

## Aptavani Six

### Web Version

This web version of Aptavani Six comes to you as a gift from the [Gnani Purush](#). Please accept it as a constant guide for your inner journey to Liberation. Share it with the world and especially those who have not found a meaningful answer to conflicts that arise within in daily life; and share it with those who feel that they have been on the spiritual path, but some clarity is lacking in the inner vision.

This book is translated from the original book in Gujarati, which was first published in 1980. The demand for this book has been from the worldwide awakening to [Akram Vignan](#) of Dadashri. Akram Vignan is the path of direct realization of the Self first, and then to proceed in the bliss of the Self as one 'sees' the unfolding of the non-Self and its interactions in the world. This is the [easy Self-realization](#). Gnani Purush Dadashri opened this to the world in 1962 and laid bare its entire spectrum in the finest details, in thousands of hours of direct question and answer sessions which form the foundation of the [Aptavanis which total 14](#) in number. [Dr.Niruben Amin](#) attained the Self from Dadashri in 1968 and her diligent recording of His words and accurate transmission of the same in Gujarati, was helped by [Shri Deepakbhai Desai](#) who attained the Self from Dadashri in 1972.

The words of the Gnani Purush are original. They bring results within the heart of the reader. That is the purpose. The intellect, which understands them, is the one, which is ready to receive the key to liberation. This key is a living key. It is not to be found in any book. That key is the grace of a direct meeting with the Gnani Purush. Thousands across the world are receiving this [key](#) in a live meeting with the one who 'gives' this Gnan, the liberating knowledge. The current living embodiment of this Gnan is Shri Deepakbhai Desai. Any question arising, while reading this book is best answered by him. In the path of the Liberators, there is always one who is clearing the path and shining it bright and clear for those who are following behind. The easy way then is made even easier, when one follows the light ahead.

The team that has been involved in this English translation submits with deep humility its apologies for any errors in the process. Further apology is for the many words of Gujarati in the book, which by their very nature, have to be there, because of the lack of concise English word for it, and also because of the original nature of the word. The same word has a different meaning in the context of the conversation, and therefore such meanings are written directly by the side of the word. The team is most grateful for the opportunity to present this web version free of any cost to the reader. Our highest obeisance to the Eternal within the reader.

[Shuddha of Dadashri](#)

May 29, 2008

### **Editorial**

Aptavani series number six has one distinguished splendor. On one hand, there are ‘problems’ at every moment in the worldly interactions and on the other hand, one is enmeshed in internal struggles and single-handedly to solve them. In the contest between these two, how can one get solutions for conflicts that arise day and night? Who can help with it? This very conflict carves away at one’s inside and his train never leaves the yard of the station.

Whoever comes before Dadashri with a list of all the conflicts in his life, Dadashri shows him such a proper solution that, he gets out of the conflicts!

Gnan cannot be attained through words, discourses or service; it can be attained with the help of the developed vision to understand the meaning of what lies in the Gnani's heart; and this is the exclusive right of every individual's expression.

How is it possible to know this *vitrag purush* as He is? Until today, there was no such vision, no measure of any kind available to identify Him. That vision can be obtained as a result of previous life's earnings of merit karma, which can remove some of the infinite veils covering the Self. This removal, grants one the vision that can identify Gnani's and his state! Do we possess that clear vision? How can the vision be clarified? Only if there was the intention formed life after life, to this point in time, that, 'I must meet a Gnani Purush who imparts the *vitrag* state; except for this I have no desire for anything else.' Then, as a result of the Gnani's grace, there will open up in his vision, the knowledge seed of the second day of moon!

Where there is no merit karma or demerit karma, where there is no piousness or unholiness, where there is no dualism, where the Self has illuminated in the perfectly pure form – such is the state of a Gnani. If one gives adjectives to such a Gnani, the giver opens up to liability! To pay respect using adjectives, to the one who has attained the absolute state, is like decorating sunlight with a candle; and yet one supports his ego by, 'how well I described the Gnani!' What can we say to this? What can we do?

Every talk of the Gnani is original. There is not a drop of scriptures in His speech, there is no shadow of other preachers at all, nor is there the language of any founder of a major religion! His examples and similes are exclusive. Even in His spontaneous lively humor there is unfailing deep meaning and originality. Here, before the Gnani, everyone has the clear experience that he is removing his own conflicts by himself in his own language!

Experiential knowledge is contained in the heart of the Gnani. The one who is thirsty can attain satisfaction by dipping his vessel of surrender, in the well of the Gnani's heart.

The Gnani's speech of knowledge, His words from experience, His heartfelt solutions about removing our mistakes, are solutions that are to be found nowhere else. His child like frankness and innocence come to surface and clearly indicate Him as a Gnani!

Every statement of the Gnani dances with joy on the highest stage of our heart!

Whoever has gone to the Gnani with a problem, the Gnani initially reads it as it is, and ends his misery in such a natural way that in just moments the seeker is left with a feeling of awe and wonder of, 'Oh! I had this much difference of understanding in my vision?' Instead of the outward vision, if the vision was turned around 180° inward, the resolution could have been attained long time ago! But let alone 180°, how can one turn even 1° by his own effort? That is the work of the Gnani Purush.

Where the science of the Self has manifested entirely, where our 'search for the Self' of infinite life times, can come to an end, how can we afford to miss the opportunity and return to wander around again in infinite life times?

Not only the science of the Soul but the science of *prakruti* – innate nature and makeup of the non-Self complex, has simultaneously manifested. This phenomenon has not happened anywhere else; but it is experienced here. Therefore, why not attain freedom from the 'web' of the relative self by taking advantage of this science and by experiencing the exact differentiation of the Self from the relative self? For how long will you remain crushed by the pressure of the relative self? The science of going

beyond the relative self is at arms length, so why can we not open up the qualities of our own self in front of the Gnani? For those who want to be free, why should they protect the deformities of the relative self?

When can Gnani be known completely?

When the Gnani's 'knowledge' is understood, as it is, completely! At that time, the one who has understood it, probably has become the image of the Gnani!

If the world can understand and attain such a Gnani who is a master of this knowledge, then it will delight in the joy of His praise. Then the nature of the world can be understood as it is and an absolute unattached state can be experienced.

Any errors that may have happened due to the limitations of writing on paper the vastness of the speech of the Vitarags, are those of compilation and for that our apologies and prayers.

[Dr. Niruben Amin](#)

1980

Bombay, India

**Jai Sat Chit Anand**

## Preface

[Dr. Niruben Amin.](#)

What nature says is, 'whatever I give you, is verily in accordance with the receptacle of intellect of the past life. So then, why are you getting disturbed or distressed?' Whatever you get, enjoy it with happiness! If it was in one's receptacle of intellect, 'Any kind of a wife will do, but I cannot live without a wife.' Then, he will get 'any kind of a wife'. And then today, if he sees someone else's wife, he feels shorted out. However, complain as he might, his satisfaction is derived only from the wife at home. No matter how much commotion you create, you will not get anywhere. Therefore, be practical and wiser up! Settle everything with equanimity! By getting disturbed and distressed there will be new bondage of karma and in this way the worldly illusionary attachments will never come to an end. One is defeated and trodden down from his wanderings in the worldly life. At last, he arrives at only one decision of, 'it would be good, if there can be some way to become free'. Then he will definitely meet with a 'Gnani Purush', with whose grace he will become aware of his Self; he will be able to taste his own bliss of the Self. After that, his vision will change and therefore the chit will never leave his own home and wander around outside. As a result, new causes for a life are not formed.

After speaking angry words to someone, if the mind forms the opinion, 'he cannot be sorted out without anger', then there will be karmic charging of speech, in the codeword of, 'I want to say angry words.' And instead, if there is the opinion that speaking angry words is wrong and that it should not be done, then the codeword of that opinion will be, 'I do not want to say angry words' and the charging will be done accordingly. And when there is the constant search of, 'When will my speech improve?', then his codeword will change. And the intention of, 'Let no living being in the world suffer any pain whatsoever, from my speech', will create the codeword wherein the changing of the speech that will happen will be that of the speech of the Tirthankara's (fully enlightened being) liberating sermon!

In the current times, people are suffering day and night from wounds caused by words. There are no wounds caused by sticks or cane there. When others hurl the weapon of speech and words, the moment the knowledge of: “Speech is of another entity and is in the control of another entity” given to us by the Gnani surfaces, what scope is there for any wounds there? However if you happen to utter hurtful words, doing *pratikraman* (repentance and apology as shown by the Gnani Purush) can bring about a solution for both the parties.

Every matter in this world is to be taken in a positive way. If you turn towards the negative, you will go in the wrong direction and cause others to do the same.

Interactions of the worldly life are a museum of puzzles. After one puzzle is settled, the next one will lift its head. Once you attain the knowledge of the Self, the world will settle down. This world is not meant for fretting in useless discussions about others. This world is as it is. In that You have to find Your safe side.

As long as one has the belief, ‘I am hurting the other person,’ the other person will definitely have pain as a result of these vibrations. And to see things in this way is due to one’s attribute of ‘sensitiveness’. It is merely one type of ego. As long as this ego is there, the other person will inevitably feel hurt. When that ego gets dissolved, no one will suffer hurt as a result. If we become faultless, then the world is already faultless.

The way by which the Gnani came to be liberated from all effects is the very way He saw, knew and experienced. He tells us to follow this same path in order to be liberated from the world.

People indulge and take shelter in amusing events in order to become free from pain and by doing so, they undertake new karmic risks. Gnanis

never waste the energy of the Self, in this way. They settle them with equanimity.'

Even if someone uses abusive language against the Gnani Purush, the Gnani tells him, 'There is no problem here, my friend. You must continue to come here, some day there will be a solution for you'. What wonderful grace and equanimity!

This world has never been unjust, even for a moment. The worldly courts may do injustice! It is justice if an innocent person is hanged and it is also justice when a guilty person is acquitted. Therefore, there is no wisdom in being dubious or questioning anything in this world. There is no one born in this world that can bother you, and if there is, then even if you plan a million strategies, none will be effective in avoiding him. Therefore, let everything be and go towards the Self.

On which type knowledge can you have suspicions over someone? Even though you may have witnessed something with your own eyes, does it not turn out to be false? There can never be a solution for suspicions. There can be a solution for the truth! Where he does not have suspicion, is where suspicion should be. Where he has trust, is verily the place there are doubts. Where he has suspicion, there is usually nothing to suspect. Once he has the knowledge of a snake entering his room, his doubts about the snake will not go away until he has knowledge of it leaving the room. Or else, relying on the science given by the Gnani Purush will make him doubt free.

That which comes into our memory has a complaint about us. So we should repeatedly do *pratikraman* there and clear it away.

If we caused pain to someone and if that person is suffering from the pain here in this world, is it possible for us to attain final liberation? The one who is in pain, will inflict pain upon others. Can someone in pain attain final

liberation? Therefore, get up, wake up and come to a decision that, 'From today onwards, I don't want to give any pain whatsoever to any living being in this world.' Then You will see final liberation coming towards You. If others give you pain, You are not to see that. Others have all the freedom. How can we take away their freedom?

On the one hand, one wants to be declared free of guilt in the court of the world and on the other hand, one wants to continue his claim of, 'why did he do this to me? Why did he say that to me?' How can anyone become free this way? And if such a claim is made inadvertently, it should be withdrawn, of course, by doing *pratikraman*!!

Your interactions with your wife are to be completed by seeing the supreme Soul in her and not by becoming an ascetic. Interactions of the worldly life are simply worldly in nature, but to see the pure Self in her is really the pure awareness of the Self. This is *shuddha upayoga*.

Don't you think the innumerable mistakes that one continues to commit, do come in the Gnani's vision? Of course they are caught in His vision, however His awareness is only on the Self within us. Therefore, there is no result of attachment-aborrence *raag-dwesh* in the Gnani.

Our internal results from effects of karma, change, and that is why the internal results in others, are disrupted and change. The Gnani's internal effect- results, never change under any circumstances.

If you want to improve someone, then, no matter how much pain he inflicts upon you, if you do not let a single negative thought about him, cross your mind, then he will be improve, for sure. This is the only way, improve the self and as a result the other person improves!

If you tell someone 'this is your fault' directly to him, he will not accept it and on the contrary he will cover up his fault. If you tell someone 'you do it this way', he will do just the opposite. Instead, if you say it in the following manner, 'What benefit will you gain in doing it that way?' he will stop.

Who will accompany you on the funeral pyre? Which bubble in the flowing water do you hold on to? Who stays with whom?

One is not even aware that the thing over which he clashes is his own or another's. Am I the one doing all this or is someone else making me do it? There should be no clash whatsoever even at the cost of the physical body! The moment the inner intent spoils, the moment there is dislike within or the slightest rising of the eyebrow, conflict will start. Others may clash with us but when we decide not to clash with anyone, then despite circumstances of potential clash, we can avoid clash and in addition our 'commonsense' will develop; otherwise, because of the lack of awareness, the infinite energy of the Self will be smothered and covered up during that clash. How can anyone who wants 'safety' in the world and also wants to complete the path to ultimate liberation, give any 'scope' to clash?

If at some point in time, one has heard the Gnan through which the Gnanis have won over the world, then that knowledge will be helpful. In the end, one has to win over the world!

Only when everyone in this world likes us, will success be attained. Whose fault is it if the world does not like us? If others have separation due to difference of opinion with us, it is only because of our own mistake. There, the Gnani, through His art of intellect and Gnan art will quell the separation due to difference of opinions even before it happens.

After one attains the awareness of the Self, the duality of 'favorable-adverse' will cease to exist. As long as there is the dwelling in the temporary and relative self, there will be 'favorable-adverse'; which is totally the worldly life. As long as 'sweet' is felt as 'sweet', 'bitter' will be felt as 'bitter'. If one does not suffer *vedey* 'sweet' as sweet, there is nothing to be suffered in the 'bitter'. If the 'knower' state prevails in 'sweet', the knower state will naturally be there in the 'bitter' also. Instead what happens is, due to the old habit of enjoying the 'sweet', the bitter comes around to hurt.

The *kashayas* that are created in favorable circumstances are easy and sweet. They are the passions of attachment and they contain greed and deceit and their bondage cannot be broken. These passions will drown one in the comfort of pleasures and will cause one to miss out the path to liberation for a period of infinite lifetimes.

People can't but help but give out a feast of applause to the person who does charity and gives donations. If that person is hungry for recognition and self-validation *maan*, he will even pick from mud, pieces of applause that people throw in and feed on them. Whereas, Gnanis never 'accept' even a feast of thirty-two varieties offered to them, so where is the danger of any sickness setting in?

Whatever work you do, the work itself has no real value. But if there is attachment-aborrence while doing it, it will create another life for you, and if there is no attachment-aborrence, there is no liability for another life.

There will be freedom when one does not see a single fault in others but sees every single fault of his own. When one attains the vision, 'I am bound because of my own mistakes', one will cease to see fault in others. Therefore, only the vision has to be changed. How can anyone be at fault when everyone is wandering around bound and dictated by his karma? Worldly interactions do not require one should see faults of others. The

Gnani Purush also lives the worldly life but even then he views the world as faultless!

When a thief steals, he is doing so because of the effect of his karma. So what right does anyone have to call him a thief? If one sees the supreme Self in the thief, then he will not be seen as a criminal. Lord Mahavir viewed the whole world as faultless. This was because of this vision of seeing the supreme Self in all

If there is the unfolding karma of a horrible insult and causes the *anatahakaran* to turn red-hot from within, and if one does the penance of 'seeing' it from beginning till the end, thus not becoming one with it, such a penance will take him to liberation.

Penance is that which no one else gets even a whiff of. When others come to know of the penance and console you and you accept the consolation, then they get a commission of your penance.

The effect of outer circumstances first arises in the intellect within the *antahkaran* the inner working component comprised of the mind, intellect, chit and ego. From the intellect, it reaches the mind. If the intellect does not accept it, the mind will not be affected. But if the intellect accepts it, the mind will take over and then the mind will go haywire.

How can the interference of intellect stop? If we stop listening to the intellect's altercations and if we insult it, the intellect will shut up. And if we respect the intellect, and we 'accept' it, then it will continue in full form!

When the mind takes on a turn within with an initial effect, do not proceed in that direction. When there is such twist and stress *amdey chadhavoo*, the bliss of the Self is veiled. Then there is unhappiness,

followed by hurt and inner burning. Then this is followed by suffocation and finally worries set in. But if the root is removed before it sprouts, it will prevent a tree of misery!

Because one loses awareness of what is beneficial and detrimental to one's self, the mind is utilized in any and every which way, and it gets out of control! This is how restlessness of the mind increases; so who is at fault here? As long as there is ignorance, there is ruling of the ego over the mind and for that reason there is no 'control' over the mind. After Self-realization, the realm of the Self starts, and then *purushartha* arises the mind is contained.

If both "knowing and seeing" are present at every moment, infinite bliss prevails. One 'knows' everything that happens, of what happened in the mind, what words were spoken, what kind of behavior took place; however, because one does not 'see' as to who the doer is and who the real Self is, the experience of the bliss is hindered.

To 'see', 'whose ego level *praman* and how it has been hurt', is the focused awareness *upayoga* on the speech.

