The 'level' will not be found ! The 'level' will not come !

Questioner: Dadaji, the awareness should be such that the moment a wrong thought arises, it would be caught immediately; it would be caught the second it arises.

Dadashri: Yes, it is enough if it can be caught. It must be caught the moment it sprouts. That is why 'we' tell you to destroy it the moment it sprouts, the moment you see another part growing, destroy it. But how can this be possible without awareness *jagruti* ? And tremendous awareness is needed. How can one even have that much expectation? One cannot even harbor that much expectation!

Therefore, tackle with a solution. If someone comes and tells you 'your knowledge is very deep and profound', know instantly that this is the place where the the disease is going to grow. The direct living cause of the disease is right here ! Become very alert there!

Did you ever experience sweetness in this matter before? The day you the sweetness takes hold *vartey* is the day this disease will arise. Then again, if the sweetness is experienced again in it, it will sprout long shoots, just like the shoots on the mango tree. It reaches a certain height with two shoots, then with an additional pair of shoots, it will grow taller; it will continue to grow in this manner. If one drinks the water of this sweetness, it will nurture this plant. If the sweetness arises upon hearing , 'Wow Chandulal! You have become a Gnani' then the disease has started to grow within.

Now if that happens, if the sweetness is experienced, you should apply another solution. This solution is to erase it immediately. We do have solutions for it. It is natural for that disease to arise. The disease of the seed that has been sewn in the past life will manifest in this life. We do have solutions for the diseases, here. This Vignan we have, is not without solutions, is it?

Questioner: No. Here every sentence is capable of getting rid of all the diseases.

Dadashri: Yes, we do have the solutions. The root of this disease lies in the sweetness that prevails *varte* when someone gives you compliments, 'very good thing has happened.' And there is sweetness in this, is there not? It will make one forget about liberation *moksha*.

Questioner: But it is dangerous, very dangerous as far as liberation is concerened.

Dadashri: Yes, dangerous, it is killing of the self *atmaghati* ! If someone says that to you, you simply have to reply, 'brother, only I know what my situation is. How would you know?' If you say this, he will calm down. Do you want to be a guru?

Questioner: Dada one needs to become free from this.

Dadashri: It is a very dangerous trap! Yet when the unfolding circumstances call for it, it is our duty to help the people. However, that must unfold as a circumstance *udaya*. There is nothing to gain in becoming a guru; it must come as result of unfolding circumstances. The circumstances will unfold on its own. It is a different matter if you are forced to sit on the seat you do not want to. Therefore you should not have any expectation for it.

Is anyone likely fail if he were to grade his own paper?

Questioner: No one will.

Dadashri: If a person examines his own paper, gives himself a grade and fails himself, then I would consider his action as a judgement, but that does not happen, does it?

Questioner: And here one even struggles to appear humble on the outside.

Dadashri: That is why I call it killing the self *atmaghat*! It will lead to one's suicide. All one has to 'see' whether people are attracted. Are they? No, they are not. Then means a great amount of the disease, 'I know' exists within. Attraction verily is purity! As purity begins, attraction will happen.

Questioner: No, Dadaji, people do get attracted. They get attracted for a little while, do they not?

Dadashri: No. Not at all! Not even a bit! No one will stay. The bulb will blow out on the first day. People will go for it for a couple of days but not for long. This here is a Gnani Purush and that is why one is able to know the faults and mistakes *dosh*. Otherwise, how can the owner know their existence? The ship starts sailing towards the south! It heads south because the compass is malfunctioning. That compass will show the south as being the north. Otherwise, the compass will always point towards the north; that is its nature. But if the compass malfunctions, what can one one do? Furthermore one does not know how to look for the Northern Star.

Will one not have to know all these danger signals? Do you think one can ignore them?

Questioner: No, they are all very dangerous.

Dadashri: It is called the suicidal element *apghati tattva*.

Questioner: Besides, it does not even let one progress further. It will not allow the Gnan to unfold.

Dadashri: It will not. It will destroy everything. It will even bring down whatever is already in existence.

Questioner: The amazing thing is that the words that are expressing from You, 'touches' that within exactly, eradicates the disease, changes the vision and one can 'see' it working within exactly. Everything appears to be very scientific.

Dadashri: Only if the talk is all scientific, will it bring closure *nivedo* to the people, otherwise it will not.

"*Marag sachaa miil gayaa, chhoota gayaa sandeha"*

" Having attained the right path, all suspicion is gone"

Suspicion is gone, the true path has been attained. If one has been lost, he will have to walk an extra mile. What else will have to be done? Those who want to walk the path, will find it. Simply ask Dada , am I on the wrong path or the right one? Ask just this much. Do not ask, 'How is my Gnan?' Just ask, ' Am I lost or am I on the right path?' If Dada says, you are on the right one, then go ahead.

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Awareness - Jagruti: The desire to be worshipped

Do not rush to answer questions

One will have to attain the understanding through 'the understanding' *samjan* of the Gnani Purush, "parallel to parallel". Otherwise, the 'railway line' will be lost. You do not have to apply your own understanding. There is no understanding whatsoever within, is there? Not even an iota of understanding is within. You are not to apply your own understanding in all this anyway. You do not have any understanding at all. Had you the understanding, you would have become God.

Questioner: Where is the problem , if I provide clarifications to people who ask questions?

Dadashri: To give clarification to a question is a different thing. First the awareness *jagruti* has to arise, then that awareness has to take hold as an experience *parinaam.* After the awarness has taken hold, then after a long time later, clarifications *khulasa* given will be helpful. Othewise those clarifications will become misclarifications, and one's Gnan will go down, and become intellectual *buddhigamya* in nature.

Before you even attempt to answer any questions, all forms of egoism must vanish. This means the 'dramatic ego' , i.e. the residual ego, also known as the discharge ego, must also be gone. The ego should not be appaqrent to the world. At the moment, all the 'functions' are still very weak (one has not become free from *kashaya*) they are not strong enough. Until all those functions are completed (free from *kashaya*), the speech will not be *syadvaad*. *Syadvaad* speech is egoless speech, it does not hurt any living being. Instead, it is better that you not say anything otherwise you will incur a liability *dosh*. As all these facets go down, as the intellect goes down, as the egoism-applied ego, starts to diminish, the speech will become *syadvaad*. For the time being, do not get involved with questions. Otherwise you serving something that is half cooked. Otherwise, it will mislead you, your spiritual progress will be hampered, then it will be difficult to turn things around once the damage is done.

Therefore, there must not be the 'taste' of sweetness by the egoism and the intellect in it. In addition, in that process, there should be a repulsion

abhaav towards any involvement of the ego or the intellect. And this should become an established internal study *abhyaas* , then only it is useful and worthy! Until then it is better to wait and be patient.

On the path of full enlightenment…

Do you ever talk and discuss things with people? Do not get into any discussions anywhere. Because people will listen but what will happen to you? People will listen with one ear and let it out the other, but You too will become sucked in its false sweetness. This happens because the egoism, the tendency for the intellect and ego to take over, is still present, and they (anger, pride, deceit and greed) are all just ready and hungrily waiting, 'when will I get something to eat? when will I get something to eat?' And so they will get the nourishment they need slowly.

Why do you go around discussing everything when the ego and the rest within has not yet diminished? No body benefits even four cents worth and you keep blowing your horn unnecessarily! Everyone will find the words very pleasing, people will even say 'I really like what you said', but during that time your ego will increase and those people will not gain any benefit. It simply smells good that is all. It is like enjoying the aroma of the *jalebi* sweet delicacy, without getting a taste of it

If You want to serve the product before it is ready, then this other path, the traditional Kramik path, will be good for you. You will even get to enjoy the sweetness along the way. However, in this path of ours, with the slighest weakness , the ego and everything else within are just waiting, ready to pounce the moment they get something to eat. The ego within is constantly looking for food and nourishment. This is the case for everyone . Everyone has ego waiting within. When the ego takes over it will not look for just some commission. At the moment, it is simply looking for commission, but later on, it will take over the entire wealth, including you. It is there within already. You should always continue to be aware that the presence of the ego is always there. And until then do not fall prey to anything. Do not give the ego any opportunity or the scope to become strong.

People will readily flock after you if you speak even a little about our Gnan. People have never experienced peace such as this before. They have never heard of anything like this before so naturally they will jump at the

opportunity. And the ego sitting within you will be laughing, 'Yes, great I get to eat!'. It has been looking for this opportunity from the very beginning. Do You want to attain the Absolute state or do You want to leave it unfinished? Do You want to leave it unfinished? If You want to attain the Absolute state, then You cannot afford to be weak about anything. Even if someone asks you, do not fall prey to this weakenss.

Oopsham – it is nothing but a smouldering fire

First You will undertand the through the medium of the intellect *buddhigamya*, and that too will come by listening intently and long to the Gnani Purush. It will be worth something only if you study that slowly and gradually.

'We' have to seriously caution the one whose awareness *jagruti* increases significantly. If he abides by the Agnas, then he is safe. But it is very difficult to have a safe side.

The only awareness *jagruti* that is beneficial is that which shows the slightest stirring of the ego, because this ego only will remain hidden, and everything else will be evident. That which is going to aggressively overpower you, is the only one that will not be evident.

The intellect *buddhi* must come to an end, then the ego and then all the rest of the desires of the non-Self complex *pudgal.* At the moment, these desires *iichcha* are not evident within, but they are there, latent and smoldering *oopsham* within. They are suppressed within and they must all, come to an end *kshaya*. At the moment one is not aware of all these desires. As as long as a thought of sexuality *vishaya* arises, then it proves that the desires of the pudgal the non-Self complex are indeed present. As long as sexual thoughts arise within, till then it is evident that the physical desires are real and until then the fire within is smoldering and latent.

Therefore, be cautious. This is very dangerous, it will topple you over and there is no telling where you will land. Not only will the awareness *jagruti* go away but even this state of *samkit* the right vision will go away too. That ego and everything else within will then take control over you. That is why the Lord called them *oopsham* smoldering *kashayas* attributes , likely to reignite anytime and make one fall.

Questioner: But since you have placed us on the twelfth *guna sthanak* – the twelvth spiritual stage, so we will not fall will we?

Dadashri: No, You will not fall, but you will fall. What will fall? The one who is the worldly life *vyavahar* will fall. The twelfth spiritual stage is for the *nischaya* the Self, in the *vyavahar* the worldly life interaction, one falls before reaching the eleventh stage. One reaches come all the way to the eleventh and then falls again. Therefore, the eleventh *gunthanu* is applicable to the worldly life and it is like the smouldering coals.

So, until everything within is destroyed, it will not work. Until all the *vyavahar* comes to an end, nothing will work. Hey! One cannot even get past the ninth stage! As long as one has any sexual impuses, he will not be able to cross the ninth. So if he ever tries to talk about Gnan, he will find himself in a predicament. There is grave danger in it, grave danger, because the diseases are still latent within; they have to go. They will have to be destroyed first. It is like a smoldering fire, there is no telling when it will ignite again.

Partiality towards the self veils the reign of the Self

One is still partial towards the relative self. There is complete partiality towards the relative self. When one stops being partial to the self, one can discover one's mistakes. Do you understand what is meant by partiality *pakshapaat*? The awareness, 'I am Chandulal' is no longer existent, its gone, but when, but when karma come into fruition, then one becomes one with the karma *udayaswarup*.. The moment one becomes *udayaswarup,* awareness *jagruti* is veiled , and hence one cannot see the mistake. This old tendency of becoming *udayaswarup* becomes weak on repeated attendance in satsang, and the awarensss of the Self *upayog* becomes firm. Lack of satsang leads to the veiling of the *upayoga* the awareness as the Self.

If a thief enters the home, You will be able to understand right away because of the presence of the Self within. But why is it that this is not understood? 'Nothing will happen to us' is the partiality, and this leads to that area being veiled, and therefore it does not let You 'see'. Otherwise it is easy to 'see' and understand.

Upon hearing the question,'Whose ring is beautiful?', one will immediately raise his hand, because there is partiality that, 'my ring is beautiful.'

Similarly one is partial *pakshapaat* to one's self, and hence that partiality will indeed render one deluded *moorchhit* . The delusion is such that one does not even know that the partiality has happened. 'We' have destroyed your belief , 'I am Chandulal', and the Self that you have received remains as the Self too, but in the dizzy turn of the *udayakarma* karma unfolding, one loses awareness of 'what mistakes am I making and where does my mistake lie?'