Why does our speech hurt others? It is not the words in the speech that hurts the other person; it is the ego behind the speech that ignites the burn! To hold, 'I am right', is the protection of the ego. The ego is not to be protected; the ego is such that it protects itself!

Not a single word should be used to make fun of others. Not a single word should be used for selfish intents, or for taking advantage of others. When there is no misuse of words; when not a single word is used with the intent of getting respect; that is when the energy of speech will develop.

If there is the slightest feeling of ‘he did me wrong’, then the verbal interaction with that person will be such that it will cause pain. He, whose speech has improved, will have a better worldly life. In this world, no one has the independent energy to hurt to anyone.

One can never control others by means of threats. To do so is open egoism. The world bows and surrenders to the one who is without ego!

Understanding is attained when our statement fits everyone. If clashes happen, you should know that a lack of understanding has prevailed. The root cause of lack of understanding is the ego, and that ego will harass you and night like a ghost, even when there is no external reason for it! Instead, when, ‘I don’t know anything’ happens, it will bring everything to an end.

It is the ego that does good things. It is also the ego that does bad things. What guarantee is there that the ego that does good, will not turn around and start doing bad things?

When the intellect hesitates, ‘should I do this or not do this?’ What should one do under such circumstances? He should ‘see’ whether the force within for ‘doing’ is greater or the force for ‘not doing’ is greater. If the force is greater towards ‘not doing’; then he should side towards that. Then if it was meant towards ‘doing’, then scientific circumstantial evidences vyavasthit will change it to that side.

To rush is a single fault and not to rush is double the fault. So proceed slowly at a rapid pace.

To have *raag* attachment is a single fault and to become averse to attachment *niraag* is double the fault. For worldly interactions, if one keeps

beahves, 'I am the Soul, it is of no concern to me' and does not pay his son's tuition; it is clearly wrong. One is not to become *niraagi* disinterested there. One has to settle the situation without becoming affected.

You are to please the other person; you are not to become attached to them. While pleasing angry policeman, do you become attached to him?

The truly intelligent person is the one who interacts in life in a way that creates the least amount of conflict and clash at home and outside the home.

Where is our greatness if anyone is afraid of us? If frightening them changes them for the better, then it might be worth it even if it causes a loss for us!

No one will come to deceive us when no deceit remains within us. This world is nothing but our own reflection. All this around us is only our own photo! Only the effect of our deceit-free state can make others free of deceit!

'It is my responsibility to get closure and satisfaction of those who come across me.' Once this affirmation fits within us, then, without any external arrangements or any ego-based efforts, sooner or later, with our own insight, there will definitely be a closure with others. We have to change ourselves. We are not to wait in a 'queue' till the other person changes.

Today one becomes clean and free from ego that hurts others, but how can people suddenly forget the echoes of the ego that had prevailed to this point in time? Those echoes will remain. Until those echoes end by themselves, there is no other choice but to wait.

The mirror will reflect the image of whoever is standing in front of it. Thus, one is to become 'clear' like a mirror. A mirror-like clarity does not happen because of inner blockades. And because of that, people do not get attracted towards us. Once that attraction happens, every single word of such a person will become a divine word.

Because of this *atkan* inner blockade, other people do not like even our true statements. And because of that, there is no liberating smile and there is tension in the speech!

Why have we had to suffer the wanderings for infinite lives? It is because of *atkan*! Because one did have the bliss of the Self, he got sunk into the *atkan* of pleasures of the flesh. This blockade can be broken down by the grace of the Gnani Purush and thereafter by one's own tremendous spiritual effort *parakram*. When this happens, infinite bliss prevails! If the blockade is not rooted out, it will root us out away from the Gnan and even from the 'Gnani'.

When someone's shadow is cast on us, his disease will enter into us. No matter how beautiful the virtues of other person may seem to be; after all, they are the virtues of *prakruti* only! The virtues of *prakruti* will come to an end or are subject to deformation. An Alfonso mango may look quite beautiful but when it gets rotten, it stinks!

Wherever sexual attraction arises, there should be instant repentance for it. And there should be the request from the pure Soul of that other person of, 'grant me the energy to be free from these thoughts of sexuality.' Because of sexuality through thoughts, speech and acts, an account of vengeance *veyr* is created. This account will ruin many lifetimes.

*Pratikraman* (the process of recalling, repenting and asking for forgiveness and the avowal to not repeat the aggression through thoughts, speech or action as shown by the Gnani Purush Dadashri), at first, will stop *atikraman* aggression and break your wrong intentions. Later, it reaches the person you have hurt, however, you are not to see whether it reaches him or not. All this is for you only!

If *pratikraman* is done for a tiger, the tiger will do what we tell it. There is no difference between a tiger and a human being. Because of the change in our vibrations (that we emit due to *pratikraman*), there is an effect on the tiger. As long as we hold that the tiger is a savage animal, it will remain savage and if there is, 'the tiger is pure Soul', the tiger is verily a 'pure Soul'

When one's interference stops, when such vibrations stop; no one will be out there to send us any vibrations. If we inadvertently happen to send out vibrations due to old habits, they can be washed away with *pratikraman*; that verily is *purushaarth* - spiritual effort!

How can the wedge of karma be fractured? 'By settling all files with equanimity.' The moment you see a 'file', You should make a decision of, "I must settle with equanimity." Then everything will get arranged accordingly and in case it happens to be a "sticky" (difficult) file and a settlement of that file is not done despite this, then You are not liable; here 'scientific circumstantial evidence' is responsible.

Why is a "sticky" file sticky? It is because you have made it so. Instead of seeing the 'sticky character' of the sticky file, if you see the sticky nature of your own file, the vision to see a file will change!

Only after becoming the Self, one you take a photo of the nature of the self. How can a photo be taken with the camera of the ego? For that one needs the camera of the Self.

The entity that gets puzzled is not the Self. The belief, 'This is mine' is what makes mistakes. We are to only 'see' the self. We are not to call it 'good' or 'bad'. Even if the *prakruti* the non-Self attempts to get stuck to You a million times, your own supreme Self is such that it can never happen. No experiment or event of the universe can soil the purity of the Self. That is who we are!

In order to pay off the accounts of the self *prakruti*, the Self has nothing to 'do' at all. Those accounts will naturally be settled on their own. The Self has to "keep on seeing" what unfolds!

All losses and deficiency of the relative self, will be paid up naturally provided the ego does not interfere! The relative self pays off its own losses by itself. Interference is created with, "I am the doer"!

This spiritual science of Akram Vignan is such that it can blow away all the cyclones of the whole world, but only if we maintain steady with it!

**Jai Sat Chit Anand**

### **Translator's notes:**

Dadashri uses the term 'We' 'us' or 'our' – meaning the Gnani Purush and the Enlightened Lord within.

Self – with a capital 'S' means the Soul or the real Self. Self with a lower case 's' means the relative self.

When Dadashri uses the name 'Chandubhai', the reader should insert his or her own name there.

### **APTAVANI 6**



The direct satsang with the Gnani Purush commences:

(1)

**The Instillation of Life**

The moment one believes, or says ‘I am Chandulal’, ‘I did this’, ‘I did that’ it immediately gives rise to new *murti* form-idol, of a causal body. This is the *pratishtha* instillation of life. Then this new ‘idol’ gives its effects and result. Just as we invoke life in a stone idol which gives its results, in the same manner we are invoking new life in this body, which gives its results. The *pratishthit atma* the energized non-Self complex of thoughts, speech and acts, forms precisely according to the *pratishtha*. This ‘old’ *pratishthit atma* does the new *pratishtha* instill new life. The ‘Chandulal’ (reader should insert his name here) of today is the *pratishthit atma* of the past, which in turn continues to do *pratishtha* like, ‘I am Chandulal. I am his uncle, etc.’ and so everything starts all over again. And when you say ‘I am *shuddhatma* pure Soul, the *pratishtha* stops. That is why ‘we’ say that after attaining the state of *shuddhatma*- Self realization, karma cease.

**Questioner:** No one has given such a clear explanation.

**Dadashri:** You will find a solution if you have a clear explanation; knowledge of the Soul is needed. Knowledge of the Self is lacking, its presence gives such clarity that one can see it as it is. That is why ‘we’ have given the new term ‘*pratishthit atma*’ which nobody has done before.

**Questioner:** So it continues to function and does everything according to the way the *pratishtha* was done?

**Dadashri:** Yes, it is according to the *pratishtha*. Just as an idol continues to give benefits once *pratishtha* is done in it, so does this *pratishtha* gives fruits such studying and getting good grades.

### **The receptacle of the intellect**

**Questioner:** Is one’s own *purushartha* effort, not a part of this?

**Dadashri:** No, one continues to do *pratishtha* and the idol-new self begins to form, then it starts taking shape according to what he has brought forth in his receptacle of intellect *buddhi no ashaya*. What is meant by receptacle of intellect? One one says, ‘All I want is to do well in my studies’. If that is the intellect in the receptacle, then so will be the fruit. Another may

say he wants to progress in his devotion *bhakti*, and so his reward will be just that.

If it is in one's receptacle of intellect carried forward that he would like to live only in a hut, then even if he has million rupees he will not feel comfortable living in anything other than a hut. And the one who has in his *ashaya*-receptacle that he would like to live in a bungalow, then despite a debt of five million, he will like living only in a bungalow. And the poor disciples and devotees have it such that 'we will make do with anything that comes along' and so they will get anything as a result.

**Questioner:** So does one's *bhaav* intent work here?

**Dadashri:** No, it is the receptacle of the intellect, one does not have to make, do the intent. Everything is already settled within according to the receptacle of the intellect. He gets the 'idol' ready through *pratishtha*, 'I am Chandulal' and then everything is settled according to what is carried in the receptacle of the intellect.

**Questioner:** 'I cannot do without a bungalow' is the receptacle of the intellect. So where is the *pratishtha* in this?

**Dadashri:** *Pratishtha*, happens automatically when one says, 'I am Chandulal. I did all this. I am her father-in-law. I am his uncle...' in this manner an empty container *khokhu* is formed. Then what kinds of *bhaavs* intents happen? The answer is, 'Everything happens according to the receptacle of the intellect. Thereafter the internal changes happen according to the contents of the receptacle of the intellect.'

**Questioner:** Who does the *pratishtha*?

**Dadashri:** It is the ego that says, 'I am this, I am Chandulal for sure, this is my uncle.'

**Questioner:** One is drinking alcohol in the bar, another is worshipping the Lord in the temple, what is all that?

**Dadashri:** One drinks because he had done *bhaav* deep inner intent of, 'I cannot do without a drink'. Then he drinks alcohol and he cannot quit the habit. He is not doing the *pratishtha*. While speaking, what gets printed within is according to what is in the receptacle of the intellect. (The receptacle of the intellect is carried forward life after life). It is very

important to understand the receptacle of the intellect. For us all here in Akram Vignan both cease to exist. In Akram vignan there is no *pratishtha* any more.

**Questioner:** Please explain *buddhis' ashaya* the receptacle of intellect in more detail.

**Dadashri:** *Buddhi's ashaya* is one saying, 'I only want to make a living through the black market and stealing.' Another says, 'I never want to steal under any circumstances.' Another one says, 'I want to enjoy such pleasures'; and for this a solitary place will be ready for him. Merit and demerit karma (*punyai* and *paap*) are at work in all this. He will receive all that is needed according to the wishes he had made to enjoy. He will even receive things he did not even imagine, simply because that was in his *buddhi's ashaya*. And when one has the *punyai*, no one will be able to catch him when he steals. No matter how vigilant people are or set traps for him, he will not be caught. And when his *punyai* comes to an end, he will be caught effortlessly. Even a little child will be able to tell that he has doing something wrong.

### **Buddhi's ashaya and Bhaav (inner intent)**

**Questioner:** So when he makes a decision about what he wants to enjoy, is it the *buddhi's ashaya* the receptacle of the intellect that is at work?

**Dadashri:** Yes, it works according to *buddhi's ashaya*. When one makes a bhaav to enjoy something, he will have to enjoy it. Even if it is beyond his imagination, he will have to go through it, suffer or enjoy, providing he made the bhaav-intent to do so. This is because in addition to *buddhi's ashaya*, there is the support of merit karma *punyai*.

So with the *pratishtha* of 'I am this', 'This is mine', the entire body is created for one lifetime. Then, while doing the intent whatever was in his *buddhi's ashaya*, is exactly what gets 'printed' (gets recorded to give effect). Everyone has a receptacle of intellect *buddhi's ashaya*.

**Questioner:** Is *buddhi's ashaya* constantly changing?

**Dadashri:** Yes, as it changes, imprints are happening there in the causal body, accordingly.

**Questioner:** What is the difference between *bhaav* intent and receptacle of intellect -*buddhi's ashaya*?

**Dadashri:** Bhaav is the seeing through colored glasses. Then despite having very good eyes, whatever he sees through those eye glasses is his bhaav. Then he acts according to what he sees, the bhaav. Then it is on this that the entire worldly life arises.

**Questioner:** If what he sees through the 'glasses' is the bhaav, then are the eye-glasses *dravya-karma* (effect of previously caused karma)?

**Dadashri:** Yes, the glass is dravya-karma. That is what has trapped you. Everyone's glasses are different. Everyone's dravya karma effect karma is different.

Dravya karma is discharge karma, effect karma. Bhaav karma is charge karma, cause karma. People do not understand the difference between the two, because, they do not understand that the effect karma has along with it the cause karma. This is due to the glasses that are instantly on when one says, 'I am Chandulal'. People consider that the effects in front of them are the results of the causes they see. But they only see with the colored glasses.

This matter of dravya karma is worth understanding. The matter of the receptacle of intellect is a separate issue.

**Questioner:** But what is the difference between *buddhi's ashaya* the receptacle of the intellect and bhaav?

**Dadashri:** Everyone has bhaavkarma but *buddhi's ashaya* is different for everyone and it is dependent on *kshetra* location. What one sees through the glasses, 'I am Chandulal', is called the bhaav. Thereafter, depending on the location and time, the receptacle of the intellect forms. *Buddhi's ashaya* is based on this bhaav.

But the glasses by themselves are not that important. What is seen through these glasses arise is based on whatever one 'does' in this life. When one does things to make people happy; the glasses become clearer and so he will 'see' with clarity, and not suffer much by tripping. And if one's actions cause unhappiness to others, the glasses will be dirty and one will not be able to 'see' with clarity, and will experience great misery. So it all

depends on how one 'sees' through the glasses. One will have to move on the basis of the only pair of glasses that one has in the entire life.

What is the original root here? One has the Gnan—the original knowledge within, but on this knowledge are the glasses. One has to live the life by seeing through the glasses. You have your own knowledge, but there are glasses over that knowledge. This is like the blinders they put on bullocks who go around a press mill. Whatever little opening is there in the blinder, will let one see, and this results in worries and externally induced suffering. One receives everything according to his *ashaya*- receptacle of intellect. If one understands his *ashaya*- receptacle of intellect then it is more than enough. Do you understand this receptacle of intellect- *buddhi's ashaya*?

**Questioner:** Is this receptacle for deciding what one wants in this world?

**Dadashri:** Where will I find pleasure? That is what it keeps seeking. Then he starts believing that there is pleasure in those objects. Then he makes a *bhav* –decides through intellect- that he can do without a bungalow and that he can get by with a small hut. So, in his next life he will get a hut to live in. Does everyone not have different homes that they like, and do they not sleep soundly in them?

**Questioner:** Yes they do.

**Dadashri:** Do anyone worry 'why they got that and I got this'? Why are they content with what they have? 'I feel comfortable in my home and in my own bed' is *buddhi's ashaya*. Then it does not matter even if it is just a hut. You may comment on how his bed sags but he will tell you 'I can fall asleep only in this bed; I cannot sleep in a bungalow.' If you were to feed a person living in primitive areas, gourmet meals daily, he will not be satisfied. He will feel trapped here and will run away in a few days.

Many people wear expensive clothes even when they cannot afford them, and many despite being very rich wear worn out clothes, that are *buddhi's ashaya*.

A man likes his father or mother even if they treat him badly. The father may not be on talking terms with his son all his life, but when he dies, he leaves everything to his son in his will. He leaves everything to his son,

even though his nephew took care of him during his life. That is called *buddhi's ashaya*.

Even Dada's son and a daughter died in infancy. His *buddhi's ashaya* was 'why such hassle...why such bother?' If a person has in his *ashaya*, 'I will not work for anyone', he will not have to work under anyone. Therefore, everything happens according to *buddhi's ashaya*.

**Questioner:** So whatever the worldly interaction, whatever the *nimit* worldly evidence living or non living, whatever circumstances that come together; is the *ashaya* working behind all that?

**Dadashri:** Nothing comes together without *buddhi's ashaya*.

**Questioner:** Now, is *buddhi's ashaya* the result of one's *chintavan* activity of chit, from the past life?

**Dadashri:** Not contemplation; it is the *ashaya - buddhi's ashaya* – the intellect's intention. This life is the fruit of *buddhi's ashaya* from his past life. He will meet up with a speculator if that was in his *buddhi's ashaya*. The moment he steps out of the house, he will meet up with someone who bets on horses. Even if he decides he does not want to go to the horse races before leaving his home, he will end up going there. That is *buddhi's ashaya*.

From your *buddhi's ashaya* of your past life, you will know that in this life you are not going to be influenced by the stock market or that you are not likely to meet a rogue.

### **Support for buddhi's ashaya**

All this that is in front of you is dependent on *buddhi's ashaya* which is dependent on *dravya* physical matter *kshetra* location, *kaad* time and *bhaav* vision through 'I am Chandulal'. There is no doership of the Self in it. One believes that one is the doer and that is the illusion. This illusion binds karma over and over again. This illusion is never dispelled. From a seed to a tree and from a tree to a seed, this cycle continues endlessly. A tree will not grow again once the seed is destroyed. The ego is the seed. Destroy the ego. Eat the fruit that has come but destroy the seed. That is why 'we' say, 'Go through, suffer or enjoy, the 'file' that comes your way and settle it

with equanimity.’ Eat the pulp of the mango and destroy its seed. The ‘pulp’ of the mango is the receptacle of the intellect *buddhi*’s *ashaya*. You cannot do anything in that, you will have to eat it, but while eating, do not say, ‘this is good’ or ‘this is bad.’ Settle everything with equanimity.

People say the ‘*Atma* did *vibhaav bhav* that is external, not of the Self; it did *kalpana* imagined.’ Hey you! If it did imagine (*kalpna*) then it would have a habit of doing so. That is why ‘we’ say that scientific circumstantial evidences came together, giving rise to *vibhaav* the *bhav* that leads to the non-Self. Scientific means *guhya* mysterious. What does mysterious mean? It means that after the coming together of *dravya*, *kshetra*, *kaad* and *bhaav*, this arose. The *bhaav* that happens with the glasses, ‘I am Chandulal’, is *vibhaav*, and that is called *bhaavkarma*. ‘We’ call them the arising of *vishesh parinam* extra results.

Coming together of two *vastus* eternal elements gives rise to an extra new result *vishesha parinam*, but all the while both the eternal elements retain their original quality and intrinsic property *gunadharmas*. As long as you do not come face to face with the event of nice juicy cucumbers, no *bhaav* for it will arise within you. But when it does, it gives rise to *vishesha parinam*, ‘these cucumbers are so good!’ but if you don’t see them, is anything likely to happen? Someone may say, ‘What if we find a solitary place to put everyone where there will be no interactions?’ But that will not work. What has already been established, whatever *pratishtha* has been done already, will give result without fail, and one will not refrain from making a new *pratishtha* in the process. It may not be the same, it may be completely different, but one will not be free from *vishesh parinam* the new extra result. When one attains knowledge of the Self (Self-realization), he will find the *anand* bliss he is searching for; the vision changes, it becomes pure *shuddha* and consequently *vishesha parinam* will arise no more.

The reality is, ‘*shuddha gnan* pure knowledge is the Self-*Atma* and *shubha* auspicious *ashubha* inauspicious and *ashuddha* impure *gnan* is the *jiva* living entity. As long as one dwells in the knowledge of good-bad, one is a *jivatma* – a mortal; one is a *moodhatma* unaware of reality. When one attains *samkit* right vision, one becomes *shuddhatma* – pure Soul. First there is the *pratiti* conviction, ‘I am *shuddhatma*’. One cannot become *shuddhatma* just like that; first the conviction has to be there. Then according to that conviction, the *Gnan* arises and according to the *Gnan*, the

conduct *vartan* arises. First there was a deluded conviction which lead to deluded knowledge and hence deluded conduct. Conduct automatically follows gnan-knowledge; one does not have to do anything. When deluded faith *shraddha* and deluded gnan come together, then a corresponding conduct will automatically follow. For all this to happen no one has to do anything and yet, one claims to be the doer and that is the ego. If he believes there is fun and happiness being a bricklayer, he will become a bricklayer. As he has a conviction, he attains the knowledge of laying bricks. When that knowledge and faith come together, bricklaying will immediately result in his conduct. He just lays a brick after brick and they stick. He will not have to examine every brick in the process.

So everything comes together according to one's *buddhi's ashaya*. No one has to do anything. If stealing is in the *buddhi's ashaya* and there is merit karma behind it, then everything will come together for the stealing. No matter how many illegal activities one is involved in and whether thousands of criminal activity investigators are after him, he will not be exposed with the merit karma and when his demerit karma come into fruition, he will be easily caught. What a natural arrangement this is! It is really his merit karma at work, but he arrogantly maintains, 'Who can catch me?' He continues to have such ego. All bets will be off when his demerit karma arises for him.

All this is run by punyai – merit karma. Who gives you your wages of one thousand rupees? Your boss pays your wages but it is dependent on merit karma. When paap – demerit karma take over then his employees will beat even the boss!

**Questioner:** Is this because the boss must have made the bhaav to employ him and he must have made the bhaav to work for that boss, and is that why everything has come together?

**Dadashri:** No, bhaav is not like that.

**Questioner:** Then is there some kind of a connection of give and take?

**Dadashri:** No, nothing like that.

**Questioner:** Then why did he go to work for him?

**Dadashri:** No, that is their karmic account. Neither the boss nor the employee has any relation or acquaintance with each other in the past life. The boss had in his *buddhi's ashaya* 'I want an employee such as this' and the employee had in *ashaya* 'I want a boss like this.' All this has been printed in their *buddhi's ashaya* the receptacle of intellect, and everything comes together without fail.

One gets children according to *buddhi's ashaya*: 'It is more than enough even if I have just one son, he will uphold my name', and so the son will uphold his name according to his *buddhi's ashaya*. The Jains will say, 'it would be nice if our son takes *diksha* formal ceremony of renunciation of the worldly life; at least he will be blessed! Then those parents will happily allow him to take *diksha*. Try talking to other parents about *diksha*! They will refuse because they never did such *bhaav* to begin with.

### **Nature and buddhi's ashaya**

When one attains a wife, it is not because he had made *bhaav* of 'I want *this* woman as my wife'; there is no *bhaav*, no acquaintance or familiarity. He meets up with her according to the *buddhi's ashaya*. *Dravya*, *kshetra*, *kaad* and *bhaav* are such that when there is a shortage of women, his *buddhi's ashaya* will be 'I will marry any girl that I find, but I must find one!' So he will find 'such a one'. Now he complains that she is like this and she is like that. Hey! You are the one who made such a choice, now what are you complaining about? He feels discontent when he sees someone else's beautiful wife. Nevertheless, he finds satisfaction only in his own home and he also says, 'I will stay only in my own house.'

Nature is telling you, 'you got what was in your *buddhi's ashaya*, so why are you complaining?' He complains when he sees someone else's bungalow, but ultimately he likes his own hut.

### **Buddhi's ashaya of the ultimate kind**

If his *buddhi's ashaya* is, 'I am tired of all this wandering around; it would be nice if I were to meet a Gnani Purush so I can find liberation', then he will meet a Gnani Purush. Now no one is likely to do such a *buddhi's ashaya*, are they? How can people become free from this *moha* (of worldly life)?

## **The doer of pratishtha is under external control**

Effect, location, time and inner intents (*dravya, kshetra, kaad* and *bhaav*) are constantly changing. Whatever comes out of your mouth is all an ego, but you continue to do *pratishtha* with that. This ego is not your doing either. *Dravya, kshetra, kaad* and *bhaav* make you do it. You can get rid of the ego when you receive Gnan from the Gnani Purush. Once the ego is gone, all *pratishtha* will come to an end. Then where will he go? He will go to moksha!

**Questioner:** Does the ego also depend on effect, location, time and inner intents?

**Dadashri:** Yes, and that is why he does *pratishtha*. On the surface it appears as if the ego is doing the *pratishtha*, but circumstances make him do it. That gives rise to *pratishtha*. Now, circumstances arise out of that *pratishtha* which again causes you to create new *pratishtha*. Therefore, you do not do anything in it. That is why I call it 'scientific circumstantial evidences'. It is the circumstance that makes a person do things and he believes '*I* did it'. Even the belief '*I* did it' is caused by circumstances. Someone may ask, 'is that called an ego?' you can say, 'it is verily the ego, because the 'doer' is some other entity but he claims and believes he did it.'

**Questioner:** Does ego arise according to circumstances?

**Dadashri:** Yes, that is correct. It is the circumstances that makes him do everything, including having the ego. Yet he believes, 'I am doing it' and because of that, a new *pratishtha* arises. 'We' do not have 'I did it' in 'our' belief. 'We' know that *vyavasthit* makes 'us' do all that and that is why *pratishtha* stops from occurring. The one (*pratishtha*) that was designed prior to Gnan, that life will come but designing anew has ended. When you went to pilgrimage; that was due to the *bhaav* you had designed previously. Wherever you went, are the places you had designed the *bhaav* to visit.

**Questioner:** Does the *buddhi's ashaya* change or not?

**Dadashri:** *Buddhi's ashaya* depends on what it is surrounded by. If one is surrounded by policemen; it will create fear in him and his *buddhi's ashaya* will say that he does not want to steal anymore. Everything will change accordingly.

*Buddhi's ashaya* arises according to the coming together of dravya, kshetra, kaad and bhaav. But the main intent is there for sure; if you have the intent to steal, only then will the circumstances come together.

### **Even ego is a natural arrangement**

**Questioner:** 'Necessity is the mother of invention', is that wrong?

**Dadashri:** That is just an exercise of words; however nature does all this.

**Questioner:** Than what is the basis for this relative progress?

**Dadashri:** Nature makes it happen. Dravya changes as time changes and as dravya changes so does bhaav and then one does egoism of 'I did'. Even the ego is nature's doing. He who gets out of this egoism, is freed from this too. Progress is caused by nature, otherwise all exercises of words (proverbs) is egoism.

People came up with the word *prarabdha* (fate; destiny) and that is the reason of our predicament today! That is why in 'our' science 'we' have not called anything, prarabdha.

**Questioner:** Is it not that whatever is in vyavasthit is what will happen?

**Dadashri:** I am telling you all this for your satisfaction. You continue doing what you are doing, the result is in the hands of vyavasthit so do not worry or be scared. When the order comes for you to fight, go, fight, and do not worry about the result.

**Questioner:** So should we not plan for anything?

**Dadashri:** Plans have already been made (in past life). So when it comes for you to do anything, continue doing. Plans have already made before anything has a beginning.

**Questioner:** Should we not think?

**Dadashri:** You do not have to think. You just have to observe the thoughts that arise and continue doing what you are doing; there is no need for you to think. Thoughts will occur. If people had the power to stop their thoughts, they would do so. Are you able to stop your bad thoughts?

**Questioner:** No.

**Dadashri:** So what can you do?

**Questioner:** So what is root of thoughts?

**Dadashri:** They are tubers of the mind.

**Questioner:** What is the root of tubers?

**Dadashri:** The tubers were formed when you became *tanmayakar* (became one with or engrossed) with your thoughts, in your past life.

### **Location according to ashaya**

**Questioner:** What is the difference between *ashaya* and a thought? Is a thought born out of *ashaya*?

**Dadashri:** Thought and *ashaya* are two different things. *Ashaya* is a purport that is carried forward. Every living beings receives their place according to their *ashaya*.

**Questioner:** Are the tubers bound according to the *ashaya*?

**Dadashri:** Tubers are different things. There is no connection between the tubers and *ashaya*. Thought is the main thing. The mind gives rise to a desire from which arises *ashaya*. And from that *ashaya* one receives his place or location. It is according to your *ashaya* that you received this body and you receive all other adjustments. You may not even have (want to experience) that adjustment now, but you have received everything according to your *ashaya*.

You would not be able to sleep if it were not in your *ashaya*. If an outlaw has in his *ashaya* to rob a man; then he will never encounter a woman to rob. Your thoughts and *buddhi* will be according to your *ashaya* and your whole life will pass according to your *ashaya*. Now, why can you not adjust to it? You receive everything according to past *ashaya*, but you cannot adjust to everything according to your current knowledge. Nevertheless, you will like only that which is in your *ashaya*. Changes cannot be made in the *ashaya*. The only thing that happens is that new tubers are not created and the old ones dissolves away making you tuber-free

(nirgranth). Now, after acquiring this Gnan (Self-realization), new *ashaya* is not bound and the old one continues to dissolve away.

**Questioner:** What should one do in order to become tuber-free?

**Dadashri:** You should do samayik like the one they do here. With samayik, a large tuber, which is very troublesome, will melt away.

**Questioner:** Does one have to make an effort to see one's own faults in the samayik? Does one not have to make an effort during samayik?

**Dadashri:** No, effort means to make the mind do something. To make the mind do something is considered an effort, whereas to 'observe' is not considered 'doing'.

You can now see mistakes that you could not see before. There is no change in action. What you can see and 'observe' is due to power of Gnan.

### **Idol as a result of pratishtha**

**Questioner:** What is *pratishthit atma*?

**Dadashri:** Until one attains the knowledge of his true Self, the belief of 'This Chandulal is who I really am', that is what we call the *pratishthit atma*. What is *atma*? It is one's own Self. This is a *pratishtha* that is being done just like doing *pratishtha* in an idol and that is why it continues to bear its fruits. Your work is done when you acquire awareness of your real Self. You should have the realization of 'Who you are.'

**Questioner:** The *pratishthit atma* does not have awareness of *shuddhatma*, does it?

**Dadashri:** How can it have the awareness? It can only have that awareness when the Gnani Purush gives him that awareness.

**Questioner:** No, but does *pratishthit atma* not have awareness after you give Gnan?

**Dadashri:** Yes, that is when he became aware and that is why he started to say 'I am *shuddhatma* (pure Soul)'. He saw a change from his old awareness, and therefore he felt, 'This is not me, I am a *shuddhatma*.'

## Who contemplates on the Soul?

**Questioner:** 'The soul *atma* the self becomes what it contemplates *chinntavan*'; so who is contemplating here?

**Dadashri:** The *pratishthit atma* the relative self does the contemplation; not the real Self. The one that who holds that 'I am contemplating' is the *pratishthit atma*. The real Atma is not like that. It is absolutely pure; pure as gold.

So what 'we' are saying is that one will become the Self, if one contemplates on the *shuddha* the pure, the Self. And one will become something else if he contemplates something else.

**Questioner:** But is that not a contemplation of the *pratishthit atma*?

**Dadashri:** Yes, it is. The pure Soul, the Self, does not do anything. If the *pratishthit atma* turns 'this way'-towards the Self, it will become *shuddhatma* and if it turns the 'wrong way'-away from the Self, then the wrong result will happen. The moment one attains the Self, contemplation *chintavan* of *shuddhatma* will happen continuously. However, the complaint, 'I am like this...this happened to me etc,' is all *moha* illusion. Even this satsang is *moha*, but it is *charitra moha* discharging effect. What is *charitra moha*? It is that which is shed when one deals with equanimity. It will then not touch or affect one again; whereas the other *moha*, the true *moha*, will not refrain from sticking to you. Because *darshan moha* the illusion that charges karma is gone, only *charitra moha* discharging illusion remains for you. This is called discharge *moha*.

The who do not have Gnan, has the belief, 'I am like this' or 'I am like that', in his discharging illusion and therefore he becomes that which he imagines. After attaining the Self, the Gnan, there is awareness of, 'I am *shuddhatma*...I am *shuddhatma*' and so one continues to become *shuddha* pure. Whatever is going to happen to 'Chandulal' will continue to happen. Whatever is in the nature of his prakruti, will continue to unfold. 'You' do not have anything to with 'that'. All you have to do is to settle with equanimity.

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### **Recording of speech as codes**

**Questioner:** What is the way to improve the speech?

**Dadashri:** This is the place, your being in front of the Gnani, to improve the speech. Here you should ask the questions repeatedly and arrive at the solutions and closure.

‘The gross circumstances, the subtle circumstances and the speech circumstances are the non-Self *par* and are dependent on the non-Self *paradhin*.’

When only this simple sentence remains in one’s understanding and awareness, then no matter what the other person says, it will not have any

effect. This sentence is not an imaginary sentence. It is exact. What is 'exact'-as is, I am telling you. I am not telling you to follow my words by respecting them. Exact is this only. You are suffering because you do not understand the facts as they are.

**Questioner:** When the other person says something hurtful, then there is equanimity because of your Gnan. But the main question that remains is that when I speak something bitter and hurtful, then if at such times, if I take the support of this great sentence above, then I will be misusing the license (Gnan sentence), no?

**Dadashri:** One can never take the support of that sentence at such times. At those times, the support of *pratikraman* has to be taken. When hurtful speech has come forth, *pratikraman* should be done. And when the other person says anything hurtful, then taking the support of the Gnan sentence, there is no hurt at all within you.

When you hurt others with the words, then after *pratikraman*, you will not have any hurt within you for the words spoken. In this manner all solutions are attained.

**Questioner:** The speech is inert *jada*, yet why is it so effective?

**Dadashri:** The speech is inert, yet it is the most effective of all. It is the the reason for the continuation of the world. The very nature of speech is that it is effective.

**Questioner:** How is one to bring about control over speech?

**Dadashri:** Taking the vow of silence from the Gnani attains the control over speech. If one wants to become silent on his own, it is not under his control. And the circumstance of silence will not come on its own. This is because the unfolding of the circumstance *udaya* of silence is dependent upon scientific circumstantial evidences (vyavasthit). Therefore silence adopted after taking the Agna of the Gnani is beneficial. The other way to control speech is *pratikraman*. The speech is a taped record. What has been printed (taped) will come forth only, not more, not less. Therefore these two are the only ways to control speech.