The entire management is of mistakes only. This is the reason why the realm and domain of the Self is veiled. 'We' have given you the Self, but its realm, power and energy *satta* is completely veiled. This is why the energy of speech *vachanbud* and the energy of the mind *manobud* do not blossom. Otherwise, how well the energy of the speech will blossom! Even now one is partial to sexuality *vishaya* , one is partial to deceit *kapat*, and one is partial to ego *ahamkar*. Therefore maintain *upayog jagruti* the applied awareness as the Self and keep the force of attendance in satsang. Then the mistakes in worldly interaction *vyavahar* will be evident and the light of the Self will travel far and wide. What happens if one does not go to satsang? The *upayog* application of awareness will be halted. Why? Because of the partiality towards the relative self *pakshapaat*! And one will not even know that this has happened.

Awareness *jagruti* is not Gnan. Awareness is simply awareness. Gnan is a different thing. Awareness means to awaken from sleep (to be awakened from the ignorance of who am I? to the knowledge of the Self). Now You are awake. Gnan is a very great thing.

Everywhere else (in the Kramik path) Gnan manifests when all other smoldering *oopsham* fires *kashayas* have been put out. *Kshayopsham* – the state of partial purity - means that the ego is still there, but it is not visible at the moment. There is fire but it is covered. Therefore, you cannot see it from the surface. You think they are only the ashes but you will realize it when it ignites with the slightest of air.

That is when awareness leads to the experience as Gnan

It will be beneficial if You keep increasing awareness *jagruti*. When Your awareness increases, then you will not bind karma. There is no karma bondage with awareness *jagruti* and so everything will become clear from within. In the meantime that ego continues to melt away.

There is no deceit *kapat* in pride *maan*; if there was deceit *kapat* in pride *maan*, then awareness *jagruti* will not arise. *Kapat* is the curtain, a veil. A veil obscures whatever it coveres; it renders one blind.

Questioner: What is deceit *kapat*?

Dadashri: To hide *vastu* that which is. All of this is nothing but deceit *kapat*, is it not? Is this deceit *kapat* not responsible for doing everything wrong within? This only happens when deceit *kapat* and ego get together. Who takes you on the wrong path? It is anger-pride-deceit-greed. When these four get together, they will take you on the wrong path. The ego is the root cause. And what does one have greed *lobha* for within? One enjoys the taste that lies within.

Not a single percent of deceit *kapat* can remain within, before awareness *jagruti* can result in the experience *parinaam* of Gnan. There should not be any element of deceit *kapat* of any kind. There should not be any thought of sexuality at all.

So what all must leave? The ego must come to an end. The intellect *buddhi* must come to an end, it will not do if it is smoldering or apparently dead. It has to die. When all the karmas are destroyed *kshaya*, then anger-pride-deceit-greed, will also be destroyed. When all these attributes are annihilated, then the speech will become *syadvaad* will not hurt any living being and will be acceptable to all. Until then there is danger. There is tremendous danger, extreme danger!

Starve the kashayas for three years

The energies of anger, pride, deceit and greed are sitting within, waiting in anticipation of 'when will he let go of Dada so that we can grab him.' They are always ready to show you this and that entice You away from the Self. As long as they are standing within, they have not been uprooted

and they can creep back again. Until they are eliminated completely, it is not worth saying anything. Such speech will be blown away in the air without any effect. Hence, it is not worth saying anything.

When the sweetness *mithaash* is taken, it is the same as having been fed. The *kashaya*s of anger-pride-illusoin-greed get nourishment and they will use their strength and energies in full force on the other side. They become weak because they remain hungry from not getting any food for a while. If you do not feed them, if you were to starve them for three years, then they will go away. But people continue to feed them a little at a time. People are so compassionate aren't they? So they keep feeding the *kashayas*. However, if you were to starve them completely, they would not remain past three years. Once they leave, the entire kingdom comes into your hands.

Are you aware that these *kashayas* get their feedings? Are you able to tell which one of them came and ate? The *kashayas* come and eat all such within. This is how they feed. If they get a feeding just twice a month, they become as strong as they were before.

The *kashayas* have never been fed in 'our' home, which is why they all left. Once it has been decided, 'I do not want to feed them', then they will not feed. Awareness *jagruti* is needed.

Those *kashayas* are still sitting there; they have not gone away. But at the same time, 'we' have not killed them either. 'We' am not *himsak* violent, and that is why they have not gone away yet. 'We' do not have the to starve them to death either. They simply remain at bay because of the Presence of the Gnani Purush, so what can 'we' do? We should not deliberately call them either. Do they ever come to you to dine?

Questioner: Yes they do.

Dadashri: If you feed them raw food today, then tomorrow they will dine on cooked food. Therefore, you must never have a relationship or interaction of feeding them. Whereas people feed them all the time, they feed their anger, they feed their pride etc.

Questioner: These *kashayas* eat all the food, energy, so what should I do?

Dadashri: They will come to eat. Nevertheless Dadaji stands over you and through his blessings and grace *krupa*, it is possible to clean everything. If you move away from this satsang on your own, then everything will immediately latch on to you. You should never leave Dadaji's support and protection.

These *kashaya*s of anger-pride-deceit-greed are suppressed within and they can still flare up suddenly if they get a chance. So, if you want to bring an end to them all, then the only way is let them die. Understand these two words, *oopsham* that which can reignite and *kshayak* that which will not reignite.

Your work will be attaind when the generation of these *kashaya*s becomes smaller and it is a very difficult task to reduce their numbers. It is a baggage of countless past lives. All these *kashayas* within have become calm for now but some of them can still sprout. Moreover, some of them may sprout in the next life, which is not a problem. Your next life is going to be very systematic and orderly. If they were to express here in this life, it will create problems. They will not let you move from here if they do.

Certification for Satsang

Until *purnahati* the state free of *vishaya and kashaya* and experience of the Self *anubhav,* has been attained, do not even try to tackle this topic, because the *kashaya* faults *dosho* lie dormant or hidden, so how can one say anything? One has not been certified as yet. The current state of yours is free of worries and you are progressing slowly on the path of liberation. You should not say anything unless the Gnani Purush gives you the certificate to do so. Then, you aree to do so.

All the faults *kashayas* are ready and waiting within, otherwise 'we' would tell you on the first day, ' Go ahead and speak, do satsang and I will sit in leisure.' 'We' are looking for such help. But that state will arise automatically when all the *kashaya* within become annihilated *kshaya*. Until then do not be in a haste.

The sweetness of doership, garvaras, makes one fall

What is the definition of *jagruti* - awareness? It is called awareness when one is not asleep. A robber *kashaya* will not enter if You are aware.

Questioner: So one should be able to 'see' ones faults, no?

Dadashri: Yes, they are evident.

Questioner: One should also be able to see the ego *ahamkar*, no?

Dadashri: That too is 'seen'.

Questioner: So then what is the reason when one falls, slips?

Dadashri: It is the ego that takes away all the 'food'. *Garva* is doership . This is associated with the taste of doership *garvaras*. Both are on the basis of ego *ahmakar*. It is verily the ego (discharge ego that exists after Gnan) that makes You slip and become trapped in the taste of doership *garvaras,* by 'This is very good, it is very good, people like it.'

Questioner: If one tastes too much of this sweetness of doership *garvaras* of the ego, will one fall and slip again?

Dadashri: Of course! It is all nothing but sweetness that one experiences in doership. When someone says, 'I did all this', it produces *garva* of doership. As long as a person makes money, the sweetness of doership *garvaras* will continue to arise, but when a loss is sustained, what does he say? He will say, 'It was God's wish!' Let go of this foolishness! You claim to be the doer when you were making the money, and now you are blaming God! When *garvaras* arises, there is sweetness in it. Wherever you find 'sweetness', know that a beating and suffering is around the corner.
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When there is no difference between the salty and the sweet, then know that Gnan is present. The who does not differentiate the salty and the sweet , and is not affected by either, is the one who has Gnan.

You should not even say a single word to explain or clarify any questions. Let there be casual conversations. Do not even believe or harbor a difference between the other person and you. think that there is a difference between you and other people. This here talks because 'he' wants

to show his superiority and importance *visheshata.* And 'he' (the discharge ego that has taken over) is verily the one who instigates and stirs up all those *kashayas.* Not a single sentence of 'ours' is uttered with the intent of self-importance *vishesh bhaav*; the words just flow naturally. This is because the speech is a ' taped record.' (The Gnani has no ownership of the speech) Once speech becomes as if it is a ' taped record' playing , then there is no problem. There is no problem after it becomes such a record., but it does not come forth as a taped record playing, yet, does it?

When two people are talking, one feels like coming in, butting in, with the 'wisdom' (!), that is not called Gnan. Gnan is not something to be used as a weapon to compete and argue. There should not be any competition. Competitiveness *spardha , chadas* are worldly things and will keep you in it.

Grace and awareness are different

As awareness *jagruti* increases, the *kashayas* that lie smoldering or dormant *oopsham* will be destroyed. One will have to take advantage of this awareness.These external karmas (which present through an external *nimit* and ignite the *kashaya*) lie smoldering and they die through *samayik* focused application of the light of the Self on the events of *kashayas* that happened. However, nothing is guaranteed until one become 'tested'- devoid of any reaction to a future situation which would have otherwise give rise to a *kashaya*. Such 'test examinations' in life are necessary.

Awareness *jagruti* is that which 'sees' this, 'sees this' and ' see everything.' That is *jagruti.* This 'Dada' remains in memory *yaad* all day long. And this awareness 'I am Shuddhatma' is because of 'Dada'. It is there because of 'Dada'. It is called the fruit of is grace *krupaphala. Jagruti* – awareness is a different thing altogether.

There is no need to rush in this. This Gnan is so rare, that it eludes a a living being for a hundred thousand life times, and You have attained it. Having obatained it with such ease and in a short while, one becomes embroiled in a rush and frenzy *raghavaat* . This is not a line of the impatient and shortcuts. This is the line of harmony patience and stillness.

The Lord, considers the establishment of awareness *laksha* 'I am Shuddhatma' a great state. In the Kramik path, this *pratiti* conviction is

only of the 'word' that describes the attribute of the Self. There is a great value attached to this conviction of the 'word'. The *guna* attribute of the word , 'Shuddhatma' pure Soul, is the one on which the conviction is established, that, 'I am this'. That is called *samkit* and there is a very high value placed on it, and yet it is only a conviction *pratiti* on the word. And to You all, the *pratiti* conviction is of the *vastu* the Self. It is *swabhavik* natural to the Self. That is why this conviction *pratiti* is called *kshayak* eternal. This Gnan is on its way to do tremendous wonders.

Subtle change of ownership when talking to others about Dada

So to complete the goal towards full enlightenment, beware, be aware, and alert. Do not say anything at any palce as far as possible. Do not try to explain this Gnan to people. Otherewise there will be contrary result. To speak even a word of the speech of the Vitarag, is a very difficult thing.

What do people care, they will stick around you. All they care about is that they will get something. Do they not stick around to you if they think they are goint to of get something from you? You simply have to tell them, 'This is not my task.' Not a word should be spoken, otherwise it will ruin everything within you.

Questioner: But can one talk about one's own experiences that have happened?

Dadashri: There is no experience. The talk that comes out, is really the words that 'we' have said. Those words are now sprouting forth. Experience however, comes very slowly.

So the entire Vignan of the vitarag should be present. No one knows even a fraction of this Vignan. The speech of 'ours ' that had entered, that is coming forth. And if some strong-headed intellectual person were to come along, he will destroy everything with just a few words. Knowledge that is based on the intellect *buddhigamya* will not work, will it? The world already has intellectual knowledge, does it not? Hey! People have memorizied volumes and volumes of scriptures. If they utter just one word, you will become confused.

It is ‘our’ Gnan that has been given as a seed , that has grown and has produced the result *parinaam* experience. As it gives results, it will grow again.

You may say, ‘Dadaji used to say…’ If on the other hand, the words take the turn and start springing from within (subtle change of ownership), the listeners may continue to appreciate them, and will say, ‘this man is speaking just like Dadaji.’ Then where will it take you? After a few days, it will make you fall hard; it will not let you go.