**Questioner:** What is the meaning of 'has been taped'?

**Dadashri:** When the boss is dictating a letter very fast, and the assistant is writing it down, how is she doing it? What language is that?

**Questioner:** Shorthand.

**Dadashri:** And then there is something new beyond that. It is called code language, no?

**Questioner:** Yes, code language.

**Dadashri:** All this gets typed in code language and short hand within. The moment the feeling within (*bhaav*), 'I can make anyone shut up with my speech,' such code words lead to such speech in effect. This is what I mean by a taped record. For you, the current tape (speech) is of the code words that you had made.

And even the speaker of the most hurtful speech speaks very pleasantly in front of a saint. And therefore are we not to understand that he is not the speaker? Who is he, the speaker of the hurtful language or the pleasant one?

**Questioner:** When the speech comes forth, what kind of and type of awareness *jagruti* should one keep?

**Dadashri:** When you hurl such a big stone that it totally shuts off the the other person, gravely hurting him, the awareness goes out of the window. If you have hurt him with a small stone then the awareness will stay. Therefore, when your stone becomes smaller, the awareness will begin.

**Questioner:** So how do we make the stone smaller?

**Dadashri:** With *pratikraman*.

**Questioner:** How can the speech that has been taped, changed?

**Dadashri:** The only way is to change it is by taking the Agna only from a Gnani and remaining silent. Otherwise, it is like changing the will of nature. Therefore if you try to change it, do it with the Agna of the Gnani *Purush*. The Gnani is such that he does not become responsible (is beyond thoughts, speech and acts) and hence by taking your responsibility, the responsibility vanishes. So this is the only solution.

**Questioner:** Is the ‘taping’ done according to one’s inner intent and awareness at the time of speaking?

**Dadashri:** No, taping does not happen at the time of speaking. It has already been recorded before that. What happens to it today? It plays according to the way it was recorded.

**Questioner:** What if one maintains awareness at the time of speaking?

**Dadashri:** When you scold and intimidate someone and then feel, ‘He deserved it’, then the same code gets recorded for another new account. If you feel ‘I did him wrong’, then you create a new and different code. If you believe you did the right thing in scolding him, then you created the same code but it will become even stronger and heavier in intensity. If you feel, ‘That was very bad. I should not speak this way. Why did I speak that way?’; then the code will become smaller.

**Questioner:** Does a code arise if there is neither the feeling that ‘it was the right thing to do’ or that ‘it was the wrong thing to do’?

**Dadashri:** If you decide to remain silent then it will remain silent.

**Questioner:** Sometimes one may not express things verbally but there is internal speech going, is there not? What about the negative *bhaav*-feelings that continues within?

**Dadashri:** You should tell yourself that such negativity should not be there; it should be beautiful-harmonious within.

**Questioner:** Then will a code for ‘beautiful’ be recorded?

**Dadashri:** Yes a ‘beautiful’ code is bound to come!

**Questioner:** So does one have to attain a new body for the new code? Instead, I want that ‘no code be recorded.’

**Dadashri:** This is for just one life. You are not going to have codes like these later on. Those who do not have foul language have not changed the code and those who have the foul language have changed it. Therefore, those who have changed have become smart and those who have not; have missed out. When someone asks me, ‘Dada, when will my speech improve?’, can we not deduce from it that he is changing the code?

**Questioner:** The one who wants liberation *moksha* should not record any code, should he? What should one do for that?

**Dadashri:** You will not have any difficulty on your path to *moksha*. Whatever codes that are needed to go to *moksha* will arise in your next life. Now whatever 'stock' you fill after asking me, you will be get exactly that code in the next life. You still have one more life, do you not?

**Questioner:** What are the codes of a Tirthankara's speech like?

**Dadashri:** They have decided on such a code that 'not a single living being be hurt to the slightest extent, by my speech. Definitely not hurt any living being but also not hurt the foundation of any living being; not even that of a tree!' Such codes are happen only to the Tirthankaras.

**Questioner:** What kind of awareness should be there when speaking?

**Dadashri:** The awareness, 'who and how will each one of the person listening will be affected through these words.' This has to be 'seen'.

**Questioner:** The same words are spoken to five different people, but everyone is hurt to a different degree. What can I do about it?

**Dadashri:** You should keep the awareness and then speak. Do your best according to your understanding. There is no solution otherwise. Now even when, 'Chandubhai,' is talking justly, the other person may be hurt repeatedly. What can one do then? What is the solution? This happens with specific individuals only (karmic account), not with all. So here if there are no counter shots (reactive hurt), then only your fire works will stop. Otherwise, when one shoots you will also shoot back, even when you do not want to. Therefore in such situations when all decide to close the fire works then only it will happen, otherwise it will not.

**Questioner:** The new code, does it give its effect in this life or the next life?

**Dadashri:** What would happen if the pot maker who generally heats the clay pot for 24 hours to make it ready for use, takes out the pot after a few hours?

Your acceptance of 'The next life will be filled with everything working well' is the reason why you have faith in me, and keep listening to me for hours. In this life your speech that is the result of taped codes from past life, will be exhausted and then your speech will not be hurtful anymore.

**Questioner:** So then one will become silent?

**Dadashri:** Yes, silence will be there. By silence it does not mean that there will be no verbal output. By silence *maun* means only that speech will come forth which is necessary for simple basic worldly interactions. That which was filled in the tank will be emptied for sure.

### **Protection of the ego**

**Questioner:** You said that speech comes out through the ego.

**Dadashri:** It is like this - there is nothing wrong with speaking; speech is a code word. It gets expressed and the sounds come out, You should not protect or defend *rakshan* the speech.

**Questioner:** Does this 'not protecting the speech' mean that one should not feel, 'I am right in what I said?'

**Dadashri:** 'I am right' is the protection *rakshan*. There is nothing wrong if there is no protection. It will not hurt anyone. When the ego is protected, it hurts the other person a lot.

A little child will not feel hurt even if I were to spank him a lot, but if you were to merely tap him in anger; it will make him cry a lot. Therefore the child does not get upset because of the physical pain but because his ego is hurt.

The scripture writers have said that the ego is one such attribute that it makes everyone completely blind. It creates enmity even among brothers. It will make one think and wish for his own brother's financial ruin. Even a father will wish that his son be reduced to nothing. What damage can the ego not do? Therefore, one should recognize and understand for once and all, what this ego within is with reference to my welfare.

**Questioner:** But to get our work done, do we not need the ego?

**Dadashri:** The ego to do the work is always there. Who says no to that ego? But you should recognize and have the understanding of the ego that has caused so much havoc and thereafter you will have no attraction or love for it.

**Questioner:** What should I do when the other person does not improve, no matter how hard I try?

**Dadashri:** One has not improved the self and tries to improve others—it only leads to the other person becoming spoiled instead. The moment one tries, the other becomes worse. What can happen if the one trying to improve, is spoiled? The easiest thing is to improve the self. If you haven't improved, and try you to improve others, then it is meaningless. Until you improve your self, your words will fall on deaf ears and bounce back; if you say, "Don't do it like this," then the other person will say, "Go away. I will do it like this only!" You have just made him worse!

There is no need of ego in this at all. If you try to get your work done through the ego and with intimidation, the opposite person will get more aggravated. Where there is no ego, there all are sincere to Him, and there morality exists.

Our ego must not express. Ego hurts everybody. Even a little child would become obstinate with words like, "You are senseless, stupid, an ass." And if you say, "Dear boy, you are very smart," he will listen to you promptly.

**Questioner:** And if praise him excessively with, "You are very smart," then will he also become spoiled?

**Dadashri:** Whether we tell him stupid, or very smart, either way he will get spoiled. The reason we say, 'smart' is so his ego gets encouragement; and if we say 'stupid' then it will have a reverse psychological effect on him. If we say 'stupid' 25-50 times to a smart person, then he will feel doubt that, 'Maybe I'm really a crazy person?' By thinking this, he would become crazy. That is why I give encouragement even to a crazy person by saying, 'Nobody in this world is as good and wise as you are.' Always take the positive in this world. Do not walk towards the negative. There is a solution *upaya* for the positive. If I tell you that you are smart, and if your ego gets excessively encouraged, then I know when to 'slap' it gently. Otherwise, it will get on the wrong track and, if we do not encourage it, then it will not even progress.

Know for once and all that the ego creates harm. From then onwards, all work will proceed with ease. It is not worth protecting the ego. The ego itself is such that it will fend for itself.

What is the definition of the worldly life? It is giving and then taking or else it is taking and then giving. 'I' do not give anything to anyone and 'I' do not take anything from anyone. And no one gives to me; 'I' remain as the Self.

Change your worldly dealing knowing that you will have to take back whatever you give. Therefore, give only if you can afford to take back when he comes to return it.

If you go into a step well and say 'you are a rogue,' the echo of the step well will say, 'you are a rogue' back at you and if you say, 'You are the Lord of the fourteen worlds', the well will say, 'You are the Lord of the fourteen worlds'. Therefore you should say what you would like to hear. You should project what you like. This worldly life is all your own projection. God has not interfered in it at all.

Do not call anyone stupid in this world. Only say they are smart and they are nice; then your work will get done. One man was telling his water buffalo, 'You are very nice dear. You are very smart and understanding.' I asked him, 'Why are you saying this to the buffalo?' He said to me, 'She will stop giving me milk if I do not say this.' If a water buffalo can understand this then why would humans not understand?

### **Interfering intellect gives rise to clash**

This world is relative. It is full of worldly interaction. You cannot say a word to anyone. And if there is absolute humility *param vinay*, then you cannot even look at anyone's shortcoming or fault. It is not worth looking for fault in anyone in this world. The person looking for fault does not realize what liabilities he incurs in doing so.

**Questioner:** I am not finding and pointing out mistakes in the the other person, I speaking only for his progress.

**Dadashri:** You should not be looking out for his progress. Nature automatically looks after his progress. You should not have a desire to make the other person progress. Nature keeps doing its work for sure. You should take care of your own obligations.

*Buddhi* the intellect will trouble you by showing you, ‘this will happen if you do this and that will happen if you do that way’. Nothing happens. No one can do anything. Nature continues to do its own work. No one comes seeking advice; people just continue dishing out unsolicited advice.

If the intellect is to be given preference and accepted, then the first rule of this satsang, would be ‘you can only sit this way; you cannot sit like that’. Where there is true religion, there is ‘no law law.’ That is the main thing there.

Here, we do not have a need for the word ‘*buddhi* intellect’. Try to push away the intellect that makes you interfere to involve in extensive conflict. There is no problem with the intellect that does not lead to this. You will have to understand, will you not? How long can this go on? The intellect will make you emotional. You are not going to benefit anything from this. Everything depends on *vyavasthit*. Here no question remains for the one who has the slightest faith in *vyavasthit*. No only there are no questions, but there is total solution here.

**Questioner:** But you say that effort should be made right until the very end?

**Dadashri:** Where do you have to make the effort? Effort is needed for dealing with our interactions in the worldly life. There is no dealing of worldly life interactions here in satsang. Here there is the interaction of the pure *shuddha vyavahar*. There is absolutely no need for the intellect in *shuddha vyavahar*.

**Questioner:** Should we use the intellect as a servant or not?

**Dadashri:** No. there is no need for the intellect when you enter ‘a room-the Self’ wherein there is absolute pure interaction *shuddha vyavahar*. There is pure interaction here and outside it is worldly in nature. Even in the worldly life, if the intellect *buddhi* becomes bothersome, you have to let go of it. After saying ‘*vyavasthit*’ there is no room for *vikalp* intellectual interference. Those who remain within the Agnas of the Gnani *Purush*, will understand pure interaction *shuddha vyavahar* is.

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### **Karma bondage by signature**

‘Our’ karma are per our choice, whereas your karma makes you dance. ‘We’ have freedom, therefore ‘we’ remain in peace. Your karma too, will end gradually and then they will not come even if you were to invite them. They are not sitting idle, are they? Whatever you had endorsed in past life is what comes calling; otherwise, nothing would come. Whatever types of contracts you had signed; is what will come calling. If it was one of entanglements, then you will have entanglements, if it was clear and easy, then clear and easy ones will come. You know, they will even pull you out of satsang and take you away; you have no choice.

**Questioner:** Maintaining a relationship with it is attachment *raag*, is that why it comes calling, returns?

**Dadashri:** It is all only *raag* and *dwesh* attachment and abhorrence. The *raag* attachment begins to ‘him—the one in the past life’ with the prior signature-, ‘I am Chandulal’ only. Otherwise, there is no one to touch You!

There are not as many ‘signatures’ endorsements as you may think. It is considered an endorsement when it is typed once (past life) and typed over again (current life). So there are not as many as you think.

### **Penance increases the degrees of the knowledge as the Self**

There is all kind of conduct starting from the level of worldly conduct *vyavahar charitra* all the way to the conduct as the Self *atma charitra*. There is *gnan* knowledge, *darshan* vision, *charitra* conduct and *tapa* penance. In all this, *atma charitra* the conduct as the Self, is the ultimate conduct. *Vyavahar charitra* worldly conduct is visible and evident, but you cannot have snapshot of *atma charitra*. There is no snapshot of the ultimate four: knowledge, vision, conduct and penance.

**Questioner:** Which is the ultimate *tapa* penance?

**Dadashri:** When someone insults you with foul language and at that time you remember a word of ‘mine’, and a decision is made to ‘settle this account with equanimity,’ that is called penance. At that time penance happens for sure.

All external penance are considered *sthool tapa* overt penance – penance that others can know or see and its fruit or reward is worldly happiness. Inner penance is *sookshma tapa* subtle penance, and its reward is *moksha* - liberation.

When someone insults you with foul language, at that time the mind, intellect, chit and ego will ‘heat up’ within, and when you continue ‘seeing’ this until it all cools down, it is considered subtle penance *sookshma tapa*.

If a mother-in-law scolds all the time, a smart daughter-in-law will continue to receive the opportunity of the subtle penance. Such penance is freely available, sitting at home, in India. The Ganges River (considered holy in India with purifying properties) flows all the way to the home and yet people do not take advantage of it, do they? When the husband says something unpleasant, one should ‘do’ penance at that time.

**Questioner:** Where is the place for penance in Akram *Vignan* Science?

**Dadashri:** What does ‘doing penance’ mean? When the past karmic accounts come into fruition, the fruits may be sweet or bitter. One has to ‘do’ penance when the fruit is sweet, as well as when the fruit is bitter. Discharge karma will not refrain from bringing its sweet or bitter fruit, will it?

**Questioner:** If this man were to insult me with foul language, I would immediately realize that it is the fruition of my karma. He is blameless. So where is the penance in this?

**Dadashri:** This is the penance of Gnan. ‘You’ do not have to do any penance in this. To ‘see’ with equanimity when the mind and the intellect heat up within, is penance. One is not to become *tanmayakar* to become the body and the mind, to become ‘Chandulal’, in this. Typically people everywhere heat up along with the mind and the intellect.

**Questioner:** Does that mean one has to do penance?

**Dadashri:** Penance does not have to be ‘done’; it happens naturally.

**Questioner:** As long as penance is happening, there is incompleteness *apurnata* is there not?

**Dadashri:** Incompleteness remains all the way, until one attains *keval* absolute Gnan – absolute enlightenment. Mine is considered an incomplete state and so is yours.

Doing penance increases the degrees of the knowledge as the Self *gnandasha*, within. Penance gives rise to the ultimate purity *shuddhata*. I too, cannot be considered ‘100% pure gold’ and neither can you. Even the Gnani has penance of the body.

### **Pratikraman of the Akram path and the Kramic path**

**Questioner:** You have said that in the path of Akram Vignan, there is no partiality or side taking, so then how can there be new construction without destruction of the old?

**Dadashri:** This is not a path of construction and neither is it a path of destruction. This path is only for those who want to attain *moksha*. There is another path for those who do not want liberation. ‘We’ also give another religion to those who want it.

It is extremely difficult to make progress on the kramic path- the traditional path to liberation; nevertheless it is the permanent path. No religion can work when there is no unity in what is going on in the mind, the speech and the acts. Currently is this not the state that prevails everywhere?

So what do ‘we’ teach people of this current time cycle, when they want to know religion?

If a lie happens to come out through you, there is no objection here. Even if you lie in your mind, there is no objection, but now do *pratikraman* in this way and make a decision that you will not tell any more lies. ‘We’ teach people to do *pratikraman*.

**Questioner:** We do *raishi* at night and *devshi* in the morning *pratikraman*. Is there anything wrong with that?

**Dadashri:** *Pratikraman* should be ‘shoot-on-sight-*pratikraman*’ meaning it should be done the instant when hurt to another being happens. You cannot afford to keep your debts pending. In the same manner, you cannot afford to keep any *pratikraman* pending.

**Questioner:** Living beings are constantly binding karma, so should they be constantly doing *pratikraman*?

**Dadashri:** Of course, they have to be done! There are some *mahatmas* who do up to five hundred *pratikramans* a day.

**Questioner:** That is *bhaav pratikraman* reversal of aggression in thoughts, speech and actions, by changing the inner intent. That is not *kriya pratikraman* the ritual of *pratikraman* traditionally practiced by the Jains, with verbal recitations, is it?

**Dadashri:** No, there is no *pratikraman* in *kriya* visible actions. At the most one gets during it-the ritual, is a calm mind.