Become a child of The Gnani

When someone compliments you by saying, ‘You spoke very well,’ tell him, I am just a child of Dada. Just maintain this much aware alertness and do not get involved in any other discussions.

When the words become digested and then grow, then the speech will flow forth. That is a totally exclusive matter. Those words must be as they are, without any change in tone, intent and meaning for the listener. The speech must not be made up and fabricated through imagination and intellect. What is the big hurry for us anyway, at this time? Do you want to remain as a child of Dada or do you want to become big and famous?

Questioner: I want to remain as a child of Dada.

Dadashri: That is it. There is fun in remaining as a child. That way there is a safe side and no danger for you. ‘Dada’ has to carry you. And if someone says, ‘I have grown up,’ then ‘we’ tell him, ‘Yes, then go out and play on your own.’ ‘We’ say and make him understand, ‘do not become ‘big’ take off on your own *adhinata*.’ but if he insists that he wants to, then ‘we’ let him go. ‘Go ahead! You will come back when you get hurt and learn your lesson.’ Our Gnan is such that it will not refrain from teaching you a lesson.’

‘You’ simply have to tell him, ‘Chandulal, I know what you are like. So do not trap Me.’ ‘You’ should talk to him this way. Tell him, ‘I am with you if you know anything in this matter, but if you drag Me in trouble , then you will be sorry.’

This is how everyone has grown up, no? A child will learn to climb and if he falls, he will get up again and so on. First, he learns to push the walker around for support and then he learns to walk on his own. So this is the way to learn. Is that not the only way?

So if you want to complete the work, then remember only one thing; if someone asks you anything, just tell them, 'I don't know anything, please go to Dadaji.'

Hold the silence to attain the ultimate state of liberation

Do not get involved in talking with people (conduct satsang) until you have attained your goal of liberation *purnahuti*. It is not worth getting into. Yes, one may say this much to the people, 'Go there, over there, the satsang is very good, this is how you may attain it, etc.' You may say this much, but do not preach anything. This is not something you can preach *updesha* to others. This is Akram Vignan—the science without any spiritual step.

The world will surrender everything to the one who speaks on the basis of what comes forth through this Gnan of 'Dada'. What will be the outcome? He will be left trapped and hanging. All those that have been lying dormant *oopsham* within—the *kashayas* of subtle pride, greed, self-validation, ego, and deception—will ignite. These words have tremendous appeal and attraction. This Gnan is very attractive. Therefore, remain silent. If you want to get the total benefit (liberation) then remain silent. If you want to open up a shop, then you are free to talk. But such a shop will hardly have any customers, and will not last. This is because this is 'given Gnan—you have been given this knowledge,' and so it will not be long before it vanishes. Such shop runs for a while in that kramik—traditional path of liberation. It lasts for two or five or even ten life times but then, that too vanishes. Opening a shop is equivalent to selling off your *siddhi*—spiritual stock attained so far. That which has been attained is being sold off, abused.

Goshada used to be a disciple of Lord Mahavir. He was a very special disciple of the Lord. However, towards the end he became an adversary of the Lord. He had spent a lot of time with Lord Mahavir. As time went by he began to feel that he had understood all the Gnan. He left the Lord, went off on his own and started proclaiming, 'I am the tirthankara, he is not a

tirthankara.' At other times he used to say, 'he is a tirthankara, and so am I'. Now once this disease sets in, what can become of a person?

Now when he was in the direct presence of Lord Mahavir, he did not behave. How then is the one who is around 'us' going to behave and not go astray? What happens to anything that breaks before it takes its final shape? What happens to the food that is served before it is cooked? And that event of Goshada happened in the era of the fourth time cycle of the fourth , whereas this is the fifth era, a time which is destructive; it will ruin countless lives to come.

People have taken just this kind of beatings from time immemorial. They have had this very same beating over and over again. The slightest taste of the inner pleasure sends the monkey ego scrambling way up all the way.

The intense craving greed to be worshipped

Do you ever have an intense craving *kaamna* to be praised or worshipped *poojavoo*? Let me know if you do, I will help you suppress it. Yes, 'we' will cut that root, so then it will stop. That *kaamna* is very dangerous. It is not arising within is? It will arise some day for sure! So proceed with great caution. When people rush to praise and welcome you, a habit for it will take hold, just as the habit of drinking tea. Then when it is not forthcoming, he will be entangled and suffer. Then he will resort to deception *kapat* to get this respect and worship from others. So there is a great danger in this, and be aware.

What is the beggary *bhikha* for? The beggary to be worshipped. And when someone even does 'this', the folding of hands and bowing of the head, he is elated to the top of the world. You fool! These are all signs of going to hell. There is grave danger in this. Such habits, that have taken hold, do not leave.

Questioner: How can one tell whether one has the intense craving to be worshipped *poojavani kaamna*?

Dadashri: One knows everything. One knows the taste one likes. Does one not know that he likes icecream? The thermometer within, The Self , is there, and hence all is known.

The human beings of the current era are very *lalachoo* insatiably greedy. They create their own world of self importance and praise-worship wherever they go. Such people cannot receive and retain anything new and meaningful. Everywhere you look, people have started their own shops of worship. There is an intense inner craving to be worshipped and praised. The moment someone folds his hands and bows the head, the internal sweet tinglings rise in a crescendo. He wallows in this *maja* temporary pleasure.

That is a completely wrong path. There is no graver disease than this one of the intense carving to be worshipped. to have a desire to be worshipped. Who is to be worshipped? The Self is indeed the One to be worshipped. So where is the need to worship the body? But there is tremendous greed and craving for wanting to be worshipped. What will be gained out of having the body- the non-Self complex be worshipped? That which is going to be burnt someday, what is in it to be worshipped by anybody? But alas! That *lalacha* insatiable greed *kashaya* is such that demands, 'worship me.' So these are all intense cravings *lalasa* of wanting to be recognized and worshipped. Otherwise, liberation *moksha* is not difficult to attain. These tendency *daanat* that exists, is the difficulty and the problem.

It is very dangerous if such craving arises. Have you ever had such a craving or desire? Do you ever feel 'tickled' inside, even a little bit? That is why 'we' caution everyone. If 'we' do show this danger, one will fall. If a person attains a high level, which is worthy, and then falls, he will become useless and be hurt a lot. He will not get hurt so bad if he falls form a lower height. But if he has attained a very high level, he will get hurt very badly. So hold Your high place with steady feet and do not fall down.

Do not bring forth an 'independent', not part of the science of Akram Vignan, word in this. Use the word that You have 'taken' assimilated from 'here' Dada. Do not even build a new station. Or have you already built one? You have not dug holes for the foundation have you? You have not built anything have you? Should there not be a warning sign in place? Or else where will you end up? This path is very different and you will encounter so many enticing places and situations on the way. You have never encountered such enticing situations before. Even highly spiritually evolved human beings have become trapped, so what hope is there for you?

So follow this path of 'Dada Bhagwan' properly. It is 'a clear and a first-class road!' There is no danger or anything on it.

Danger zones in the path of moksha

Leave and forsake anything that interferes in the path of liberation and proceed forward. That is considered, as following the goal. One does not forsaking it or deviating from the goal. No matter how difficult one's worldly situation, one must never forsake the goal *dhyeya* of *moksha*.

Does it move according to your goal, for You? Nothing off track? So it has become natural *sahaj* no?

Questioner: I have to keep turning the 'handle' within.

Dadashri: Do you have to keep it turning? But do they *kashayas*: greed, pride, anger and deceit, listen to you? Right away?

Questioner: Yes, right away.

Dadashri: Right away? Will not take any time? That is good. This is the hallmark of internal separation and liberation, is the extent to which 'they' listen to You. The more they pay attention to Your instructions and listen to You, the greater the freedom. By that much You are separate from them. The Self cannot be bribed, has nothing to do with a bribe, and cannot be tempted by any bribes. When the self is taking any bribes, and succumbing to such intense greed *lalacha*, it will stop listening to You. If the self if being deceitful in corruption, then it will stop listening to You—the Self who has the goal of moving ahead on the path of liberation. Once one tastes the fruits of intense greed *lalacha*, the bribes, those enemies *kashaya* will not listen to You.

Such worldly interaction—*vyavahar* will indeed drag one in the contrary direction only, no? For infinite life times this has been the *vyavahar*, and this has been the path, no? That has become the custom. So even if the non-Self, Chandulal is going on that side You should guide and lead it on Your path and goal. An ox sees the old lane and will keep walking on the same track. Now You need to follow the path according to Your goal. Not this way, this other one, tell it, 'Walk on this one.'

So if one does not take the bribe, then those inner enemies—anger, pride, deceit and greed owners, will listen. But once the bribe is taken, the suffering will follow, suffering from all aspects. Hence, one must never deviate or step off from the decided goal—*dhyeya*.

Questioner: What would that bribe be like?

Dadashri: One will go and taste it. And in doing so if it felt sweet, one would sit there. Having tasted it once, he would return for a bottle or two of the same.

All this is deceptive *kapat* tendency *daanat*. One wants to be liberated on the path of *moksha* and also have a deceptive intent, how can the two stay together? One should have a pure and clear inner intent *daanat* without any iota of deception to go taste any promise or lure of pleasure. The problem is the old habit of delving into and tasting the pleasures of the mind and body *masti*. In doing so one tends to linger there enjoying the temporary pleasures therein.

Questioner: Is the pleasure seeking behavior *masti* of the *prakruti*—the non-Self complex of thoughts, speech and body?

Dadashri: What else then? One has been habituated to stay there only, no? So You need to tell the non-Self, 'no, I need to go this way, I don't want to any *masti* transient pleasure, I wish to proceed on my path and attain my goal.' These *mastis* of the *prakruti* will lead you in a web of entrapment.

That which breaks Your goal is your enemy. How can You afford that? Otherwise, this is akin to entertaining sexual thoughts and ideas *abrahmacharya* while wanting to remain on the path of celibacy *brahmacharya*. Pleasure will arise within thoughts, but what can happen then? Is it not a deadly fault? Thereafter, will not TB -tuberculosis, a chronic illness creep in the goal? Putrefaction starts invading, no?

Here, one has to make the mind so tenacious and firm that whatever happens in this life, even if this body were to leave, in this very life the 'work' needs to be finished and accomplished. Such an unflinching decision has to be made. The work then will be definitely accomplished by itself. You have to make this firm, for Yourself. There must not be any sloppiness on

Your part. Thereafter, whatever happens is correct. Thereafter, there must not be any further uneasiness that it did or did not happen. Everything will come along.

What is the extent of one's authority *adhikaar* in this? Deep inner intent *bhaav* that ' I would like to accomplish this.' *Nischaya*—the determining energy of the Self, that authority has to be used. And secondly, no external disease like, 'let me make others listen to this satsang of Akram Vignan,' and such support of the subtle inner enemies. Care must be exercised in that regard., otherwise new diseases will take over within, feeding the inner enemies of pride within, and one will stray away on the wrong path. What will happen to someone like this? There will be no one to bring him back to the main path. Therefore, if You desire liberation do not indulge in 'talking about this'. If someone asks anything, just say, 'I do not know.'

To reveal the danger zones and pitfalls on the path of liberation is 'our' role. If 'we' do not point them out, the whole caravan of liberation can be destroyed. All these mahatmas listening here have come here with tremendous merit karma and hence this speech and topic has expressed in such exact details. Otherwise how is one to know? And why would 'we' enter into such depths? It is just that in the course of speech interactions, this matter has come forth. Otherwise who knew that all this inner stuff was going on?

To move on inconspicuously

Alochana – recall and confession of wrongdoing - begins from the moment one tells 'us' what and how it has happened. Whatever has happened is immaterial. It is always forgiven. But the moment one tells 'us' exactly as it happened, that is the beginning of *alochana*. That means one has turned around from that path. Then 'we' clean it all. This path is filled with pitafalls, so be careful. There is extreme danger in it. Do not say a word to anyone. And if you want to, come and tell me, I will then tell you, 'Now you can speak.' Otherwise, there is grave danger in saying even a word.

The world's salvation will happen, whenever the time comes. When nature makes you ready as the instrument *nimit* of salavation, then proceed. You should not try to become ready on your own. This is not

something one can get ready for. If you try to sell the *siddhi*s -spiritual energy, what will the world not give you? But in the process you will lose your wealth of the human form. Not only will you lose it but you will become eligible to go to hell.