**Questioner:** Is there a discharge *nirjara* of karma in it?

**Dadashri:** Discharge is happening for every living being. The intention to do *pratikraman*, is good, and therefore the discharge will be good. But *pratikraman* should be 'shoot-at-sight-*pratikraman*'. What you (addressing the Jain questioner) are doing is *dravya* effect-discharge *pratikraman*. For liberation *bhaav pratikraman* is needed.

**Questioner:** There is *bhaav* along with *dravya*, is there not?

**Dadashri:** No, only *dravya pratikraman* is taking place, there is no *bhaav* in it. This is because it is very difficult to have *bhaav* in this Kaliyug-era. *Bhaav* only arises when the Gnani *Purush* graces you by placing his hand on your head. Otherwise *bhaav* cannot arise.

Who is a Gnani *Purush*? It is he who does not have *parpariniti* delving in the state of the non-Self, at all. He is constantly in the state of the Self; day or night. His speech, conduct and humility win over the minds of others. There is no trace of *artadhyan* adverse internal meditation that hurts the self or *raudradhyan* adverse internal meditation that hurts the self and others. And with the total dissolution of the ego, and the resultant tension-free state, the constant liberating laughter *mukta hasya* is clearly evident to all. Such a One who is a storehouse of infinite attributes, is a Gnani *Purush*.

## The Gnani's pratikraman

If you are sleeping on the ground and there are pebbles poking and bothering you from under the rug, would you not remove them? *Pratikraman* only needs to be done wherever something bothers-upsets you. You remove whatever bothers you and he removes whatever bothers him. Every person's *pratikraman* is different.

There are cases where a person keeps obliging others but at home, his conduct is improper, so he has to do *pratikraman* there. One has to do *pratikraman* wherever anything is bothersome within. Each individual's *pratikraman* is different.

'We' too have to do *pratikraman*; mine is different and yours is different. You will not be able to see my mistakes through your intellect. Therefore, they are *shookshmatam* subtler and *shookshmatar* subtlest. 'We' have to do *pratikraman* for them. 'We' have to do *pratikraman* for not remaining in *upayoga* - focused awareness as the Self.

'We' can never afford to forego our *upayoga*, can we? 'We' have to talk with all these people; 'we' have to answer their questions, but nevertheless, 'we' have to remain in 'our' *upayoga*.

'We' do not have to do *pratikraman* as long as *sahajikata* spontaneity and naturalness is there. In the state of naturalness, even 'You' do not have to do *pratikraman*. Any deviation from naturalness requires a *pratikraman*. Whenever you see 'us', you will see 'us' as spontaneous and natural *sahaj*. You will see 'us' the same whenever you see 'us'. There will be no change in 'our' spontaneity and naturalness.

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### **The effect of hurting someone creates echoes**

The awareness that another person is hurt by the self is an attribute of the ego and it is called sensitiveness. Sensitiveness is a kind of egoism. As that egoism-the sensitiveness keeps dissolving, the other person will not experience any hurt. The other person will for sure, feel the hurt as long as the egoism of the self exists.

**Questioner:** This statement is applicable to your state. Should there not arise something for us too?

**Dadashri:** Yes, it must arise.

**Questioner:** But this solution is only for one's own self, is it not?

**Dadashri:** Not just for one's own self, but the liberating solution *ukel* must happen for everyone for sure. It is such that only after attaining the liberating solution *ukel* for the self, will the other attain the solution. Others will find a solution only when you have the solution. But as long as the self-worldly self, Chandulal, has the egoism, the other person will, by rule, experience a reaction. Such egoism must dissolve, for sure.

All this is nothing but effects! There is no such thing as misery *dukhha* in this world. It is only and simply a wrong belief. One believes it to be the truth. Now according to his vision *drashti*, that is how it really is, is it not? Therefore, what do you have to become in order to remain unaffected? You have to become pure. Everything becomes pure when you become pure.

The other person is not at fault in any instance; how can he be at fault? He believes that that happiness is verily in the worldly life and for him that it is the fact. Now if we try to convince him that his belief is wrong, then it is our mistake. There is some mistake and deficiency within us somewhere. I have seen this through my experience. As long as I was experiencing those results within, those effects were experienced by others too. When it stopped being there in the mind, when all doubts *shanka* left,

then everything else-the reaction in others, left too. I have climbed those 'steps', I have experienced all that. Whatever you say, I have seen all those steps. 'I' have climbed those steps and derived experience from it. I have seen all that and therefore I can show you the path. The Gnan-knowledge that I give to you, is the knowledge that is based from my own experience of the 'steps' that I have taken. I am showing you the same path from which I have gained experience. There is no other way, is there?

Before, prior to Self-Realization, whenever a painful *dukhha* thought arose, we would somehow manage to find, even to our detriment, a way of replacing it with a 'happy' *sukhha* idea or a thought. When worries arose, one would go off to watch a movie or do something else. One would allay or temporarily hold in abeyance the suffering *dukhha* even at the expense of someone else. He would try and push away that misery. After Gnan however, he does not push away that misery at the expense of someone else. Therefore, he has to suffer a lot of suffering (internal penance); that has been my experience. I too have experienced this because; I would not show the mind any new thing *paryaya* for my own happiness at the expense of other's misery. And what does the world do? They get involved in other things to get rid of their pain. Any misery and they cash in on it. How big a stock there is within? 'We' are saying that you go ahead and suffer the suffering; do not spend your 'cash-spiritual energies by substituting the suffering-the penance- with another source of pleasure. Keep the spiritual energies intact.

People resort to instant medicine when they have to suffer any pain or suffering. Hey you! You are actually increasing your liability and the problem. Suffering does not go away by pushing it aside or doing something different to alleviate it. If you 'see' the *dukhha* suffering with experience of Gnan, you will decrease the liability. Pain-suffering *dukhha* does not go away if it is pushed away. On the contrary, it will increase, and the original amount remains to be faced. The one who overcomes one *dukkha* suffering, will overcome countless suffering. He becomes a 'bandit'-fearless when it comes to suffering. I too have overcome countless suffering and hence I have become a 'bandit'!

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### **Entanglements of the worldly life**

**Questioner:** In worldly interaction *vyavahar*, when karmic tubers sprout, some sprout so heavily that it becomes very difficult to find a solution.

**Dadashri:** ‘Our’ these five sentences; the Five Agnas are such that they will eventually bring a solution-closure for you. Otherwise, there is no other way find closure-solution. That is verily why this world is a mysterious puzzle. “The world is the puzzle itself,” it can never be solved. The whole day one is entangled in the worldly life, so how can he progress spiritually? Puzzles will keep on arising. They arise the moment he meets someone.

**Questioner:** One puzzle ends and another one rises poised waiting with its mouth open.

**Dadashri:** Yes, this worldly life is a museum of puzzles. But if you realize who you really are, then your salvation is there! Otherwise, this puzzle is there for you to drown in. Another entity, the non-Self, the relative self, is suffering all this. Realizing even this much is experiential knowledge *anubhaav gnan*. That experience is ‘this suffering is not mine, it is of the non-Self’, then also one’s salavation happens.

## **The amazing web of the doer within**

There are all kinds of 'k's within you. 'k' means '*karavnara*' (the one that makes you do). *Lobhak* - makes you greedy; *mohak* - causes you to have *moha*; illusionary attachment; *krodhak* – makes you angry; *chetak* – makes you cautious. *Mohak* is the one who casts the illusion over You, even when one does not want to.

**Questioner:** The mind shows that why bother with all this and create more problems? Why should I think about whether something is binding me or not?

**Dadashri:** No, such a thought will come even when you do not think about it. The 'k' within will make you do it. It will continue to entangle you. This world is such, that it is not worth thinking about anybody. Yet when such thoughts are given a scope, one gives to such thoughts, what can you do? You have to take a beating. This world is not for worrying about others. This world is for you to make a 'safe side' for yourself.

**Questioner:** Now how can I get rid of this *panchat* intellectual interference in the affairs of others, that has taken hold in my mind?

**Dadashri:** You have to recognize whether it is your 'paternal relative' or an enemy, i.e. whether it is a friend or a foe. When you understand that it is your enemy, then you will not entertain it.

## **The compassion and equanimity of the Gnani Purush**

**Questioner:** But it-*panchat* is stuck in my head so strongly, that it will not go away.

**Dadashri:** Just look! I can see how much reverence you have for me. I recognize that very well. Nevertheless some day, the mind will show you 'Dada is like this' (it shows negative things about Dada).

**Questioner:** Oh yes, I even curse Dada; not Dada but Ambalal Patel!

**Dadashri:** I am aware of all that, even sitting here at home. How that 'k' entraps you and makes you do it *karavdave* and make you take a beating for it! And for that, 'we' have compassion for you that after taking the

beating you will one day become wise. One day you will realize: ‘Why are they-the k’s beating me? What do I-the Self, have to do with it? What does Dada have to do with it at all? Why did I ever befriend them-the k’s, that I have to suffer now?’ You will come to this realization some day.

**Questioner:** Dada, I have already experienced it; the experience is not yet to come, it has already come! My experience was that I used to feel ‘this old man is harassing me and that I am going to make this ‘Pateliya’(Dadashri) a ‘sacrificial coconut’ (sacrificial lamb). But this old man (Dadashri) made everything better! I told myself I am free at last. But Dada I cursed you so much that there was no more cursing left. But from within I continued to feel ‘This Dada is right’.

**Dadashri:** ‘We’ know all that even sitting in the home. ‘We’ also told you once that ‘we’ do not have any objections even if you say negative things about ‘us’. You keep coming here. One day all that will be cleansed! ‘We’ put no value to whatever negative things you say. All ‘we’ are focused on, is to see what is beneficial for you and your spiritual progress. ‘We’ continue to look out for you, your family and everyone else’s welfare and spiritual good. You speak according to your *prakruti* inherent nature, the non-Self, but your vision is really not so. Even your tendencies are not so and neither are your thoughts. ‘We’ see and ‘we’ know all that.

Therefore learn to recognize whether the ‘baggage within’ is your friend or your enemy who gives you a beating. When such enemies come say ‘welcome, this is your home’ and then send them away.

Do you understand and realize that whatever it-the k’s shows you within is wrong; it is one hundred percent wrong.

### **There is no closure for suspicion**

**Questioner:** But Dada, it is difficult to arrive at a closure *samadhan*.

**Dadashri:** How can there be a closure? There can never be a closure for suspicion-doubt in the world. There can be a closure for a true fact, but never for suspicion.

What is suspicion *shanka*? It is a tool to ruin the self. Suspicion is the worst thing in this world and it is one hundred percent wrong. And typically it exists where there is no suspicion (who am I?). Wherever one keeps faith,

therein lies the suspicion and where suspicion exists, there is nothing there. In this manner, you take a beating from all sides. ‘We’ have seen through Gnan that you continue to get hurt in every way.

**Questioner:** I did not understand this point about suspicion of ‘wherever we have faith, therein lies the (need for) suspicion’.

**Dadashri:** It is like this. On what basis are you able to measure this vision? Hey you! Even when you see and witness something, it turns out to be wrong! You see through the knowledge gained through your *buddhi* intellect and thoughts. That will give you such a beating that it will reduce you to nothing! That is why ‘we’ tell you to stay away from the intellect *buddhi*. It will not let you sit in peace even for a moment. In your case, everything is good. Your overt expressed intent *bhavana* is good and that is why you got back on track.

**Questioner:** After that, I put a lot of emphasis on doing *pratikraman*. I used to get up at dawn and do *pratikraman*.

**Dadashri:** You learnt about *pratikraman* here and that helped you a lot. You are alive because of *pratikraman*. Your home is limited to just this much. I have a home of so many people. However, there is no suspicion towards anyone.

### **Who joins you in the funeral pyre?**

**Questioner:** So does that mean that I should not believe that, ‘Whatever I say is correct’?

**Dadashri:** Even if it is the truth, how does it concern ‘us-the Self’? What I am saying is that one has alone on his funeral pyre, does he not? So why carry the burden of all this needless *bhanjhad* destruction-construction?

“ *Janma pahela chalto ney mua pachhii chalshey*

*Atake na koi thhii vyavahar re, sapeksha sansar re*”

‘It went on before you were born and will go on after you die.

Never will the worldly interactions end; relative is the worldly life...”

*Navneet*

One is caught up in the same old misery for infinite lives. The wife and children are of this life, but one has had wife and children in every past life. He has created *raag-dwesh* attachment-aborrence and bound karma only. There is no trace of those relations now! It is karma that keeps giving the fruits. Sometimes it will give light and sometimes it gives darkness. Sometimes it gives a beating and sometimes it showers flowers. Can there be any relation in this?

This has been going on since time immemorial. Who are we to 'run' all this? All we have to 'see', is how can we become free from our karma? 'We-the enlightened ones' have nothing to do with the children. It is nothing but unnecessary burden. Everyone is subject to his karma. If there were such a thing as a true relationship, then everyone in the home will make a decision not to fight. But within an hour or two they start fighting. This is because it is not under anyone's control for sure! It is all nothing but fruition of karma. The karma unfold and they go off like fireworks! No one is a relation and no one is a beloved here! So where is the ground for any doubts or suspicion here? 'You' are a pure Soul (*shuddhatma*), and this 'neighbor'-the body, is the only one that is going to hurt you and bring you pain and suffering. And the children are your 'neighbor's' children. Why should 'we' quarrel with them? And when the neighbor's children do not listen and you try to say something to them, they will say, 'How can we be your children? We are *'shuddhatma'*! No one cares about anyone else!

**Questioner:** When we look at the bottom line, then everyone has come to collect on their karmic debts. All we are concerned about when we are settling these karmic debts, is whether we are doing so with equanimity or not.

**Dadashri:** When they are settled with equanimity, salvation is yours.

**Questioner:** You graced me when I was misbehaving and being awkward and difficult. But this much is for sure, everything has been cleansed.

**Dadashri:** It was more than enough that you stuck to Dada the way you did. One day you will understand the bottom line, that this was correct.

**Questioner:** You know Dada! Not one day! From this day onwards! Who knows if tomorrow will even come? Therefore, grant me with such energies that I can deal with whatever few remaining karma there are and the intellect does not take off on the wrong path.

**Dadashri:** When you come here for an hour at a time, it will begin to dissolve slowly and eventually will come to an end.

### **Only Gnan can end suspicion**

**Questioner:** There are many people who are such that opinions like, 'he is a good man, he is useless, he is cunning and greedy, and he is here to cheat and take my money away,' abound for them.

**Dadashri:** Opinion that becomes bound is verily the bondage. If a person were to take some money from 'our' pocket yesterday and if he comes here again today, 'we' will not have suspicion about him as being a thief. This is because yesterday the fruition of his karma was like that and who knows what the fruition of his karma will be like today?

**Questioner:** But *praan* life force and *prakruti* the inherent nature go together, is the saying.

**Dadashri:** We do not have to look at *pran and prakruti*; we have nothing to do with that. That poor man is under the influence of the fruition of his karma. He is suffering his karma and we are suffering ours. We have to remain aware.

**Questioner:** At that time, equanimity for him may or may not remain.

**Dadashri:** If you do everything according to what 'we' tell you, that everything is karma dependent, then your work will be done. That which is ours, will go only if it is meant to. Therefore, there is no reason for you to fear anything.

On a dark night, in the light of an oil lamp, in a village, you see a snake enter the room; will you be able to sleep, then?

**Questioner:** No, I would be afraid.

**Dadashri:** How will others be, if you are the only who knows about it?

**Questioner:** They will sleep peacefully.

**Dadashri:** That is why the Lord asks, ‘why don’t you sleep when others are sleeping peacefully? One would reply, ‘I saw a snake coming in. I will sleep when I see it go out.’ He has the knowledge of the snake entering the room and he will be free when he gains the knowledge of it leaving. But he cannot be free as long as has the suspicion in the mind.

**Questioner:** How can the suspicion go when I have not seen it leave?

**Dadashri:** Suspicion goes away through the Gnan of the Gnani. This world is such that even a snake cannot touch anyone. Seeing through thre Gnan, ‘we’ say that this world has never been unjust, even for a moment. The courts of the world, the judges, the lawyers all may all receive-be the cause of injustice but not the world. Therefore, do not be suspicious.

**Questioner:** So should one not harbor any fear? It does not matter if one saw the snake; one should not be afraid?

**Dadashri:** Even if you try not to be afraid, fear will inevitably creep in. It will continue to make you suspicious. No one can do anything. Suspicion will go away by remaining in Gnan.

### **The precise justice of nature**

There is no one born in the world who has the energy to hurt you! And if there is such a person, then even if you look for hundreds of thousands of ways to avoid it, you will not succeed in avoiding him! So which way should you turn? Should you be preoccupied in looking for those ways? No, you will not get anywhere. So give up all the running around and go towards the Self.

**Questioner:** So we come back to the original talk.

**Dadashri:** Yes, just keep ‘seeing’ whatever is taking place. It is all *para* the non-Self and it is *paradhin* under the influence of the non-Self. And whatever is happening, is verily the justice and that verily is vyavasthit. It is justice when an innocent person is given the death sentence and it is also justice when the culprit goes free. We do not know how to ‘see’ who is

innocent and who is the culprit. We do not know how to judge the case. We judge according to our own *bhasha* language.

### **One's own vibration creates one's wandering**

**Questioner:** So does that mean that one should not judge, 'this is right and this is wrong'?

**Dadashri:** 'Right and wrong' is talk without understanding. One has become a judge through his own understanding.

If you do not interfere with anyone; there is absolutely nothing anyone can do to you. I can give you this guarantee in writing. Even if there is nothing but snakes here, they will not even touch you; that is how much assurance-guarantee there is in this world.

How do the Gnanis live safely and in bliss? It is because they rest after knowing-experiencing the world; they know 'nothing is going to happen to me. No one is going to bother me. I am in every living being. I am the one...I am the one...there is no one else!'

A lot needs to be understood about this world; it is not what people believe it to be. The world is not as it is described in the scriptures. In the scriptures it is described in a flowery language full of terminology which an average person cannot understand!

There is no one to bother you in this world, if you stop instigating and bothering others- interference. These sufferings are all consequences of your own interference. When you stop interfering, no consequences will come your way. You are the Lord of the whole world; the whole universe. There is no boss - no superior over you. You are the absolute supreme Soul *paramatma* for sure! No one is out there to bother you.

These are all your own consequences *parinaam*. As of today, stop creating any vibrations; stop thinking about anyone. When such thoughts arise, erase them with *pratikraman*, so the whole day will pass without any vibrations. If you pass the days in this way; it is more than enough. That verily is *purushartha* spiritual effort.

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[6]

### The court of nature

If anyone is hurt even in the slightest, by us, the case will remain pending in the court of nature. As long as any dispute remains pending in the court of nature, there is no liberation. All these people in the world have pending disputes in the court of nature. Now if you want to bring an end to the conflicts in the court, then you have to pardon anyone that insults you and make sure you do not insult anyone. If you accuse anyone, then the case will continue again. When you become a plaintiff, then you will have to look for a lawyer. Now we do not like it here and we want to become free from this world. Therefore, we have to pave the way for it; we have to let go of everything!

There living being *jiva* - embodied soul can go to *moksha* find liberation, by hurting, even in the slightest degree, any other living being. A person may be a saint or anyone else for that matter; even if a saint hurts only his disciple, he will be stuck here. It is not acceptable in the court of nature.

*Agnanis* those who are ignorant of the Self, are constantly hurting others. If they are not physically hurting others, their inner intent is constantly just that. *Agnanta* is *himsa* violence and Gnan is *ahimsak bhaav* – nonviolence.

Now you do not have any desire to hurt anyone, do you?

**Questioner:** I do sometimes.

**Dadashri:** What do you do when you hurt someone?

**Questioner:** *Pratikraman*.

**Dadashri:** The case will not go to the court if you do *pratikraman*. Deal with it by saying, “Brother, I ask for your forgiveness”.

In ‘our’ case, you will not find an instance where ‘we’ hurt anyone, even slightly. Others may act crazy; they do not care, do they? Only the one who wants to be free cares, does he not?

Therefore, if mistakes do not happen then there is no need for *pratikraman*. You have to do *pratikraman* only when you make a mistake. If someone tells me, ‘Sir, I do not have enough energy not to make mistakes. I do make mistakes.’ So ‘we’ tell him, ‘if you do not have the energy not to make a mistake, then do *pratikraman*.’

No matter how crazy and foul words a person may say to you, if you happen to respond to him, then regardless of how beautiful your response is, the slightest of negative vibration arising from this, is not acceptable. The other person can say all he wants to; he is independent. When children throw stones, are they not independent? They are independent as long as a policeman does not stop them. Other people can do whatever they wish. If the other person creates enmity with you, he will not let you go to *moksha* for thousands of life times. That is why ‘we’ tell you, ‘be careful. If you encounter a difficult and crooked person, do whatever you can to appease him and become free from him. It is worth being free from this world.’

### **Counter vibrations for hurting someone**

When you hurt anyone in the world, the inner effect and vibration of that hurt, the echo, is bound to affect you for sure. When a husband and wife get a divorce and the man remarries; the ex-wife will continue to feel the hurt. The echoes of this hurt will inevitably be there within the man and he will have to clear-pay that account.

**Questioner:** Please explain this in more details.

**Dadashri:** What ‘we’ are trying to convey that when you become instrumental *nimit* in causing the slightest of pain *dukhha* to another being then its effect inevitably falls upon you. You will have to settle that account, therefore beware.

If you scold your assistant at work, will its effect not fall upon you? It will for sure. So tell me, how can the world become free from suffering? The one who has become such, that no one gets the slightest extent, is the blissful one. There are no two ways about this. The Agnas ‘we’ give you are such that you become free from all kinds of miseries. And you will not find any difficulty in practicing those Agnas. You are free to do whatever you chose, you are free to eat and drink and roam around, you are also free to go see movies, if you so desire. If someone wants three buckets of water for his

bath, 'we' will tell him he can have four. 'Our' agnas are not restrictive in any manner.

Therefore, effect *asar* hurt within anyone will not leave you alone. When you hurt children in your attempts to improve them, the effect of the hurt caused to them will fall on you. So tell them in such a way that it will not cause such an effect and that they will improve. Is there not a difference between a copper vessel and a glass vessel? Do you consider them to be the same? You can repair the dents caused to the copper vessel but the glass vessel will break. Otherwise, the entire life of the child is ruined.

The beatings-suffering in life are due to ignorance of this matter. You may say things to improve this person or that person, but the effect of the pain you cause in the process, will fall on you.

**Questioner:** One has to tell his children something, these days, does he not?

**Dadashri:** There is nothing wrong in telling them, but speak in a way that it does not hurt them and the echoes of that do not fall on you. You have to make a decision that you do not want to hurt anyone in the slightest extent.

### **Memory event is the bondage**

Why does anything arise in memory *yaad*, *yaadgiri*? From where does it come? Tell the memory, 'why do you keep coming even when 'I' have nothing to do with you and 'I' don't want anything from you?' It will reply, 'This is your complaint *fariyaad*. That is why I have come'. Then you should say, 'Come on, let me attend and deal with you.'

You should simply do *pratikraman* for memory of any being, thing or event, even when you are relaxing. You do not have to do anything else. I have shown you all the path, that I have followed to attain liberation. That path is very easy and straightforward. Otherwise, liberation is not possible. Lord Mahavir could do that, no one else can. The Lord was truly a *maha* great *vir* hero. Even then he had to take so many higher and lower level births.

Everything will fall into place if you walk the way the Gnani tells you.

Why does *yaad* memory event arise? It is because somewhere 'it' is stuck *chonta* within, nevertheless this is a relative sticking; it is not real.

'I do not want any temporary thing in this world'. You have decided this much, have you not? So why then does then *yaad* memory event arise? Therefore, do *pratikraman* for it. If you do *pratikraman* and still the memory event arises, then know that a complaint *fariyaad* is still pending. Therefore, you have to do the *pratikraman* again only.

**Questioner:** Dada as long as that remains unresolved, the *pratikraman* continues to happen. It does not need to be told to do the *pratikraman*.

**Dadashri:** Yes, you do not have to make him-relative self, say it. It will automatically happen once You have decided.

**Questioner:** The *udaya* unfolding karma keeps happening.

**Dadashri:** *Udaya* unfolding karma continues to happen. But what is *udaya*? It is the expression and unfolding of the karma that exists within and it is now ready to present its fruit. That fruit may be sweet or it may be bitter. It is dependant on the nature of the account. If a smiling face presents to you then know that the *karma* has come to give pleasure *sukhha*, and if a grim face presents then know that the *karma* has come to give pain *dukhha*. Therefore, whenever the *udaya* unfolds, know that it has arrived and You have to settle with it with equanimity.

**Questioner:** But the *prakruti* the non-Self complex, shows a little of its energy at that time, does it not? The *prakruti* will show its inherent nature, will it not?

**Dadashri:** Everything may come out, but 'You' have to keep 'seeing' it all. That is all your *hisaab* - karmic account.

**Questioner:** The account of the *prakruti* will have to be finished, no?

**Dadashri:** 'You' do not have to do anything there. It will happen on its own. 'You' just have to keep 'seeing' how much of the account still remains. 'You' are the Seer *drashta*-Knower *gnata* and with eternal bliss *paramanandi*. You will know everything.

‘Chandubhai’ is the one doing *pratikraman*; what do You have to do with it? ‘You’ have to see whether ‘Chandubhai’ did the *pratikraman* or not, or whether he pushed it aside. If he pushed it aside, You will know that too.

To ‘keep seeing’ *joya karvoon* what ‘Chandubhai’ does, what all ‘Chandubhai’ does is *purushartha* - independant spiritual effort. To miss this ‘seeing’ is *pramad* - spiritual laziness, lack of awareness.

**Questioner:** Is it the work of *shuddhatma* pure Soul to ‘keep seeing’?

**Dadashri:** That work can be done after realizing the Self, otherwise it cannot be done.

Why does *yaad* memory event arise? It cannot come without a cause and a reason. It will happen only if there is some complaint *fariyaad*. Why does no memory event arise for ‘us’? No one has a complaint against ‘us’. Therefore, whatever *yaad* arises for you, keep doing *pratikraman* for it.

**Questioner:** Does the old baggage from past life come as a memory event? Is that so?

**Dadashri:** That will definitely come. Whatever stock is going to discharge or charge a new life; will come as *yaad* memory event, without fail. If one is Self-realized, that baggage-karma will discharge and in the absence of Self-realization, the very same karma will create bondage, charge new karma. The baggage is the same, but in the absence of Self-realization, it forms a karmic seed and in the presence of Self-realization, the seed is roasted and consumed. Where is the potential for the seed to germinate and grow once it is roasted?

### **Repentance from the heart**

Thoughts sprout from the tubers that lie within. When the evidence arises, thoughts sprout. Otherwise, one may look like a celibate but on his way somewhere, a circumstance may arise which will make him think about sex.

**Questioner:** Thoughts arise from the totality of environment, do they not? It is because of circumstantial evidences that one’s moral values and friends come together for him, is it not?

**Dadashri:** Yes, the external evidences have to arise and based on that the tubers of the mind sprout. They would not sprout otherwise.

**Questioner:** Who is the one that leads one to catch on to those thoughts?

**Dadashri:** It is all natural. But at the same time you should understand that this intellect *buddhi* is wrong; from there on the tubers get destroyed. Gnan is the only light in this world. One can destroy those tubers if he attains the gnan through which he gains the understanding of what is harmful to him.

**Questioner:** But everyone believes and knows that it is wrong to tell lies, it is wrong to smoke, to eat meat, to act wrong etc., and yet they continue to do so. Why is that?

**Dadashri:** Everyone says, 'This is all wrong, I should not do that', but one says it superficially. They say it superfluously, not heartily and sincerely. If they say it heartily, then it-the mistake, has no choice but leave after a certain time. No matter how bad the mistake may be, if you regret it heartily, then that mistake will not happen again. And if the mistake happens again, there is no problem. The importance is to continue repenting heartily.

**Questioner:** So is there a possibility for one to improve?

**Dadashri:** Yes, a great possibility. But there has to be someone who can improve him. An 'M.D, F.R.C.S. doctor will not do here. The one with mistakes will not do here. You need the one without mistakes as an improver.

Now there are some people who wonder why the mistake keeps happening even though they have repented for it very heavily. Actually, if the repenting is done heartily, the mistake will definitely go away.

### **Clearing the mistake**

To see the mistakes of the self is the Self *atma* - Soul. When be impartial for the self is being the Self. No karma will touch You if You are the Self, if You are in *shuddha upayoga* – being the Self, remaining the Self, 'seeing' the Self. Many people tell me, 'your Gnan is true, but when

you travel in cars, is it not considered ‘*jiva hinsa*’ – violence, because a lot of insects die when they hit the car?’ I told them, ‘We’ are *shuddha upayogi*.’ The scriptures say that,

“*Shuddha upyog ne samatadhari, gnanthyan manohari re;*

*Kalank ko door nivari, jiva vare shivnari*’

“The one who is the Self, remains as the Self, and is in equanimity

Holds the knowledge and the state of meditation as the Self,

Wins the minds of others,

Removing the mistakes thus, the embodied being becomes liberated.”

From the moment one begins to see the mistakes of the self, one attains the key to liberation. ‘You’ can see whatever mistake there is in ‘Chandubhai’, the self. What good is this Gnan if one cannot see the mistakes of the self? That is why Krupadudev Srimad Rajchandra had said:

“ *hoon to dosh anant nu, bhajan chhoo karunaad,*

*Diithaan nahi nij dosh to tariye kaun upaya?*

“I am a receptacle of infinite faults oh compassionate One,

What solution is there if I cannot see my own faults?”

There is no problem if a mistake *dosh* happens. Keep *upayoga* focused awareness on it. Thus the mistakes will continue to be seen. Nothing else needs to be done.

All ‘You’ have to tell ‘Chandubhai’ is ‘continue doing *pratikraman*.’ For all the members of your family, Chandubhai say, ‘For any hurt I have caused in the past, in the current or previous countless lives, for any *raag-dwesh* attachment and abhorrence, for *vishaya kashaya* mistakes of sexual nature and other *kashayas*; I ask for forgiveness.’ Find an hour a day to ‘do’ this. You should continue to do *pratikraman* with awareness as the Self, for everyone at home, and for everyone around you. The entire load will lighten after you do this, otherwise it will not lighten on its own. ‘We’ had done this

with the whole world and resolved everything in this manner; that is how 'we' became free.

As long as you hold other people at fault in your mind, it will not let you be at peace. When you do *pratikraman*, it will all get erased. Cleanse every sticky file of *raag-dwesh* with *pratikraman* with *upyog* - focused awareness as the Self, seeing 'Chandubhai' doing *pratikraman*. You should especially do *pratikraman* for the 'files' of *raag* attachment.

No matter how great the enmity, you can be freed from it in this life with *pratikraman*. *Pratikraman* is the only solution. Lord Mahavir's principle is *alochana* recall and confession of mistake, *pratikraman* apology and remorse for the mistake and *pratyakhyan* decision never to repeat the mistake. Where there is no *alochana*, *pratikraman* and *pratyakhyan* there is no way to *moksha*.

'We' do not have any *sthoor* gross or *shukshma* subtle faults. The Gnani has only *shukshmatar* subtler and *shukshmatam* subtlest mistakes, which do not cause any difficulty to others. Even the most subtle of 'our' faults do not escape 'our' awareness. Others will not know that 'our' fault has happened.

'We' can also see your mistakes, but our vision is focused on your *shuddhatma* and not on your unfolding karma. We can see everyone's mistakes, but 'we' are not affected by them. That is why Kavi has written:

“ *Maa kadii khoda kadhey nahin*

*Dadaney dosh koinaa dekhaya nahin.*”

“A mother never finds mistakes,

Dada too does not see anyone's mistakes”

'We' know your weaknesses, and weaknesses are always bound to be there. Therefore 'our' forgiveness is natural and spontaneous – *sahaj kshama*. We do not have to forgive you; you receive our forgiveness naturally and spontaneously. Spontaneous forgiveness is an attribute of the ultimate state; 'we' have natural forgiveness for all. Not only that, but 'we' also have a constant unwavering love for you. That which increases and decreases is not love; it is attraction. 'Our' love does not increase or decrease. It is pure love; the love of the absolute Soul *paramatma*– the Self.

You should do 'shoot at sight' (instant) *pratikraman* for any mistakes. 'You' should tell 'Chandubhai', 'Come on Chandubhai, do *pratikraman*.' If Chandubhai says, 'I am too old to do it', You should tell him, ''We' will give you the energy.' Then make him say, 'I am infinite energy', and thus the energy comes.

He, who starts seeing the mistakes - when he sees five or so of them, should realize that now the solution has begun.

As many mistakes that are seen, that many mistakes leave. One may say that he keeps seeing the same mistake repeatedly. Actually, the same mistake does not come again. Just as the onion has layers, each mistake has many layers. Therefore, when one layer is removed with *pratikraman*, another layer is there; however, the same layer does not come back. For example, if there were thirty layers, then twenty-nine will remain. When another layer goes away, twenty- eight will remain. They will decrease in this manner to a point where the mistake is completely gone.

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### **The Self is the light that never gets stained**

Know what the original root fact is. What is the main fact? This human life is meant just for knowing this fact only. You just have to know ‘what is ours and what is not’ in all this. Then you can lament and cry if you want to. We have erred in our own world. It would have been different if we were in someone else’s world.

**Questioner:** How is this our world at all?

**Dadashri:** Then whose is it? By ‘ours’ is meant that no one is our owner and no one is our superior. The world is ours indeed. It is worthwhile if you take the advantage of ‘seeing’ this world and ‘knowing’ it.

**Questioner:** When we revert into ‘seeing’ and ‘knowing’, we get entrapped and entangled within.

**Dadashri:** The one who becomes entangled is not ‘You’. The belief, ‘This is I, and I am entangled’ is verily the mistake.

How wonderful nature appears when you ‘see’ and ‘know’. But when one has worries, he does not see nature, does he? The gardens may be beautiful but they seem like poison to him. The world is forever beautiful, how wonderful these cows and buffalos look! But by associating with the human beings, they have problems.