Ours is the path to *moksha* where one has to go very silently and secretly.

Subservience to the Gnani Purush

Do not let go of this satsang no matter what others tell you. When you come here, you will receive the Lord's grace *krupa* and everything will fall into place. It will not take long at all. Problems and difficulties are inevitable on the way, which is why we say, 'In the face of all kinds of obstacles on the path to *moksha*, I am the one with infinite energy.' The non-Self complex is the opponent with its infinite energy too, and that is what prevents Your *moksha*.

That is why the Lord has said, ' Proceed with subservience *adhinata* to the Gnani Purush, follow his instructions. Even if he says something that does not quite sit with you, sounds crazy, follow his instructions all the way. This is because He is vitarag. If one cannot understand through one's intellect, then just make the decision that since nine of His nine of his ten equasions, have been understood, it is immaterial if the tenth one is not understood, here do not find Him at fault. Here, know that it is , 'my fault that I do not understand it.' Why is it that nine have been understood and not the tenth one? So here, do not find Him at fault. He has destroyed all his mistakes. The intellect is bound to show you faults even in the Gnani Purush.

One can make do with a death of just one lifetime, but *viradhana*, that is irreverence and negative talk about a Gnani Purush, one incurs deaths of a hundred thousand lifetimes. Whose *viradhana*? Of a vitarag? One may curse this 'Ambalal Mudjibhai' a hundred times over. Go ahead and do so do so if you don't agree with him! But generally people make this grave error without even understanding anything. That is why 'we' had to keep this Gnan a secret, and have continued keep a secret for many years.

I have said that I am taking you to a very high place. If you fall from there, there will not be a single bone to be found. So either do not come up with me or if you want to come with me, then tread very gently. Moksha is simple and straightford; this Vignan is such that it guarantees final liberation in one more lifetime. But if you want to misbehave, then do not come up with me. I have already told everyone this. This road goes up very high and if you fall from there, there will not be a bone left to be found. All the same, some who have come up with me, complian , ' this one here is bothering me, will trouble me.' However, I have built such a protection for him that he will not fall. Just as the authorities have installed guard barriers, I too have a protection barrier. I have not allowed anyone to fall yet.

Behold the compassion of the Gnani

The 'diesease' *rog* that exists is shown by the Gnani Purush, He will not show any other fault *dosh*. This is because He wants to cure the disease of the other person. Does a doctor cure a patient's disease or increase it? Are 'we' saying all these, for any personal benefit? 'We' are saying all this specially for you and that too with *vitaragata* absolute detachment. The disease will not be eradicated without stern words. What removes this disease? *Vitaragta* and stern words! There is sternness of the kind that would ordinarily break all the bones, and yet is associated with absolute *vitaragata* !

This 'Dada' sits leisurely as he continues to cleanse everyone and sort everyone out. Still how can I do this for everyone? I would lose my mind. Don't you think I have a lot to contend with from morning till night? How many 'files' must come to 'us' in a day? Some even tell me, 'My husband did this to me.' Do 'we' have to teach even in this school?

Questioner: There is not a single case, which has not come before you Dada. All kinds of cases have come before You.

Dadashri: What can 'he' do then? 'We' had told 'no' to a couple of persons, but a voice from within said, 'Which 'hospital' will this poor fellow go to? If You send him away from here, there is no hospital out there suitable for him.' So then, I started dealing with such problems again. But, the mind found it bothersome. It would often prompt to be

push it away. Again from within it would say, 'Where will this poor man go? What other hospital will he go to? However crazy he may be, even if he does not know how to speak, or has no manners or any redeeming qualities, no matter what he is like, let him be !'

Questioner: The part that says, 'it will be good if he goes away', what part is that? And which part says, 'Where will that poor man go?'

Dadashri: The part, 'Where will he go?' is that of the Lord within, *Parmatma*. That One is saying, 'No matter how crazy he is or how disrespectfully he speaks to 'us', where will he go?'. That is the supreme Soul speaking within! No other 'hospital' will shelter such a man. As it is, they do not even take care of those who are good. And even if they were to keep such people, they do not have any medicine to treat them with. All they have is some poultice of crushed powder, which will not work here. For this, you need a special 'glue' that will stick the moment it is applied.

Otherwise, who will stick his hand in this stinking mud? But even if just one human being is helped, he can help so many others. And when 'we' scold, it is with the intention to liberate him. Otherwise, who would scold in this way? Who would ruin the mind? This scolding is for the salvation *kalian* of the other. A father scolds his son to exercise his fatherhood. More than the welfare of the son, his has the intense beggary to be the father. If a husband is scolding his wife, he does it t for his beggary of maintaining his husbandhood *dhanipanu.* But when the Gnani Purush scolds, He does it for the salvation of that person.

The whole world is roasting like sweet potatoes in the fire. People of this country as well as in foreign countries; everyone is roasting in the worldly fire. When I told someone that people are roasting like sweet potatoes, he told me, 'Dada, not only are they roasting but they are now on fire! Whatever moisture there was in the potatoes has gone and now they are on fire!' Such is the current state of the everyone in the world. What must be the goal of 'our' satsang? It is to bring salvation for the world – *jagatkalyan*. This *bhavna* intent that has into effect, will not go to waste.

'We' are advocating the destruction of all miseries. 'We' cannot bear to see these miserins and suffering. Still 'we' do not become

emotional seeing it. By that much, at the same time, ‘we’ exist as the vitarag too. Despite this, ‘we’ can not bear to see the suffering of the other person. This is because ‘we’ know ‘our’ limits of tolerance *sahanshakti*. ‘We’ know from ‘our’ own experiences and how ‘we’ dealt with pain and suffering, so ‘we’ know what these people are going through. That verily is the expression of ‘our’ compassion *karunyata*.

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[9]

I-ness : Supreme Soul

Oneness with the whole universe

Here there is oneness *abheda bhav*. You and I are all one. I do not feel separate from anyone of you. And even with the fifty thousand people here there is no sense of separation *judai.* Neither is there any separation *judai* with the rest of the world. You are the one who has the *judai* separation.

So to begin with, I remain one *abheda* with all these fifty thousand *mahatmas* here, and secondarily I remain one with the whole world. I do not have any *judai* with anyone anywhere. Therefore, this is the primary oneness and the other is a secondary oneness. I do not want anything else. I do not have any *buddhi* intellect and that is why I feel oneness with everyone. I feel like everything is mine. Separation happens in the presence of intellect *buddhi*, so how can there be any separation when there is no intellect? Intellect creates *bheda* separation, it shows 'this is mine and that is yours' and that is the separation. How can this division 'yours' and 'mine' exist when there is no intellect? This divisive intellect *bheda buddhi* that has arisen is the one that shows, 'I am separate from this person.'

Questioner: The moment one becomes separate *alag*, one feels the separation *judai*, no?

Dadashri: And with that separation *alagata*, one has gone in the wrong direction. I do not have any separation with you, but you have separation from me.

Questioner: Do many people not say 'we are all one'?

Dadashri: One says that but the sense of *judia* separations remains. Until 'that' state is attained, the separation will reamin. One may say, 'we are all one' but as long as this precise 'fitting' does not occur, one will continue to feel the separation. That is why I do not feel the separation from anyone in this world. I do not consider only those who have come here as mine but everyone else are mine too. They are all mine and I am theirs.

The experience as the Self increases with the intensity and the duration of oneness. Yes, the belief of the separation is verily the reason for the dissipation of the energy of the Self. All these problems exist because of the belief of the separation. Do you have any *judai* sense of separation with anyone ?

Questioner: I want to remove this sense of separation, Dada.

Dadashri: What are you saying? There is no other way, but to be rid of the separation. You will have to become *abheda* the one without any seaparation with any one, will you not? *Potapanu* the last remnant of 'I am this body', 'I-ness' will have to leave. Once this *potapanu* leaves, the *judai* separation will go. Now, as long as there is intellect *buddhi*, this 'I-ness' *potapanu* will not go away, will it? And as long as there is intellect, does it not create the *bheda* separation? Once *potapanu* leaves, one becomes *abheda* the One without separation.

I-ness, potapanu

Look, let me tell you all, as it is. A lot of time, life after life, has passed in the doing, for 'us'. That is why I am showing you an easy way. I had to look for the path on my own, but I am showing you the path that I have traversed. I am giving you the key to unlock all the obstacles along the way.

This 'Ambalal Muljibhai' whom you see, has surrendered his 'I-ness' *apapanu, potapanu* to the Lord only. The Lord now takes care of everything for A. M. Patel, and He (the Lord) does take care of everything, no? The 'I-ness' that was there, left with the departure of the ego. Otherwise, the ego is not such that it will leave.

The separation exists only as long as there is the 'I-ness' *potapanu* and until then the Lord stays away. The Lord is with you as soon as you let

go of the 'I-ness.' Why don't you let it go? It is so easy! If you let go of the 'I-ness', then God Himself will take care of everything for you. You will not have to do anything if you let go of the 'I-ness'.

Who do you know as 'Dada Bhagwan' in this? The one you see sitting infront of you is a 'public trust' called A. M. Patel. And people take him to satsang wherever they can, whenever the circumstance arises because there is no sense of 'I-ness' of 'ours' within.

What has Srimad Rajchandra said about a Gnani Purush? The Gnani Purush is the One who does not have even the slightest inclination *spruha*. He has no begaary *bhikha* of any kind. He has no beggary for giving *updesh* spiritual discourse, has no beggary for disciples. He has no beggary to change anyone for the better. He has no *garva* doership, no *garavata* wallowing in worldly pleasures, no 'I-ness' *potapanu.* All of the above is included in 'I-ness'.

In this world there is not a single man that does not have a sense of 'I-ness' *potapanu.* It is a different matter when we talk about the universe; there we have the tirthankaras. But as far as this world is concerned, there is no one without 'I-ness'. Only those who have fallen short of attaining the tirthankara sate are free of 'I-ness' in this world.

Gnani does not have 'I-ness'

What are the attributes and qualities of the one without 'I-ness'? What does it mean to have no 'I-ness' *potapanu*? It you were to tell a Gnani Purush, 'Let us go to Mumbai today,' he will not say,'No'. If people take him to Mumbai, he will go like a 'piece of baggage' and he will return to Ahmedabad like a piece of baggage. So he does not have 'I-ness'. If people ask 'us', 'Dadaji when shall we go?' 'We' tell them, 'Whenever it suits you.' 'We'do not say anymore. So when they take this as a piece of baggage, there is nothing wrong in it. 'We' tell them, 'Son take when it suits you', because 'we' do not have any 'I-ness'. Do you think anyone who has 'I-ness' will go anywhere like a piece of luggage? He will say, 'I am not coming today.' Would anyone be ready to become a piece of luggage? Would anyone say such a thing?

Many people in Mumbai and Vadodara tell 'us', 'Dada, it would have been nice if you had come early.' They say such things, so 'we' reply, '

They bring me like a baggage and take me away like a baggage.' Then they understand, but they ask me, 'Why do you say 'like a baggage'?' Alas! If this is not like a baggage then what is it? The Lord is within for sure, but on the outside if this is not a baggage, then what is it? Hence, there is no 'I-ness'.

I will go wherever they carry 'us'. Often there are many things 'we' do not want to eat and yet they are eaten, there are times 'we' do not want to drink and yet 'we' do. A lot is done for which there is no inclination. 'We' do not have a say anything in these matters. It is all mandatory *farjiat*. 'We' will drink your tea to give encouragement to the host. Even if the tea is too strong and it does not suit the *prakruti*, 'we' will still drink it because it will make you happy that 'Dada drank my tea.' That is why 'we' will drink it.

During this journey that 'we' just made, 'we' did what others asked 'us' to. If they say, 'You have to stay here', 'we' will stay there. If they say, 'Now let us go from here,' then 'we' will do that. 'We' do not have any 'we-ness' *amarapanu* ; The 'we-ness' is gone completely. For too long 'we' have lived with this 'we-ness'. 'We' did not have any my-ness' *mamata* from the beginning and therefore there was no problem.