**Questioner:** Do the cows and buffalos realize that humans are crooked and obstinate like this?

**Dadashri:** No, they have come from the human form only. The poor things remain in touch with humans. They are the daughters of our own relatives from the past life! And the dog that barks in our home too is our own relative from our past life that has come here!

**Questioner:** Does a *jiva* embodied soul take birth instantly upon death?

**Dadashri:** Instantly, it takes no time. No one is out there give life or take it away.

**Questioner:** So it is on autopilot, happening by itself *swayam sanchalit*?

**Dadashri:** Yes, it is all happening on its own by its own nature. Just as it is the nature of water to flow downward, no matter what you do, nothing will change that nature.

**Questioner:** The *prakruti*—the non-Self complex of thoughts speech and actions, is such that some are very elated and some other are very depressed.

**Dadashri:** All the *prakrutis* need to be ‘seen’ only. The headlight of a car gets tainted with the mud of the dirty creek, the stench of the water of the dirty creek, and yet nothing touches the light, which passes through the mud which covers it. We need not harbor any fear that the light (Self knowledge) will become tainted with mud, stench or water. If this light is like this, just imagine how brilliant and unaffected the light of the Self would be! The light of the Self is like this only. It illuminates everything.

**Questioner:** We have become *tanmayakar* (one) with our *prakruti* the non-Self, so then does the dirt not touch our *mishra* mixed *chetan* life force, ‘I am Chandulal’?

**Dadashri:** If it touches, You have to ‘see’ that.

**Questioner:** But what if that has an effect on us?

**Dadashri:** You have to ‘see’ that too! What is the job of the light? It is to ‘see’. Whether there is a hill, mud, water, stench, even the bushes, it goes in them and comes out; but none of these things affect the light. If this light is like this, then how wonderful that light, the light of the Self must be!

If you are driving in the dark without lights, you will not know how many insects are crushed, but when you turn the lights on, you will see how many bugs collide with the car. It is because of the light that you are able to see. Does that mean that they were not colliding before you turned the lights on? They were. Foreigners do not see this, but we do because we have the light. We get worried and concerned because we can see, whereas they do not worry. This is how the world works.

**Questioner:** But everyone will have to come to this level of concern, will he not?

**Dadashri:** After entering the world of *upadhi* recurring externally induced problems and resultant suffering, one seeks out the path of *nirupadhi* freedom from problems- liberation. But how can one find a way out of the problem *upadhi* when he has not come into the problem, does not see it as *upadhi*? He has to understand that he has entered the world of *upadhi*.

One has to understand this only once. This external light does not touch anything and it is because of the light that you can see the insects colliding; otherwise, you could not see anything. Therefore, once you understand, there is no problem or worrying. But ‘we’ should ‘know’ that we can see the insects dying because the light is there. In all this, ‘we’ are not the ‘doer’ of anything.

**Questioner:** In the worldly life, there are certain situations where we become instrumental ‘doers’. In those instances, where we become excessively engrossed *tanmayakar*, then the reaction is greater.

**Dadashri:** You have to ‘see’ even that. Nothing is going to change if you miss the ‘seeing’. You have to continue doing what you are doing. Do you drink tea early in the morning or not? Do you have to be told to do the work of drinking the tea? Even then, we cannot say, “Do not do any work; it will happen on its own”. It is a liability to say that. You have to say, ‘continue doing the work’.

### **The test examination of vyavasthit**

When you are asked to get out of the car, realize that it is vyavasthit. If then you are asked to get back in again, it is vyavasthit and then again, if t you are told to get out, that too is vyavasthit. If they tell you get in the car seven times, and get out seven times, it is still vyavasthit. ‘It is vyavasthit even when they make you get out.’ Whoever experiences this as is, as vyvsathit, will attain *kevalgnan* absolute enlightenment. The vyavasthit that ‘we’ have given is such, that *kevalgnan* will be attained, if one understands it in its entirety. It is the essence of the scriptures of all the twenty-four Tirthankaras.

**Questioner:** You must have understood vyavasthit first, then you started to give this Gnan, is that right?

**Dadashri:** Yes, it was only after that. Vyvasthit has come into my experience since many life times and then I opened it to others. Otherwise, I cannot do so. It carries a great liability. To utter even a word of the Tirthankaras and preach someone is a tremendous liability. How many times will the knowledge of vyvasthit be there for you when you are repeatedly asked to get in and out of a car?

**Questioner:** Four or five times and then I would lose my mind.

**Dadashri:** It is the *pudgal* the non-Self complex of input and output, that loses self-control. 'You' should 'know' that, 'it is this *pudgal* that lost it'. What you should say is, 'It is the *pudgal* that lost control; I still came back and got in the car.' 'You' should 'know' that the control is being lost. That is how wonderful this vyavasthit is. It is wrong for one to run away when he loses control and does not come back. Once you understand vyavasthit, there is nothing left to interfere with. Whatever is going to happen to the *pudgal*, let it be but You should not be obstinate. The *pudgal* will try to make you obstinate.

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### The initial culprit is the intellect

**Questioner:** Which part of the *antahkran* the inner functioning complex of the mind, intellect, chit and ego, is affected first?

**Dadashri:** The intellect *buddhi* is affected first. There is no effect if the *buddhi* is not present.

**Questioner:** During very difficult circumstances, what part beyond the *antahkran* is affected?

**Dadashri:** Beyond the *antahkaran* nothing is affected.

**Questioner:** Is it affecting the *pratishthit atma* the one who believes, 'I am Chandulal'?

**Dadashri:** That is the *pratishthit atma*. Anger, pride, deceit, greed, and the mind, intellect, chit, ego are all in the *antahkaran*, it is all called the *pratishthit atma*.

**Questioner:** Then why is there a separation between the *pratishthit atma* and the *antahkaran*?

**Dadashri:** It has not been stated so. Anything other than *shuddhatma* pure Soul, is all *pratishthit atma*. Then if you ask, do 'we' not have to say that *antahkaran* is separate, the sense organs are separate, the mind is separate etc.?

**Questioner:** If the intellect is affected, then does that effect not reach the mind?

**Dadashri:** From the intellect, it reaches the mind. There would be no effect *asar* if there were no intellect to in the middle.

'We' are not affected at all because 'we' do not have intellect. 'We' have all kinds of *mathuras* old past life internal tendencies within which tell 'us' all kinds of things. But there would be a problem only if there is intellect to receive their message. Once the intellect *buddhi* accepts it, the mind seizes it and then it becomes restless.

**Questioner:** Once the intellect accepts it, who keeps mulling it over?

**Dadashri:** The intellect accepts and then it reaches the mind. It is the mind that becomes restless and it is also the mind that mulls over it repeatedly. The mind is contradictory. One moment it will take you there and the next moment it will take you to another corner. It will keep stirring things over and over and causes a storm.

### **The demarcation between the intellect and pragnya**

**Questioner:** How can we know whether this has been done by *pragnya* direct light of the Self or by the intellect? What is the definition of intellect and *pragnya*? If a conversation happens, then it is said, that intellect has become active, and has arisen, so what is intellect?

**Dadashri:** Intellect gives rise to restlessness—*ajumpo*. Restlessness does not exist in *pragnya*. If even little restlessness arises then know that there is the sway of intellect. Even if you do not want to use the intellect it gets utilized. Intellect will not let you rest in peace. It will make you emotional. You should tell the intellect that, ‘Listen, Madam Intellect now return to your own home. Now I do not have any dealings with you.’ Do you need a candle when the sun is shining? So in illumination of the Self, the light of intellect is not needed. We—the Gnani and the fully enlightened Self—do not have intellect. We are *abuddha* without intellect.

**Questioner:** So does it mean that remaining silent is not employing the intellect?

**Dadashri:** Silence that is kept is not something that will remain.

**Questioner:** No, but what if one was able to remain silent?

**Dadashri:** How will it stay? Intellect will keep you emotional. It will not keep you in motion. It will not let you sit quietly even for few seconds. The intellect may wake you up at 2.00 o'clock in the morning! Behold the jumping and the leaping! It will not let you rest in peace.

**Questioner:** Intellect is not used only when one remains the knower-seer *gnatadrashta*?

**Dadashri:** There is no problem when one remains the knower-seer. How is the intellect going to be of any use then? Then, the last 'station' will come, but the intellect will not let the knower-seer remain at all.

Having gone to the market to get some vegetables, despite being in a hurry to go to the satsang, the intellect will make you take rounds of four different shops; then only it will let you go. The intellect makes you wander uselessly again and again.

**Questioner:** Wherever and whatever I got, I return home with hard old okra. Does it mean that intellect was not employed?

**Dadashri:** How can you be sure that the okra will be hard (old) or tender (young)? Some people will simply go to the shop and will say that weigh and give me some okra and he may get good okra.

And what are you going to lose even if you get old okra? Such things go on in the worldly life. You will not get old okra everyday, only once in a while. But then he would have his merit karma, no? A kind and humble man would have good merits too, no? So everything would be ready further ahead. Only an interfering person will have all the interfering karma.

### **The nature of ego**

**Questioner:** This ego *ahamkar*, what is it?

**Dadashri:** The ego is not any thing, it has no real existence. Someone says, 'you are Chandubhai' and you believe, 'I am Chnadubhai.' That is ego!

**Questioner:** When it gets hurt, then one loses all sense of what is right and what is wrong.

**Dadashri:** The ego is always without eyes, it is blind.

**Questioner:** So of all the others (within; mind, intellect, chit and ego) it is the highest?

**Dadashri:** Yes. He is the leader. Under his leadership everything works.

**Questioner:** So what adjustment should I take then?

**Dadashri:** What adjustment is necessary? ‘You’the awakened Self have to ‘see’ how blind ‘he’ – the ego is! That is the adjustment.

Ego is not a thing. Whatever you believe, ‘I am this ‘, is all ego only. And ‘I am pure Self,’ is the egoless state *nirahmakar*. ‘I am a Patel’, ‘I am 50 years old’, ‘I am a collector’, ‘I am a lawyer,’ whatever is spoken is all ego.

**Questioner:** That which prompts one to do good, that also is ego?

**Dadashri:** Yes, that too is ego. That which prompts one to do wrong is also ego. One can never tell when the ego will move from the right to the wrong acts, because it is blind.

If the person to whom you are giving some charity, curses you, you will run after him to hit him. This is because of the ego that is hurt.

**Questioner:** When a soldier says that he is fighting for India, is that also ego?

**Dadashri:** Yes, it is all ego. This ego does not help in the final analysis. He binds some merit karma. One can never tell when the ego that is doing the good will turn to doing the bad. Today he may be fighting for India, and tomorrow he may fight with his captain. There is no assurance. The ego is absolutely unreliable and useless thing, one can never tell when it will upset everything. The ego is without any aim. When the ego is used for the right goal with persistence it brings worldly success and fame.

**Questioner:** The ego is necessary for progress, no?

**Dadashri:** That ego exists naturally. One does not need to invite it. It simply gets in.

**Questioner:** Traditional psychological texts say that the ego is necessary for proper development of personality. Is that so?

**Dadashri:** That exists naturally. It is the law of nature that the ego arises for proper development and one grows. Once this development reaches a certain level (life after life) and reaches its peak, then one gets birth in India. Thereafter there is no more need for development. After attaining the path of liberation, there is no need to play with the craziness and quirks of the ego. Otherwise no matter how wise a person is or how

charitable he is, the worries and externally induced sufferings and stresses continue when he arrives home. The inner fire *antardah* continues all day long.

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

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

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

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

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

**Questioner:** It will affect me.

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

**Questioner:** Are all these puzzles woven in the fabric of our life or are they there for us to suffer the karma?

**Dadashri:** That is the misunderstanding. Human beings are in a state of unawareness. What is this unawareness about? They are not aware of their identity. They have no awareness of 'Who am I?' How strange is that? Do you not feel ashamed to hear this? One is a stranger to his own self. Is that not shameful? And when he goes out, he is so boastful; he walks around with pomp. Hey you! You have no realization of your real Self, so why are you getting excited unnecessarily. One cannot remain hidden from one's own Self, can one? You have hidden your self, from your own Self, what kind of nonsense is that? That is why I want to give you this science to

awaken you to this awareness. This is not gnan worldly knowledge; it is Vignan -scientific spiritual knowledge. Gnan cannot be *kriyakari* that which brings results on its own. This 'Vignan' is *kriyakari*. You do not have to do anything after you receive this Gnan, the Self. It is the Gnan that continues to 'do' the work. Vignan is always *chetan* living and knowledge in the scriptures is simply knowledge of words. It cannot become *kriyakari* it does give results. At the most it shows the distinction between the right and the wrong; whereas this is Akram Vignan, which liberates without any effort.

### **The chain of cause and effect**

**Questioner** There is a relation between the body and the Soul, is there not?

**Dadashri:** This body is the result of the soul. It is the effect of past causes. You become happy if someone gives you flowers and upset if someone insults you. There is no importance of one's external *darshan* or activity of thoughts speech and acts, of becoming happy or upset; it is the inner intent *antarbhaav* at the time that charges new karma. That karma then discharges in the next life; that is when it becomes effective. The mind, body and speech; all three are effective. While undergoing the effect of past karma, causes for new karma are created. These causes then become 'effective' as thoughts, speech and acts, in the next life. This is how the cycle of cause and effect, effect and cause continues.

Only in the human life form is it possible to create causes. In the rest of the life forms (animal kingdom, hell, celestials); there is only effect. Here, in the human life form, we have both causes as well as effects. When 'we' give you Gnan, 'we' stop the causes. Then there will be no new effects.

**Questioner:** What is better, to remain 'effective' or to cease to be 'effective'?

**Dadashri:** If it can be cured everyone in that way, then these people will have no need for anything. Apply a little medicine and people will be cured. They would not feel cold or hot and hence there is no need for fans or clothes.

**Questioner:** Is it better that this effect of the cause of cycle of birth and death remains or is it better it goes away?

**Dadashri:** Effect can never be removed. Effect means result. The result can not be pushed aside, but the causes can be stopped.

**Questioner:** Is cause and effect related to the inner intent *bhav*?

**Dadashri:** Yes, effect is a result and no changes can be made to the effect. The effect is a discharge and the charging, the causes, takes place within, as one is undergoing the effects. The charging, the cause can be stopped but we cannot stop the discharge, the effect.

### **In the state of non-doership, there is no bondage**

**Questioner:** What is the process of stopping the causes?

**Dadashri:** The moment your awareness *bhan*, belief 'I am the doer' breaks, causes cease to be created. Then new causes will not arise and the old karmic stock within will continue to discharge. Now, I will explain how how the old stock discharges.

For example, there is an irrigation tank with a forty-mile long pipe, which fills a large pond here in Ahmedabad. When the pond fills up, you make a phone call to tell them to shut the valve off to stop the water. They shut off the water, but the water continues flowing through the pipe into the pond for a while. This is because there is still water in the forty mile long pipe that you need to let drain out, do you not? What is that called? 'We' call that 'discharge'. This is how charging of new karma stops for those who attain Gnan from 'us'. In this Gnan, your awareness and belief, 'I am doing' is destroyed; you attain the knowledge that vyavasthit does everything and that the *shuddhatma* - the pure Soul; the Self- is the 'knower-seer' *gnatadrashita* of everything. Whatever happens after that, You simply have to keep 'seeing' everything. Therefore, the entire doership, which is the cause and the basis for charging new karma, is completely gone. Thereafter, whatever discharge remains, needs to be dealt with equanimity.

## Destiny and Vyavasthit

**Questioner:** Do you consider *vyavasthit shakti* an energy of God or *prarabdha* fate, destiny?

**Dadashri:** No, *vyavasthit* and *prarabdha* have nothing to do with each other. If any person believes in *prarabdha* fate, then what will people say to him? They will tell him, ‘make some *purushartha* effort, do not rely uselessly on *prarabdha* fate’. Therefore, *prarabdha* as a support is invalid and lame; whereas *vyavasthit* is exactly as it is.

**Questioner:** Does *vyavasthit* mean previously decided? Is it predetermined?

**Dadashri:** Yes, it is predetermined. Unless one has total *purna* Gnan, one cannot not say, ‘it is *vyavasthit*’. This mind, body, speech are under the control of *vyavasthit*. Raising the arm, thinking that is happening within, the inspiration *prerana*; are all under the control of *vyavasthit*. ‘We’ are *shuddhatma* pure Souls, and everything else is under the control of *vyavasthit*. Therefore, You should not interfere in it. You just have to keep ‘seeing’ ‘whatever is happening.’

**Questioner:** So does the pure Soul *shuddhatma* come under the control of *vyavasthit*, by that much?

**Dadashri:** No, the *shuddhatma* is not in bondage *bandhan*. After becoming *shuddhatma*, one needs to remain as the knower-seer *gnata-drashta* only.

I am telling you all this, having reached the peak. Whatever knowledge worldly people have given, some have given it standing at the foothills of the mountain. Some have climbed up five feet and then they have spoken. Some have climbed ten feet and then they have spoken. I have climbed so high that my neck reaches over the top and I can see everything at the bottom. Whereas, the Vitarag Lords, the fully enlightened Ones, have stood on the top of the mountain and then they have spoken. The absolute truth lies at the very top. There can be a slight shortcoming in whatever I say, because I am not able to see everything on the top. The top however is a completely different matter!

**Questioner:** Lord Mahavir says that karma cannot be destroyed by any other individual, is the Gnani included in that too?