It is like this, I am subservient *adhin* to everyone. What is the reason behind this? It is because there is no 'I-ness' *potapanu* . Therefore, I am abslolutely subservient to the circumstances. I am also subservient to all of you. Subservient means the completel egoless state! To be subservient *adhinata* is a very good thing. 'We' do whatever the one who is with 'us' tell 'us' to do. 'We' do not have any opinions. If 'we' feel that there is weakness in what he is saying, 'we' will tell him, 'brother, do it this way'. After that, 'we' remain subservient.

Naturalness is attained as the last remnant of the ego leaves

This is 'our' naturalness *sahajikata*. In the state of naturalness there is never any problem. There is never any interference, of any kind at all. If you say this way, then so it is; if you say that way, then so it is. There is no remnant of 'I am' *potapanu*—last traces of discharge ego. And you on the other hand are not the kind to let go of this '*potapanu*', are you? To me if someone says, 'we are going by car' then it is fine and again tomorrow if he says, ' we will have to go by train,' then that is fine too. There is no 'no'.

We (referring to the Gnani Purush and the fully enlightened Lord within) have no objection at all. 'We' have no opinion. This is naturalness. Naturalness is to follow the lead of the opinion of others.

'We' are always in the state of naturalness. This naturalness is continuous. There is not a single moment out of naturalness. 'We' remain as nature keeps 'us', because the ego-less state has been attained. How can you become spontaneous *sahaj* with existence of even the slightest 'I-ness'? When one gives up the last remnants of the ego, *potapanu* one becomes natural. When one attains naturalness *sahaj state* one can remain continuously in the awareness as the Self *atma upayog*.

Drama begins when 'I-ness' decreases

'I-ness' *potapanu* is a very big word. There is not even a trace of 'I-ness' in 'us'. Yet 'we' make Hiraba sit next to 'us'. People ask 'us', 'Who is this?' and 'we' would tell them, 'This is my wife.' 'We' will say all that. 'We' will even tell Hiraba, 'I do not like to be without you.' How good she must feel when 'we' tell her that!

But with 'us', it is all 'dramatic' (like acting in a play). One man tells me, 'Can you bless my piece of land by gracing it with your footsteps?' I told him, 'Why should I have any problems?' We'would also ask him questions about his land such as when he made the deal, how much he paid for it, etc. Some people may even think that Dada has become a land broker.

If a person gets a benign white spot on his body but he keeps showing it to me. I would gently rub my hand over it just to satisfy him.

Questioner: That too is a drama, is it not?

Dadashri: It is all a drama. The whole day is a drama for 'us'. All my actions of the entire day are a drama. If you take 'us' to your home for darshan, that too is a drama. If it were not a drama, then the 'I-ness' *potapanu* would be there. Because there is no 'I-ness', the drama is exact. Otherwise, it would be like, 'I have to go there for a visit and do darshan ,' but there is no such thing.

Therefore, all this is nothing but a drama. The whole daylong I am doing a 'drama'. When I sit in the satsang and answer questions, it is a drama too. But the drama starts only when the 'I-ness' *potapanu* decreases and not otherwise.

Still the 'I-ness' remains

Some think, 'I do not have any 'I-ness' and 'my-ness' in me any more.' And yet the whole daylong he lives in *kashaya*. He claims he has no 'I-ness' and yet he experiences *kashaya*s. Infact his 'I-ness' is the basis of his existence. His 'I-ness' does not go away. It is very difficult to get rid of.

What is meant by 'I-ness' has gone away? It means that one does not have any voice even in it. Do you do according to what others tell you or do you have a different voice of your own within you?

Questioner: It is separate.

Dadashri: That is the 'I-ness' *potapanu*. 'We' do not have any voice of any kind. If someone tells 'us', 'Dada, sit over there', 'we' will go and sit. I will do it even if 'we' do not like to.

Questioner: This 'I-ness' *potapanu* is also related to the intellect *buddhi* is it not?

Dadashri: The intellect is the sign of 'I-ness'. As the sense of 'I-ness' goes down, the proportion of the intellect goes down too.

Questioner: What is the difference between 'I-ness' *potapanu* and 'my-ness' *marapanu*?

Dadashri: My-ness is *mamata* and I-ness *potapanu* is a big ego. It is not a nominal ego.

After attaining this Gnan, You have let go of the 'I' and 'my-*mamata*'. but You have not let go of *potapanu* 'I-ness'. There is no doubt that You have become free from 'I' and 'my'. What is the definition of *mamata* my-ness? It is to worry about something when it has been lost. There is no worry experienced after a valuable thing is lost. This shows that

the 'I' and the 'my' *mamata* are gone. Yet the 'I-ness' *potapanu* still remains.

Questioner: Does 'I-ness' mean individuality? I am different from others, is that what it is?

Dadashri: The individuality is gone. Both 'I' and 'my' are gone, but the 'I-ness' still remains. This is because, no matter how angry someone gets, no matter how much someone insults, he will fight with that person but will eventually bring about resolution before he goes to bed. Therefore, this assures us that the ego is gone; otherwise, the ego will carry on the whole night long. A person without ego will fight but he will also find a solution whereas a person with an ego will not. He will continue to increase enmity. A person with *mamata* will holler and complain even three days after his pocket is picked. The moment someone reminds him of it, he will say, 'What can I do?' Whereas to you once it (wallet) is gone, it is gone. That shows that *ahamkar* ego of doership and *mamata* 'my-ness', this is mine, are gone. ' I-ness' *potapanu* remains. Just 'see' it.

That is why Krupadudev has said, 'Gnani Purush does not have 'I-ness *potapanu*.' Krupadudev has used the word '*potapanu* I-ness', some word! What do you think? Has he not used a great word? Now who can explain this? How can someone explain in the language *bhasha* Krupadudev has used?

Questioner: The Gnani Purush can explain that, can he not?

Dadashri: Yes, because no one else can do it.

The realm and the authority is gone, the 'I-ness' remains

Questioner: Please explain the following Aptasutra of Yours, Dada:

"How does the Gnani's *antahkaran* the inner component of the mind, the intellect, the chit and the ego, work? *'Potey'* the one who is the 'I am' moves away (from the non-Self complex) , then the Self is separate from the *antahkaran.*"

Dadashri: That *antahkaran* carries out the worldly activities on the one side and the Self 'does' 'it's' work on the other. The Gnani does not have *dakhodakhal* interference and its effect.

What is *antahkaran*? It is that from which arises the sense-intent of 'doership' *kartabhaav*, 'I am doing something'. The Gnani remains separate from this *antahkaran*. After attaining Gnan, Your real doership does not remain, but relatively the doership remains. That means the discharge doership remains. But for You, there remains a slight *dakhal* effect of seemingly becoming Chandulal, whereas for the Gnani there is no *dakhal.* If 'one *potey'* ('I am') moves away, then the Self is separate from the *antahkaran*. In this *antahkaran* 'one *potey* ' has been resident (for infinite life times) . That 'one *potey*' moves away.

Questioner: Who is this '*potey* I am'? Please explain.

Dadashri: That verily is the 'I-ness' *potapanu*. If 'we' tell you, 'let us go to the park' and you say, 'No, I will not come. I do not like to go there.' That is 'I-ness *potapanu'*. The Gnani Purush does not have 'I-ness'. He will go wherever you tell him to.

Questioner: Who exercises the 'I-ness'?

Dadashri: That 'one *potey*' only! Verily the ' one', the original one, the 'I am', is the one. He does not let go of the seat. The realm-authority *satta* is gone but 'he' does not let go of the seat. Therefore, gradually You have to make 'him' let go of it. Now 'his' authority and realm is gone, so there is no problem. It is not easy to let go of this seat. It is not easy to let go of 'I-ness' *potapanu.* Do you understand the 'I-ness' or not? There is a continuous feeling of 'I-ness' *potapanu* in everything that has become a discharge. It is nothing but the sheer effect. The entire authority-realm is gone. The root of 'I-ness' does not go away. It will all go away gradually and eventually; it is not likely to go away suddenly.

'We' do not have any 'I-ness' *potapanu.* So, You have to become like that. Even for You too, after this Gnan, 'his' authority-realm is gone, so sooner or later it will happen for You too, 'I-ness' will go away. But You have realize *janavoo* what You have become. The '*hoonpanu* – the doer I' , 'I 'with weight and emphasis is gone, the charging ego, its authority and the realm *satta* has gone. The belief *pratiti* , 'I am Chandulal ' is gone,

however in discharge, one continues to have the gnan *anubhav* and conduct *charitra* of 'Chandulal.' When the realm and the authority is gone, it is all over. But '*potey* I am' remains.

I, lawyer, Mangaddas

Let me explain this '*potey* I am' to you. One lawyer came to see me. I asked, ' What's your name?' He replied, 'Mangaddas.' I asked him, ' What do you do for a living?' He replied, 'I am a lawyer.' I asked him, 'Do you say 'I am a lawyer'?' He replied, 'I am the lawyer.' I asked, 'So then who is this Mangaddas?' He replied, 'I'. Then I asked him 'Then who is the lawyer?' he said, 'I'. So, I told him 'So then you have to say, 'I lawyer Mangaddas, no?'

That is like what one person at someone's door was saying. A man knocked on someone's door at night, when everyone was asleep. The owner asked 'Who is knocking on the door this late at night?' The he replied, 'I'. The owner asked 'I' who? Identify yourself otherwise I will not open the door.' So the reply came, 'I, am the bavo (ascetic)' The man asked, 'But tell me which bavo?' So the man at the door said, 'I bavo Mangaddas.' Then the owner opened the door.

That is how this 'I lawyer Mangaddas' is. So when you took this Gnan, the 'Lawyer' and the 'Mangadas' went away, but the '*potey* I am' still remains. Therefore 'I-ness' *potapanu* still remains for You. When any other lawyer in the court says something wrong, that 'I-ness' *potapanu* will express.

If someone comes here to discuss something complex regarding satsang or any other topics, it is fine it it continues for an hour and half. There will be no *dakhodakhal* interference and its effects, from 'us'. Elsewhere when that happens, it may even result in *matabheda* separation due to difference in opinions. 'We' have no *dakhodakhal.* A task of one hundred hours will accomplished by 'us' within an hour! But there will be no interference or its effects *dakahodakal* . This is because 'we' do not have any 'I-ness' *potapanu.*

Protection of the prakruti is the potapanu

Do you have I-ness *potapanu* or not?

Questioner: It does arise sometimes.

Dadashri: Otherwise what remains? Is it there as the Self? The one who does not have 'I-ness' *potapanu* is continuously aware *jagrut*. Whatever unawareness *ajagruti* there is, is all verily 'I-ness' *potapanu*. The 'I-ness' will arise immediately when someone tells you that you have no sense, does it not?

Questioner: It does sometimes.

Dadashri: Does it happen everyday or only sometimes? Tell me when it does not happen. All this is 'I-ness' only. That which one protects is *potapanu* 'I-ness'. To protect this *prakruti*, the non-Self, is all 'I-ness' *potapanu.*. The loss of ownership of the *prakruti* has been established through *pratiti, shraddha* conviction, but still the 'I-ness' *potapanu* does not leav, no?

Questioner: As long as 'I am correct' remains , the 'I-ness' is bound to be there, is it not?

Dadashri: There is no such thing as right or wrong. There is no problem with the 'I-ness' of that kind. There are many other types of 'I-ness.' One gets upset at the slightest comment. That is the protection of the *prakruti.* Not only does one protect the *prakruti* but one turns things around by employing *kapat* deceit. There, the 'I-ness' is doubled. The vehement protection is the 'I-ness' *potapanu*. Having protected this, one will artfully dodge away from the situation. The artful *kada* dodging is *kapat* deceit.

Did you understand the meaning of I-ness *potapanu*? One still continues to protect the non-Self, and that protection is attained through *kada* artfulness and *kapat* deceit.

Questioner: To protect one's *prakruti* is considered 'I-ness' *potapanu*, so when does it slide into deceit *kapat*?

Dadashri: All the 'I-ness' goes into protecting the *prakruti* the non-Self. The 'I-ness' without *kapat* deceitfulness is better; it is softer, but the other is bad.

Qiestioner: You have said that protection of *prakruti* is 'I-ness' and to protect through artfulness and deceit is double the 'I-ness'.

Dadashri: Yes, that is double the 'I-ness'. Even children protect themselves, but there is no deceit in it.

Questioner. When a person knows that he has protected his *prakruti* artfully and deceitfully, what is that?

Dadashri: He will recognize it if the deceit *kapat* is thin but he will not if it is heavy and dense.

Aggression is intense potapanu

Do you have a desire to get rid of the 'I-ness' *potapanu*?

Questioner: Yes.

Dadashri: When the hurt inflicted to any and all being stops, then those layers will be begin to be shed.

Questioner: What layers?

Dadashri: The layers of 'I-ness' and all other coverings over the Self. One not only has the 'I-ness' but it is an 'I-ness' with an attacking nature. 'I-ness' with protection *rakshan* is different from the 'I-ness' with an attack.

Questioner: Very important information has just arisen, Dada. You said that there are two types of *potapanu* 'I-ness.' One kind of 'I-ness' is with protection and the other is associated with a tendency to attack.

Dadashri: Yes. When the 'I-ness' associated with attacks goes away, then the 'I-ness' with protection remains. That is the proper 'I-ness', until then all the 'I-ness' is regarded as *himsak bhaav*—violence-laden intent. Only after the 'I-ness' associated with the attacking nature leaves, the dissolution of 'I-ness' associated with protection will begin.

Questioner: Would you please explain further what this attacking 'I-ness' is?

Dadashri: What good is any 'I-ness' that hurts anyone else? It is a different matter if that 'I-ness' is for the protection of ones' *prakruti*; that is called 'I-ness' but the 'I-ness' that hurts others, cannot even be considered 'I-ness.'

What is the 'I-ness' in people like? Protection of their *prakruti* is definitely there, but they also attack others. They strike (verbal and non-verbal) others too. So will this not need to be eradicated? Protecting one's *prakruti* is 'I-ness'. Are our *mahatmas* doing that? Alas, that is precisely why it, the non-Self, does not become *sahaj* natural. Here, the moment one is faced with the slightest insult, one protects the *prakruti*. This indeed will prevent the process of *sahajata* naturalness from happening, will it not?

The *potapanu* with protection may remain, but any other kind of *potapanu* must leave. Upon hearing, 'you don't have any sense', there should not be any protection of the *prakruti.* Who is the sole authority *swami* in this? It is the ego *ahamkar*. The one who reacts, takes up the challenge and responds is the ego *ahamkar*. Who is taking up the challenge *pratikar*? It is the ego. But the ego is gone. So the protection is being done wrongly, no?

So whatever happens is correct. Such talks will not be found in any scriptures. The talk about protection of the *prakruti* is not to be found anywhere. Because, who will not protect the *prakruti* ? Everyone, except the Lord, protects the *prakruti*. And You are protecting the *prakruti* even though it is an alien. You know that it is alien, and having known it to be alien, You are making arrangements to marry 'her'! Is that not a wonder?

The ego *ahamkar* and 'my-ness' *mamata* are gone, but 'I-ness' *potapanu* remains. Behold! Is this not a wonder!

The 'seer' does not have 'I-ness'

What do 'we' say about 'I-ness'?

Questioner: Protection of *prakruti* is the 'I-ness' *potapanu*.

Dadashri: So should the *prakruti* be protected?

Questioner: 'We' are the 'seers' *jonara* , so what needs to be done and not to be done, then?

Dadashri: The 'seer' *jonaro* does not have any 'I-ness' *potapanu*. The seer can never have any 'I-ness'. This discussion is for the one who still protects the *prakruti*.

If you are going somewhere and on the way someone tells you, 'No you have to go the other way,' is there an jolt-irritation at that time?

Questioner: Yes.

Dadashri: That is the protection *rakshan* of the *prakruti*. Otherwise, one would turn back with the same speed. With the same speed, with same tone and with same mood. The mood that was there before, is the very mood when the turn happens. This is the talk of the final state!

The Test of 'I-ness'

Say you are going somewhere with someone by car, he tells you to get in the car and you do. A little later, he tells you to get out of the car because someone else is coming instead, what would you do? Would you just sit there? Would you tell him, 'I am not getting off'?

Questioner: I would get out.

Dadashri: Immediately?

Questioner: Immediately! I would get off.

Dadashri: Would you not say, 'No I will not get out'? Then as you walk away, he calls you back. You would go back would you not? And you would do so without a change of expression on your face, right?

So what have I said? If this remains nine times over without any effect at all, then I will tell you you have become 'Dada'. If he does this nine times, and you get on and off nine times, and in all those nine times, You do not see the person telling you to get on or off as the doer, see vyavasthit as verily the 'doer', then You are free from 'I ness'. And if

you are invited back, there is nothing in the mind, the face remains smiling as if nothing has happened, and this is the case while getting off also. Then see the beauty of it all! What is this state called? It shows that this 'one' is not protecting the *prakruti* and therefore the *potapanu* is gone.

Potey the one protecting the *prakruti* is 'I-ness' *potapanu*. But here the very *prakruti* one wants to be liberated from, is the one that is being protected.

That is when 'I-ness' will go away

Now, I am not telling You that You should not protect the *prakruti* but You should feel that this level in the Gnan should be attained. I am not asking for the conduct *vartan, charitra*. When will the conduct come? When this becomes established in the conviction *pratiti, shraddha,* then it will result in the *gnan* knowledge. When this knowledge *gnan* increases as experience *anubhav, Gnan* , then it will manifest in the conduct *vartan, charitra.*

If someone asked you to get out of the car, there will be an initial effect *asar* but later as things calm down, Gnan presents. This way it will gradually gel and solidify from within and it will fit. At first, it comes as conviction *pratiti*, and later in the process of arriving at the level of experience *anubhav* , one will stumble in the 'fitting' of the Gnan. Later it comes in conduct *vartan.* Even a little of it coming to the level of experience *anubhav* is more than enough.

If you are asked to get out of the car one or two times and you come back to sit without experiencing annoyance within, or any in change in the facial expression, that is very good also. Otherwise, are people not likely to upset and non-communicative *risavoo*? I think that would not be the case with you, would it? Try to do that once, if such an occasion ever arises. Get out of the car and sit back in it without becoming upset and noncommunicative *risavoo* or spoiling the face.

Questioner: It is not as easy as You say, Dada.

Dadashri: It cannot be easy. But what is this? Why are 'we' discussing this? As this matter comes into your faith-conviction *pratiti shraddha*, it will gradually come into your experience *anubhav*.

'We' are not telling you to do this. This is to be known that such protection *rakshan* of the *prakruti* will have to stop. Any amount of protection of the *prakruti* is wrong. Let it *prakruti* play its role with You being the neighbor *padosi.* But, how can You protect it in this manner?

If someone is telling it to get off the car, then You should say, ' you are being told to get off, so please do.' If later, the same person says, 'Come in the car,' You should say, ' Please get in, you are being invited in.'

Questioner: I cannot remember that 'this' is *prakruti* during every circumstance.

Dadashri: That much awareness *jagruti* will not remain and that is why 'we' keep telling this you over and over again, so that You remain aware. But here when 'we' wake him up, he tells me he is getting up but he turns over and goes back to 'sleep'.

We have the wonderful knowledge of vyavasthit, do we not? Is vyavasthit not a great knowledge-tool *sadhan*?

Questioner: It is a great tool. It is wonderful.

Dadashri: It will all come to an end, liberation *nivedo* will it not? You are convinced of that, are You not?

Questioner: But, in our Gnan, will the 'I-ness' go away when one understands vyavasthit excatly?

Dadashri: Yes it will. I have given you vyavasthit for the purpose of becoming free from 'I-ness.' It is a scientific thing *vastu* and that is why it is exact. It is not something that has been made up. The dependency *avlamban* that has been given to You is not wrong; it is exact.

Questioner: One does not want to let go of 'I-ness' and yet one talks about attaining the Self, what is that all about?

Dadashri: Yes that is why 'we' are saying that if the 'I-ness' goes away, things will run on their own. Why hang on to it without any use? Just let go of it! But one is not likely to do so, is one? He will worry about, 'This will happen or that will happen'.

'One- *potey*' becomes the Self upon attaining Gnan. Then he says, '*prakruti* is not mine,' and then what does he do? He protects the *prakruti*. He is quick to protect the *prakruti*. Is he not?

Questioner: That is exactly what one does.

Dadashri: What are you saying? Protects it! This protection *rakshan* is happening is verily to be 'seen' *jovoo*. As he knows *jaaney* this, it all sheds off on its own gradually and slowly. There is nothing to be done to let go of it suddenly. Nothing can be accomplished suddenly. Otherwise one will have problems. It is through knowing *janavoo* that it will shed off gradually.

I-ness in the things one likes

Questioner: Please explain with examples where 'I-ness' is ordinarily present?

Dadashri: You see your 'I-ness' if someone gives you your favorite ice cream and then takes it away, before you had a chance to taste it. You will see your 'I-ness' when someone takes your favorite things away from you. In all such instances, you will be able to see your 'I-ness' very clearly.

Everyone has this own favorite things or things to in life. These are specially protected. When these special protections of the 'I-ness' go away, so will the 'I-ness'. Is it likely to go away as long as there is fondness for it?

Questioner: I did not understand that. Are you talking about all the things that I am fond *shokha* of or fondness for the 'I-ness' in these

matters, i.e. becoming deeply absorbed , Chandulal in these matters *shokheen*?

Dadashri: Only when the fondness for 'I-ness' goes away. There is no problem if all other fondness *shokha* do not go. Fondness for 'I-ness' is very strong indeed. One will be adamant and insist, 'You will have to do exactly as I say'. Therefore, there is no problem if fondness for all other things remain.

Questioner: Fondness for 'I-ness' – is it the same thing as making others do according to what one wants *dharyoo karavoo*?

Dadashri: Not like that.

Questioner: Then what?

Dadashri: 'I-ness'! Everyone in the whole world has it. One becomes a God when his 'I-ness' *potapanu* goes away. The one who has no 'I-ness' is a God. Although I have given Gnan to everyone, all of you still have the 'I-ness'. You will become a God when the 'I-ness' goes away. You are a God at present, but you have not become one because you still have the 'I-ness'. When you no longer have the 'I-ness', you will become a God.

Purushaarth should begin with the right intent

The 'I-ness'*potapanu* will leave if there is Gnan, otherwise it will not leave..

Questioner: But we have all attained Gnan so with Gnan the *aapopu* 'I-ness' keeps increasing, because later we realize that instead of decreasing , this 'I-ness' has increased.

Dadashri: That is not *aapopu*. The term is for a very high spiritual level, just prior to leaving the body. When purity comes in, that is the state free of any *kashaya*, then the residual 'I-ness' is considered *aapopu* or *potapanu.*

Questioner: The 'I-ness' may have gone but even then often the one does the *dakho* interferes.

Dadashri: But what is the evidence it has gone? You are saying that *dakho* interference happens to you. It does not appear that this 'I-ness' is gone in anyone. Once it leaves, there will no interference *dakho.* There will not ever be any interference again. It is not something that increases or decreases. It is very real thing. Once 'I-ness' *potapanu* is gone, it is gone forever; one will not see it again. Do you feel as if it is partly gone but it also partly remains? No, it is not like that. This 'I-ness' is not something that once it leaves, it will return. To begin with, this 'I-ness' is something that is not likely to go. In fact, this is the first time this subject about 'departure of I-ness' is even being discussed. 'We' do not have any 'I-ness'.

Questioner: What happens if one wants to bring back the 'I-ness'?

Dadashri: It will not come, will it? How can it return once it is gone?

Questioner: This 'I-ness' is bound to go away with Your Gnan, that is for sure, but how can it go away faster?

Dadashri: Just as we can increase the speed of a train, we can also increase this speed if we employ the right tools *sadhan*. But You should look neither for haste nor for laziness here. To do so, is all a form of imagination. All You have to do is to maintain the *bhaav* - an inner intent that you want to rid of the 'I-ness'. Having this *bhaav* does so much work that the 'I-ness' will constantly diminish. But if you have the *bhaav* of, 'No, as long as the worldly life is there, there is no need to get rid of the 'I-ness', then that will be the case. After attaining Gnan, 'You' have authority and realm over all these inner *bhaav*. You do not have any authority and realm over everything that is pending for discharge *nikali baabat*. There You have to let it discharge *nikal* without intereference.

Do you understand where Your authority and the realm *chalan*? You have the authority and realm over the inner intent *bhaav* of, 'I-ness' has to go, 'I-ness' is not needed anymore,', then that will be the case. For how long can you make something Yours when in fact it is not? Is it not a mistake to make something that is not Yours, as yours? It is now very

clear in our Gnan that this 'I-ness' is not 'Ours'. Is it not a mistake to behave otherwise? 'We' do not have such 'I-ness'.

'I-ness' melts as karmas are cleared

The Gnani Purush follows *adhin* the unfolding karmas *udaya* constantly without any 'I-ness.' In the unfolding karma The Gnani has no *potapanu.* The circumstances around arise, come together, and unfold as scientic circumstantial evidences, and the Gnani follows them.

Questioner: If the Gnanis follow the course of the unfolding karma, then how is it for the others?

Dadashri: Theirs too is dependent on unfolding karma, with the difference that they have 'I-ness' in that.

Questioner: You say that every person's follows the unfolding karma so is it possible for a person to maintain 'I-ness' in it if he wants to?

Dadashri: One verily keeps, the 'I-ness'.

Questioner: What about the *mahatmas* who have taken this Gnan?

Dadashri: The *mahatmas* too have the 'I-ness'.

Questioner: So how are the *mahatma* maintaining the 'I-ness'?

Dadashri: It remains. It is there. One is not keeping it; it is is there. As one's karma accounts are cleared, to that extent the 'I-ness' dissolves. That amount which has dissolved, is gone. All these people do have 'I-ness' but because they have also attained this Gnan, their 'I-ness' is melting away.

Questioner: If the 'I-ness' remains, then one will charge karmas, is that so?

Dadashri: No. There is no charging. This ego of 'I-ness' does not do any charging of a new karma. This 'I-ness' is a discharge, it is that which will melt away.

Discharge ego is 'I-ness'

Your ego is now gone. The ego of doership, the charging ego is gone. When 'we' gave you Gnan, the ego of doership *ahamkar* and myness *mamata* both go away. But the 'I-ness', ego that is in discharge, *potapanu* still remains

What does this meant? The base is the ego, ' I am Chandulal' (the flour in the following example). The *ghee* and *goda* butter and jaggery mixed in it represents the coming together of other non-Self elements to form the basic dough that can take many shapes , ' I am Chandulal ' and 'This is mine.'*mamata.* Then the various forms of mixtures can be in the form of a buiscuit, a flat bread or balls or small sweet squares. All these are different expressions of the worldly ego. These worldly forms of ego are all residual, dying ego, after Gnan.

The ego and the myness have gone, and what remains is this 'I-ness'. This looks like ego.

Questioner: So what is the difference between ego *ahamkar* and 'I-ness' *potapanu*?

Dadashri: The ego will never move away; it will never decrease.

Questioner: So does the 'I-ness' move away?

Dadashri: 'I-ness' will continue to decrease. 'I-ness' means a stock of baggage. A stock of ego; it continues to discharge. And what is this ego like? There is already a stock within and a new stock is also flowing in; both get together inside. With us *mahatmas*, the charging ego is gone and the stock within still remains. The pending stock of the ego within other people (non-Self realized people) is also discharging, but there is also a new charging, new filling, taking place simultaneously. For us it is discharging and nothing charges anew. Therefore, the charging ego goes away but the 'discharge' ego is still there. This discharge ego is the 'I-ness'.

Relationship between karma, 'I-ness' and awareness

Questioner: So after Gnan, the 'I-ness' part is considered a discharge?

Dadashri: That is a discharge; it is the karmic stock filled in the last life *bharelo maal* . As that stock goes away, discharges, so will the 'I-ness'.

Questioner: So does the 'I-ness' remain on the basis of this baggage?

Dadashri: Yes.

Questioner: So will the 'I-ness' go down as the baggage empties?

Dadashri: Yes, the 'I-ness' will go down as the baggage empties out. Otherwise, it will not go down by itself. The 'I-ness' will end as the reservoir of pending karmas, karmas that remain to be discharged empties.

Whatever the amount of 'I-ness' leaves, that much is gone. If only a small amount leaves, it means more of it still remains and if a lot of it leaves then there is relatively little of it left. The greater the awareness *jagruti*, the more the I-ness *potapanu* will be removed. The degree of dissolution of I-ness *potapanu* is in proportion to the level of prevailing awareness *jagruti*. If awareness is greater, then greater and faster the dissolution of 'I-ness'. If the awareness is weak, then one's I-ness will go away slowly.

But after attaining this Gnan, You have a hundred percent 'I-ness'. If the awareness *jagruti* is strong, then a ten percent of the 'I-ness' will suddenly go away and if the awareness is weak then only two percent of the 'I-ness' will go away.

Questioner: Then a ninety percent of the 'I-ness' will remain, will it not?

Dadashri: Yes. Those with greater awareness have ninety percent remaining and those with lesser awareness will have ninety-eight percent remaining.

Questioner: How does the remaining 'I-ness' then go away?

Dadashri: It will come out the next time.

Questioner: Therefore, does the 'I-ness' go away as the *udaya* karma unfolds?

Dadashri: Yes, but the speed at which it goes away depends on the degree, intensity and strength *pramaan* of the awareness *jagruti*. Therefore by whatever percentage the 'I-ness' diminishes, awareness *jagruti* will increase proportionately. Also, as the *jagruti* increases *potapanu* decreases.

The Exact Awareness of Separation

Questioner: If awareness prevails as circumstances unfold, then ten percent or two percent of the 'I-ness' has gone away. So what kind of awareness is that? How does the awareness *jagruti* that makes the I-ness diminish, work?

Dadashri: It is the awareness of 'I am Shuddhatma', it is the awareness of the five Agnas. There is awareness of 'Who is this? Who am I?' There is awareness that 'the 'one' abusing is not the abuser, he is a Shuddhatma.'

'This is not 'I', this is 'I'', is the Self. There should all such awareness, 'This is 'I' and not this .'

Questioner: In what instances 'I am- potey' is not, and in what instances 'I am-*potey*' is? What does 'one' 'see' in it?

Dadashri: In all aspects. When 'we' give you Gnan, 'we' give you Gnan of, what 'I am' and what 'I am not.'

Questioner: That separation that happened within is the Self?

Dadashri: That is it! That is the *Atma*-the Self.

Questioner: Now that state should remain continuously, should it not?

Dadashri: One should not forget to apply the awareness *laksha* to maintain the separation. Then later, continue to 'do' the same, again and again. Then one becomes the Self. When you fasten the buttons on your shirt, you instinctively know that the shirt can be removed; you have the knowledge 'this part is the shirt' and 'this part is I', do you not? Or does it all appear to be the same?

Questioner: No, there separation is known very well. But the phases *avastha* of the mind, body and speech arise and change constantly. So is it not here that an uninterrupted awareness is called for, awareness of 'this is I and all this is not I'?

Dadashri: All this is not complex and involved. Somewhere, it is left, and there, are instances where one has an 'interest' and that is when one has to say, 'This is not mine.' Otherwise, agter Gnan, one has indeed been separated and remains separate as the Self. Then later there is some interference and mixing.

Questioner: So no matter what kind of results unfold, one should have the *laksha* awareness 'thist is not mine'?

Dadashri: Yes, 'this is I and this is not I'!

Questioner: Here I can see that I am separate from this shirt, but what is to be 'seen' there?

Dadashri: That is exactly how one 'sees' it all separate within.

Questioner: What is 'seen' in the vision *darshan*? Give us one example.

Dadashri: Don't you have the know that this stone is separate from your hand? Then, these are the attributes of the stone, and these are the attributes of my hand, will one not know this?

Questioner: Yes. I would know all the attributes of the stone, that it is heavy, it is cold, it is square…

Dadashri: It is smooth.

Questioner: So how can one remain in the state of 'these are not my attributes and these are mine'?

Dadashri: You should be aware that this cold comfort is not mine, this smoothness is not mine, this anger that occurred is not mine, this deceit that occurred is not mine, the kindness that occurred is not mine and so on!

When you are lying down, can you not tell you are separate from it? You understand that don't you?

Questioner: In that situatuation I can understand that the bed and the one sleeping on top are separate but the problem arises when it comes to maintaining awareness that the different phases of the *pudgal* the non-Self complex of thoughts, speech and actions, are separate from the Self. In other words the problem is with maintaining the focused awareness *upayog jagruti.*

Dadashri: There is some awareness in the situation with the bed but awareness of the Self is gone away substantailly, is it not? The separation of the body from the bed is in his awareness *khyal.*

Questioner: That happens when I make him take a note of the separation. Then the one within will agree 'Yes, both are separate.'

Dadashri: That happens when You make him take a note with proofs- evidences *purava.*

Questioner: So in the same token in order to understand and maintain the exact awareness, 'All the non-Self complex phases are not mine and I am Shuddhatma', do we need to give all proof-evidences?

Dadashri: Proof –evidence *purava* is the main thing.

Questioner: What are the proof-evidences that help to understand this within?

Dadashri: That which takes numerous evidences to get the work done, is 'not mine'. When three things got together to get the work done ,

it is 'not mine'. Even if you do not cut a mango with a knife but bite into it with your teeth, because everything had to come together inorder for the eating to take place, means it is 'not mine'. You will have to understand at the subtle level, will you not? Do you think you can make do with understanding at the gross level?

Questioner: The main thing *vastu* the Self is the subtlest *sookshmattam*.

Dadashri: Yes, the main *vastu* thing is the subtlest and if you are only dissect it at a gross level, what will happen?

Questioner: But this is something new that you just told us.

Dadashri: No it is not new, it has always been there from the beginning. This knowledge was with the tirthankaras and it is here today too. What can I do when according to your 'law book' you claim it as new?

'I-ness' melts away with real experience

A person thought he had become absolute. I told him. 'You have become nothing, do not grope around. There are a lot of things you still have to become, you have a long way to go and it is not easy to become Absolute.' So he tells me, 'But the ego is gone.' I said to him, 'It has not gone. It is all there. You have not checked into it.'

But it goes away gradually. As one suffers in the experiences of worldly interaction, and makes an internal adjustment through Gnan, then the real experience *anubhav* arises within, and when such experiences increases, to that extent the 'I-ness' *potapanu* leaves. To say that the ego is gone means the 'I-ness' is gone. The end of ego means the end of 'I-ness'. One will have to go through a lot of experiences before even a percentage of the e 'I-ness' goes. (There is a lot of difference between worldly experiences and the real experience within that ultimately makes one the absolute Self).

The main ego, the charge ego, is gone. That is precisely what is called the ego *ahamkar* . But it is not at all easy to get rid of the discharge ego. What does it mean to claim that the ego has gone away? It means

there is no *garva* doership, no *garavata* wallowing and remaining stuck in worldly comforts and no *potapanu* 'I-ness'. Should all that not go? After Gnan, the ego is gone for sure; the charge ego is gone, so what kind of ego remains? The discharge ego! The discharge ego will dissipate in proportion to the experience (real) and then the 'I-ness' will gradually decrease. Otherwise, it will not do so, not on its own. This is not an easy thing to accomplish. One may ask, 'Can it not be accomplished during the course of my life?' I say, ' *Moksha* final liberation can be attaind in one or two more life times. What is the point of expecting anything else?' What is the benefit of wrong expectations?

All this is also I-ness

Once the 'I-ness' has dissolved away, there will not be any more *garva* or *garavata*. Here the *garva* and *garavata* still remain (in discharge). What are the attributes of the one without I-ness? Such a person will accept whatever abuse people give him. He will accept any beating. To side with the ego is considered I-ness. To lose *upayoga* – awareness of 'I am separate from the body', is called 'I-ness'.

Even when You lose upayoga for a little while, it is called I-ness. You say that you 'become one with whatever goes on inside, you become *tanmayakar* – engrossed with it but later you become aware of it', all that occurs because of your I-ness.

Purushartha is needed in whatever is in front

Questioner: Is vyavasthit formed in such a way that it makes one remain absorbed *tanmayakar* in the unfolding karma *udaya* ?

Dadashri: That is precisely how vyavasthit is; that is the definition of *udaya* unfolding karma. Vyavasthit is such that one will become engrossed in the unfolding karma, one will become the owner of thoughts, speech and actions *tanmayakar*. And that is where *purusharth* the independent spiritual endeavor, is to be applied. At that moment *tapa* inner penance will happen for sure.

When will one arrive at such subtle understanding? It will happen only when one gets into it, with applied awareness *purusharth.*

Questioner: I used to become *tanmakayar* in my *prakruti* when I did not have Gnan.

Dadashri: Yes, you did it customarily and happily. What is more you even liked it. The moment one has a thought about drinking alcohol, one becomes absorbed in it. He likes that. But what happens now after Gnan? Now one *potey* remains separate from within. And so one-You does not to like it anymore. When the dislike arises, this dislike is oin the form of penance *tapa*.

Questioner: So, what was liked before becomes a dislke now?

Dadashri: Yes. Liking binds *prakruti* and disliking dissolves *prakruti*..

The unfolding karma *udaya karma* that have to be done according to the unfolding vyavasthit are very harmful. As it is everything is a discharge *nikali* but it is very detrimental to the goal of exposing the full Gnan of the Self.

Questioner: I did not really understand that.

Dadashri: Vyavasthit should be such that it supports the *purusharth*a. That which happens against the *purusharth* that vyavasthit is called 'wrong'. Even if it not liked. Let it be so. The dislike proves that 'it' is the Self. The one who 'says' , 'don't like it' is on the side of the Self.

Questioner: But vyavasthit is whatever that has come, has come, but now, what is to be done there?

Dadashri: The *purushartha* is needed in whatever is in front.

There lies the strength of Pragnya – the direct light of the Soul

Questioner: So when 'it' become absorbed *tanmayakar* under the subservience *adhin* of vyvasthit, one should not let 'it' become *tanmayakar*. Now to maintain this separation….

Dadashri: That 'action' is verily the *purushartha*.

Questioner: Who is 'keeping' this separation?

Dadashri: You have to do that. What do you mean who has to? The one who keeps the separation, will keep it. But You have you decide that I want to remain separate. When You are the *pragnya ,* You will 'do' this, keep the separation. When you are Chandulal, *agnya ,* you will do that, you will be *tanmayakar* absorbed. But You have to make a decision. If it happens on this side, know that *pragnya* has done it, if it happens on the other side, know that *agnya* ignorance has done it. You have decide, 'I want to do only *purushartha*. I have become a *purush*. Dada has made me a *purush* the Self. He has separated *purush* and *prakruti*. Therefore, I want to do *purushartha.*' That is what You have to decide.

Otherwise, most of the entire day most of the energy goes into the *prakruti*; the water just goes to waste flowing this way.

This is how the experience as the Self grows

Questioner: So the 'I-ness' will remain as long as there are unfolding karmas ?

Dadashri: The karma will continue to unfold even after the 'I-ness' *potapanu* is gone, but in those unfolding karmas, there is no *potapanu.*.

Questioner: Yes, that will only happen when the 'I-ness' goes away, right?

Dadashri: Even thereafter, the karma will continue unfold but there will be no 'I-ness' in it. 'We' too have unfolding karma, but there is no 'I-ness'. Everyone's 'I-ness' is there where the karma unfolds. But will continue to go down after attaining Gnan. It will not increase. It will go down until it ends completely.

Questioner: One sees the 'I-ness' when the karma unfolds, no?

Dadashri: Yes. That is why 'we' have said that as the karma unfolds, the experience of the Self will increase and the ego will go

down. This is how everything becomes regular. The experience as the Self *anubhav* then continues to increase.

Specific details of 'seeing and knowing'

Questioner: So then we do not have to worry about getting rid of the ego. It will automatically happen in an orderly manner as the karma unfolds *udaya* and all we have to do is simply 'see' *joyaa* it.

Dadashri: No. You still have to do *purushartha*. Do not take the approach, 'I do not have to do anything'. In fact, the real *purusharth* remains to be done from this moment onwards.

Questioner: But besides just 'being the seer *jonaro*', what other *purushartha* is there?

Dadashri: You have to 'see continuously' but such 'seeing' does not happen. Such continuous 'seeing' *jovai* is not easy. You have to do *purushartha*. If You employ *purushartha*, then You will be able to 'see'.

Questioner: So what kind of *purushartha* is to be done?

Dadashri: Only the *purushartha* to 'see' what is 'burning' within and and how is it burning.

Questioner: That is the 'seeing' is it not?

Dadashri: But this 'seeing' *jovanu* it is not easy. Man cannot 'see'; Man is not able to 'see'. If he does *purushartha* then he will be able to 'see'. If one becomes the Self, *purush,* and does the *purusharth* of not becoming absorbed *tanmayakar ,* then only the 'seeing' is possible. Otherwise seeing after becoming absorbed *tanmayakar* has no meaning. It is meaningless.

Questioner: Ah ha! He attempts to see after becoming absorbed *tanmayakar*!!

Dadashri: Yes, that is why it is all meaningless!

Questioner: So then what kind of separation does one have to

maintain in order to 'see'?

Dadashri: After doing *purushartha*! If on the basis of vyavasthit, it happens to become absorbed *tanmayakar* in the other, then do not let it happen, and You remain in yours, as the Self, keep that separate, and 'see' it separate. That verily is the *purusharth*! Now such 'seeing *jovoo* and knowing *janavu,*' does not remain, does not happen, does it?

The *mahatmas* just say that they 'see and know' only. They all say that they remain in the state of 'seeing and knowing'. They say 'all we have to do is see and know.' I tell them, 'That is very good!?!' But how are they to 'see and know'? Even when they all make this claim, I simply let go. I recognize and understand that the first standard in school is always like this.

Questioner: But the karma continues to unfold twenty four hours a day, no?

Dadashri: The karma continues to unfold all day, yes. Then along with it, there is also the state of being absorbed *tanmayakar*. But along with that the *purushartha* of keeping the two separate is also at work. However, that *purushartha* is weak in many places. Most of the time one remains in the state of being absorbed *tanmayakar*. The whole day long, everything passes by in this manner without one realizing it. Then he claims, 'I saw and knew'. Hey you! What did you 'see and know'. What do you consider 'seeing and knowing'? Did you see the ghosts?

What is to be 'seen'? If vyavasthit is engaging and dragging 'it' in the process of becoming absorbed *tanmayakar*, You have to know that vyavasthit is taking 'it' in that direction, so You bring it back, and keeping it in the 'spiritual space' , begin to 'see' from the beginning what is burning , how it began. Such *purusharth* is needed.

Do you think it easy to, 'see and know'? But all the mahatmas claim, 'Dada, we see and know, the whole day.' I tell them that is good because they would not understand the subtleness of it and I will have problem explaining to them. I am discussing this degree of subtleness just because of you otherwise it cannot be discussed.

Questioner: But this is necessary.

while but he will come back. He will not go away from here, all others will. They will run away if you harass them enough but not the one with *oopsham prakruti.* He will not leave even if he were to die.

Questioner: Where will he run to?

Dadashri: Wherever he can, wherever he feels safe.

Questioner: So he will run away from You, Dada?

Dadashri: Yes. And if I am not here and if he is sitting with someone else, he will run away from there too but the one with *oopsham* will not run away even if you were to kill him.

The grave danger of leaving the Gnani Purush

And the other will start his own agenda. This is yours, ours is different. He will start a separate sect *gachha*. When three people get together, it is called a sect. When three ascetics or any three people get together and worship, it is considered a *gachha*. The Lord has called it a division *gaccha*. What is wrong with divisions? You can always find three people.

Questioner: But the path to liberation is not to found where there are sectarial divisions *gaccha*, no?

Dadashri; Yes, when there is a sect; that is the end of it. But people create such a divisions: this is mine, mine is different and their's is different.

Questioner: Then he is bound to fall.

Dadashri: He has already fallen. He falls from the moment he moves away.

The speech without ownership is the sign of the Gnani

After attaining the Gnan, the entire 'I-ness'*potapanu* gradually melts down to zero. When it goes down to zero, one is considered a Gnani. Then the speech *vani* will change. *Vani* flows only after *potapanu* leaves. By whatever proportion 'I-ness' goes away, that much speech will arise, and that speech is correct. Until then all speech is wrong. Elsewhere, except for those who have taken our Gnan, there is a presence of 'I-ness' whenever people speak. Such speech will not have any effect, it will blow away in the wind. That is not speech *vani*; it is all relative. As for our *mahatmas* , they are to speak only after their 'I-ness' is gone, otherwise they are not to speak.

Moreover can any *mahatma* who has taken Gnan speak even a single sentence that is his own and stands independently? No. This is the sign that no one has attained the 'main' thing yet. No one has attained the absolute state yet. He cannot speak even a single sentence, if he did I would be astonished. I would say, 'that is enough proof!' If I were to hear even a single sentence, I would realize that it is amazing! But it is not possible, is it? How can he utter even a single sentence? How can *vani* speech flow ? How can the speech without ownership flow?

Questioner: It would be more than enough if one were to methodically say exactly what you say.

Dadashri: If they spoke methodically and exactly as it is, it would be like gold.

Only understand this Vignan, nothing needs to be done

Questioner: This talk of *purusharth* is extremely important. That is all that is left after Gnan.

Dadashri: Not everyone has understood this very subtle talk. Out there it is all *thoka thoka* futile intellectual discussions. How very subtle all this is, but people have never known about. They have not even heard about it!!

Questioner: And the absolute Self *muda Atma* is as subtle as space. And do we not have to understand the Gnan to that level of subtlety?

Dadashri: Yes. One has to latch on to that but there is no need to run after it. You do not have to run to the point it makes your stomach hurt. All You need to do is understand *samaj* what it is being said. Everything is to be done easily and naturally *sahajata*. Therefore, You only have to understand, You don't have to do anything.

Everyone has a desire to analyse things deeply don't they? Who does not have a desire to be wealthy? Why do these people run around in the market for so many years? The whole world runs after wealth and money, does it not? This same has be accomplished in the spiritual world.

Questioner: But one can make progress through the support of Your words, can we not? Can we not progress towards the main thing by hanging on to Your every word?

Dadashri: Yes, at first one enters this way slowly. He will enter through this gate first, then he will reach the second gate. But what happens if one has not entered even the first gate?

Only the one who understands this will attain

Questioner: When such subtle talk comes out, we are able to recognize that You are at a highly elevated stage and we are awe stricken by Your great divinity and about Your Vignan of Akram.

Dadashri: Not everyone recognize through this understanding. Is it easy to recognize this? The person who understands this state will attain this state. To gain this understanding is not an easy thing to accomplish. Yes the one who can 'see' that 'our' *apopu* the last remnant of 'I-ness' in the living state, is gone has grasped something very important. That person has understood what 'I-ness' is.

One whose 'I-ness' is gone becomes Paramatma

Now how does this 'I-ness' *aapopu, potapanu* go away? By doing darshan of the person whose 'I-ness' is gone; that is the 'fitness' spiritual readiness *paatrata*. nothing else.

Questioner: Does it happen merely through doing darshan?

Dadashri: Everything can happen with darshan. This topic has come out only today. Has the word 'I-ness' *aapopu* cropped up before? It opens up when the occasion arises.

God takes care of the one whose 'I-ness' goes away, so then, where is the problem. Where do I have any such problem? Let Lord Krishna ride the horses, 'we' simply have to 'keep seeing' from within. So when will God take care of everything? When You let go of your 'I-ness'. That is why Krupadudev has said, ' *bhagvat bhagvat nu sambhadi leshey*- God will take care of the one who has become God. To become God, one has to leave the 'I-ness'.

It is not God's responsibility as long as 'I-ness' prevails. And when the 'I-ness' is gone, God is completely responsible.

It will take a long time for the 'I-ness' *aapopu* to depart. To begin with, atleast settle everything with equanimity with everyone around you. There is no difference between 'I-ness' leaving and becoming God. When 'our' 'I-ness' eventually left, God took on the responsibility. 'We' do not have any responsibility anymore. He took on 'our' responsibility when the 'I-ness' left. Now 'we' do not have any burden on 'us' and that is why 'we' are moving about in all this leisure. And really 'we' have attained this state after searching for many past lives whereas You have attained it in no time and so You should take full benefit of it. Ultimately, Your work will get done when the 'I-ness' goes away.

There is no difference between the *paramatma* – the absolute Self and the departure of 'I-ness'. Nothing remains except the absolute Soul, when 'I-ness' goes away.

Jai Sat Chit Anand

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