**Dadashri:** No, the Gnani can destroy his own karma and help others destroy theirs too. Therefore the Lord has spoken this about those who are not Gnanis.

**Questioner:** Does a Gnani have control over his *prakruti*?

**Dadashri:** No, he does not! But he is not affected by his *prakruti* the non-Self complex of thoughts, speech and acts. *Prakruti* does not have any effect over his independence-freedom. Even Lord Mahavir had to deal with the *prakruti*.

**Questioner:** Having attained your Gnan if a person does not experience *samadhi* blissful state because of lot of karmic baggage; is it possible that *vyavasthit shakti* energy will one day clean the karmic baggage completely?

**Dadashri:** *Vyavasthit* does not do any harm in all this; it is the unawareness *ajagruti* of the Self that does damage. If one moves under the influence *amal* of 'our' five Agnas, then he will experience continuous *samadhi*. One has to remain aware *jagrut*. When I give you this Gnan, I bring You in the awareness of the Self. Total awareness as the Self is called *kevalgnan* – absolute knowledge. One can 'see' all his mistakes *dosh* once the awareness arises. One can 'see' up to five hundred mistakes daily and whatever mistakes are 'seen', leave definitely!

Ours here is a 'science' *vignan*. From the time one is able to 'see' his mistakes, it is the beginning of him becoming a God. Otherwise, no one can see his own mistakes. How can one see his mistakes when he is the judge, he is the lawyer and he is the defendant?

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## Beginning of kashaya

**Questioner:** I want to know about charge *kashaya* and discharge *kashaya* anger, pride, deceit and greed.

**Dadashri:** The *kashaya* that are happening to you; for example if you become angry with someone, that is discharge *kashaya*. But with that, the anger that happened, if there is your *bhav* presence as the doer, then a new seed of 'charge *kashaya*' is sown again.

**Questioner:** During any discharge that happens, is there also not a charge? Is *bhaav* karma cause karma, also not in it?

**Dadashri:** No. When the karma is discharging, the one who takes Gnan from 'us', can prevent the simultaneous charging that happens. Then karma does not bind at all.

**Questioner:** Is there some kind of a test for proving that 'this is a charge' and 'this is a discharge'?

**Dadashri:** Yes there is. You will know everything that happens. If a charge is taking place then there is restlessness *ashanti* within; the *samadhi* bliss will break. And if there is no charging, then the *samadhi* will not leave.

**Questioner:** Can anger happen despite being in *samadhi*?

**Dadashri:** The anger that happens is discharge anger, but if there is *bhav* support or intent for the anger, within, then *samadhi* will not remain.

**Questioner:** Is it the same with greed *lobha* ?

**Dadashri:** Yes that goes for everything, anger-pride-deceit and illusion -greed. One is a charge *bhaav* and the other is a discharge *bhaav*. What is your name?

**Questioner:** Chandulal.

**Dadashri:** Have you ever confirmed that you are Chandulal?

**Questioner:** Everyone has told me that.

**Dadashri:** Even I accept that you are the owner of that name, but who are 'you' really? Karma continues to charge as long as there is the *aropit bhaav* false presence, accusation, 'I am Chandubhai'.

**Questioner:** Is *raag-dwesh* attachment-abhorrence *kashaya bhaav* or is it something different?

**Dadashri:** It is verily of *kashaya*. It is not a separate thing. *Krodha* anger and *maan* pride are elements of *dwesh* abhorrence and *maaya* illusion-deceit and *lobha* greed are elements of *raag* attachment. Anger-pride-illusion-greed are not attributes of the Soul and neither are they attributes of the *pudgal* – the non-Self complex of input and output, charge and discharge.

**Questioner:** So which third element is that?

**Dadashri:** It is an attribute *guna* that arises in the presence of both the Self and the *pudgal* the non-Self. It would not arise if there were no presence of the two.

**Questioner:** In *kashaya*, there is *kash* + *aya*, what is that?

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

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

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

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

### **Can there be kashayas in favorable circumstances?**

**Questioner:** No *kashaya* arise during favorable circumstances but a lot of *kashaya* happen during unfavorable circumstances, so what should we do?

**Dadashri:** It is not that *kashaya* happen only in unfavorable circumstances. Many *kashaya* happen in favorable circumstances but there is

‘coolness’ in those *kashaya*. They are called *raag-kashaya*. They consist of greed *lobha* and deceit *kapat*. One feels so much coolness and comfort in them that the tuber of the *raag kashaya* keeps growing day by day. One finds pleasure *sukkha* in favorable circumstances, but that pleasure is the one that causes the greatest difficulty.

**Questioner:** In favorable circumstances, there is no awareness that this is a *kashaya bhaav*.

**Dadashri:** One will not know about the *kashaya* in such circumstances and yet those are the very *kashaya* that kill you. The *kashaya* of unfavorable circumstances anger and pride, are simple and straightforward, not deceptive *bhodu*. They will be easily recognized by everyone, whereas the *kashaya* of favorable circumstances, greed and deceit, will grow into fat tubers. *Kashaya* of unfavorable circumstances, pride and anger, belong to *dwesh* abhorrence. *Kashaya* of favorable circumstances will make one wander for infinite life times. Dear lady, did you understand that?

**Questioner:** Yes.

**Dadashri:** So both, the favorable and the unfavorable circumstances as are wrong. Therefore, it is worth realizing the Self. Once you realize the Self, favorable and the unfavorable cease to exist.

**Questioner:** So what *purushartha* effort should one do for that?

**Dadashri:** Nothing will happen with *purushartha*. Come here. I will show you the Self. Then you will have *anand* bliss *anand* bliss only and all these *kashaya* will cease.

Nothing is attained until one experiences the Self. People say ‘sugar is sweet...sugar is sweet’. But if you ask them, ‘What is that sweetness like?’ they will say, ‘I do not know?’ You will know it when you put it in your mouth. That is how it is with the Self. People talk about the *Atma*-the Self but all that talk is only words. One does not gain anything from them. The *kashaya* will not go away by such talks, and at the end of the day, one gets nothing. One has been wandering this way for infinite life times. One has not had a *darshan* of the Gnani *Purush* and has not heard the *sat* the eternal and one has not had faith in the *sat*. Should one not know the *sat* the eternal once?

The *kashaya* are dreadfully painful, no? And what are the *kashaya* that give you pleasure *sukkha*?

**Questioner:** It is only now that you have said so, do I realize that they bring great pain; otherwise I never knew that there are *kashaya* in favorable circumstances.

**Dadashri:** Without the Gnani *Purush* showing them, the human beings cannot see their mistakes; there are infinite such mistakes. This is not the only mistake. One has been surrounded with infinite such mistakes.

**Questioner:** Mistakes happen with every step.

**Dadashri:** Have you understood exactly that favorable circumstances are *kashaya*?

**Questioner:** Yes.

**Dadashri:** That which constantly keep you entrenched in the 'sweetness of the cool feeling', which you will enjoy a lot are the very *kashaya* that make you wander endlessly.

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

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

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

Ignorance of the Self *agnan* is the basement of all these. All puzzles are solved when that ignorance goes away. Ignorance goes away when 'we' make you understand the Self. *Kashaya* begin to shed as ignorance leaves, and thus *raag-dwesh* leave. Then the *prakruti* begins to fall off. Is this not an easy path?

### **The unique beauty of Akram Vignan**

**Questioner:** Dada, it is hard to swallow that one can attain this Gnan without doing anything.

**Dadashri:** Akram Vignan is always attained through the grace of a Gnani. And even in Kramic path grace is a must. But in that path one has to keep

doing what the guru directs. There is no doer-ship in Akram. In this path it is verily Gnan, direct Gnan. That is why it becomes very easy. That is why this path is called a lift-elevator path. A lift path, means one does not have to do anything. One just has to remain in Agna, so new karma will not charge. Then onwards everything will continue to discharge. It will continue to discharge with the same intent—*bhaav* as it was charged.

### **Conviction, awareness, experience of the Self**

From time immemorial one has been in an illusion. The Self is in its *swabhaav* natural state, but there has been an illusion *vibhaav*. This illusion inturn has multiplied infinitely *vibhranti*. That is considered a state of deep sleep. When one is awakened from this slumber, then he becomes aware *laksha* of the Self. This awakening happens through Gnan. The Gnani *Purush* awakens one through the speech of Gnan, the Gnan Vidhi. That awakens the self and thereafter the awareness *laksha* will not leave. Once the awareness sets in, then experience *anubhava*, *laksha* awareness and conviction *pratiti* will remain. There is always *pratiti* conviction within this *laksha* awareness. Now the experience will continue to increase. The completion of the experience is *keval gnan* absolute knowledge.

### **The illusion : samipyabhaav**

*Kashaya* arise due to ignorance. There are no *kashaya* with Gnan. After Self-realization, when ‘you’ become angry, it is the past life effect *kashaya* that are discharging. The Lord calls that *charityra mohaniya* discharge of the illusionary conduct.

‘Our-the Self’s’ ‘neighbor’ the non-Self, ‘Chandulal’, has attained the energy of life *chetan bhaav*. Because it has been charged, all its *bhaav*, the *bhaav* of the intellect, the inner intent that arise when someone insults him; t are all inner intents *bhaavs* of the ‘neighbor’. When the mind-intellect-chit-ego get excited, then ‘You’ should calmly tell ‘Chandulal’, ‘do not get excited, stay calm.’ Therefore You, as a neighbor, should perform the duties

of the neighbor. On occasions when it-he gets very upset, then look in the mirror. Would you not see 'Chandubhai', the neighbor in it? Put your hand on Chandubhai and say to him, 'calm down. 'We' are here with you so what do you have to fear?' Try doing this sometime. Sit in front of a mirror; you are separate and Chandubhai is separate. Both are separate but they appear as one because of *samipyabhaav*, the new vision *bhaav* or *drashti* arising due to close proximity, and it does not belong to either of the two. There is nothing else. They have been separate from the very beginning indeed. A complete wrong belief has set in. You will have the solution when the Gnani *Purush* gives you the right belief. It is just a changed vision; the mistake is due to the vision.

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### Pleasure seeking versus attraction

**Dadashri:** How many ‘files’ do you have?

**Questioner:** I have only one ‘file’, that of *vedaniya* - suffering.

**Dadashri:** Now if you were to tell that file, ‘do not come here’, if that file is eight feet tall, it will return as an eighty feet tall file. And if you tell it to come soon, its height of eight feet will seem only two feet and once the duration of *vedana* suffering is over, it will not stay. That which is not going to stay is called a ‘guest’. Should you not be cordial to your guest? Do you have to maintain *saiyam* control-calm? What do you think?

**Questioner:** Yes I agree, but I am not able to tolerate the pain *dukkha*.

**Dadashri:** Not being able to tolerate, is a psychological effect. If you recite the name ‘Dada, Dada’ and ask him, ‘Give me energies *shakti* to tolerate’, then such energies will arise within you.

**Questioner:** As long there is the *sukhhabuddhi* belief that pleasure resides in that which is gained through the five senses, it is not possible to deal with it in that manner, is it?

**Dadashri:** The Self does not have such an intellect *sukhhabuddhi*. The Self I have given you, does not an iota of such intellect. It has never experienced such *sukhha* pleasure. The ego has *sukhhabuddhi* to run for pleasure, to repel from pain is *dukhha buddhi*.

There is nothing wrong in having *sukhha buddhi* enjoying pleasure. It is not of the Self; it belongs to the *pudgal* – the non-Self. Pleasure arises when someone gives you something. When you get too much of it, it gives rise to pain *dukhha*. Do you know that?

**Questioner:** Yes, I get tired of it.

**Dadashri:** Therefore it is *pudgal*. *Pudgal* is a thing of *puran-galan* input-output; charge-discharge. So it is not a permanent thing. It is a temporary adjustment. If a mango is sweet and you ask for some more, it is

not *sukhha buddhi* it is not pleasure seeking; it is merely an attraction of the body.

**Questioner:** For me, the body and the tongue have a lot of such attraction.

**Dadashri:** As such attraction *aakarshan* continues, You have to remain aware. The sentence I have given to you, '*Mun vachan kayani tamam sangi kriyao thi hoon taddan asanga ja chhoon* - I am completely separate from all joint activities of the mind, the speech and the body.' Such awareness *jagruti* should remain. And actually it is exactly that way. That is all input-output - *puran-galan*. There is no binding of new karma if You maintain this awareness.

**Questioner:** If that awareness does not remain, then is it a mistake *dosh* of *charitra* worldly conduct?

**Dadashri:** It is considered so in the kramic path.

**Questioner:** But such weakness prevails due to *charitra moha* the illusion of the discharging karma.

**Dadashri:** In the kramic path it is considered a weakness. In that path you have to find a solution for such weakness. Here, in the Akram path You do not have the weakness. You have to maintain awareness here. The Self I have given you is verily awareness itself.

**Questioner:** *Raag* attachment happens when one is not aware, does it not?

**Dadashri:** No it is not like that. Now, after Self-realization, You can never have *raag* at all. That which happens is attraction *aakarshan*.

**Questioner:** This attraction that happens, is that not considered a weakness?

**Dadashri:** No, it is not a weakness. The attraction and the Self have nothing to do with each other. All the attraction does is that it will not allow you to experience Your bliss. All it may do is that it may make You go through one or two more life times. There is a solution *upaya* for that here. They all do *samayik* special process of seeing tubers and mistakes of the non-Self neighbor- here. If you take this particular topic *vishaya* and 'see' it

in *samayik*, then it will start dissolving and it will come to an end. Whatever you want to dissolve, you can dissolve it here.

**Questioner:** If there is something like that, it would be quite useful.

**Dadashri:** There is. There is everything here. We will show you everything here. If there is a specific taste that is bothering you, you have to put that 'topic' in the *samayik* and then keep 'seeing' what it shows You within. All the tubers will dissolve merely by 'seeing' them.

Attraction *aakarshan* can never take place in the absence of thoughts *vichar*. Whenever an attraction is going to happen, there will be a thought first. Thought arises in the mind and the mind is made of tubers *gaantho*. The greater the number of thoughts about a certain topic *vishaya*, the larger its tuber!

### **Bhaavak and his colors**

It is the *bhaavak* within you that makes one do the *bhaav* intent. There is within you a *bhaavak* (k = doer *karaavnaar*), *lobhak* makes you do greed, *maanak* makes you have pride. All these 'ks' are within you. They make you do *bhaav*. If the *bhaavya*, the one doing the *bhaav*, the *pratishthit atma*, the relative self, becomes involved in it, then a new a 'picture' is painted, new karma is bound.

Ones worldly life *sansaar* runs because of the presence of the Self. It will run even if the Self does not get involved in it at all. That is why I have discovered *vyavasthit*. In the kramic path, the belief is that life cannot run without the Self's- *atma*'s involvement in it. Whereas 'we' have given you the science which states that scientific circumstantial circumstances – *vyavasthit shakti* – will run- take care of everything.

**Questioner:** When abhorrence *dwesh* happens to me, is the soul involved? Who does the *dwesh*? Am I the one?

**Dadashri:** What happens when the *atma* self gets involved? Attachment *raag* and abhorrence *dwesh* both will happen. Now how will you know that *raag* and *dwesh* have happened? When abhorrence *dwesh* happens worries and inner turmoil result. After attaining this Gnan, the Self, never gets involved. Therefore, there is a constant state of peace, a state of *nirakudata* – blissful state, state beyond easiness *akudata* and *vyakudata*

uneasiness. When such a state arises for You, it is considered that 1/8 of the attribute of the *siddha* accomplished Lords, fully enlightend and in the bodiless state, has arisen within you. The world is constantly in the easy-uneasy *aakud-vyakud* state, it is constantly struggling, and that is why they look for a Gnani.

People believe that the *atma* self does the *bhaav*. In reality, the *atma* does not do the *bhaav*. It is the '*bhaavko* the doer of the *bhaav*, that does the *bhaav*. If one believe what the *bhaavko* shows you to be true, then one becomes involved. To believe the *bhaav* that arises within to be true is tantamount to becoming involved with it and taking part in it. This will sow seeds of new karma.

**Questioner:** Does the *bhaavak* mean old karma?

**Dadashri:** *Bhaavak* means tubers of the mind. Some have tubers of pride, some have tubers of greed, some have tubers of anger, and some have tubers of sex. These tubers are the troublemaker. After attaining Gnan, *bhaavya* the one who can 'see' the *bhaav*, does not get involved in the *bhaav*, and therefore *nirakudata* bliss remains.

### ***Nirakud anand* - bliss of a state free of agitation and bewilderment**

The happiness that is experienced in the world is happiness that is linked with the state of *akudata-vyakudata* easiness-uneasiness. After becoming a Gnani, the bliss *anand* of *nirakudata* – a state beyond easiness and uneasiness remains.

*Nirakuda anand* unaffected bliss arises around the Gnani *Purush*. The *pudgal* the non-Self has nothing to do with it, so then where does this bliss come from? The answer is that it is *swabhavik* of the Self, *sahak* natural *sukhha* bliss; that verily is the bliss of the Self. The one who comes to experiences this, 'fit' in it, and remains in the natural and spontaneous state of the bliss of the Self, the state of the Self, will gradually go on to become fully enlightened.

There are two kinds of happiness. One is happiness derived from a successful business deal or a profit, or getting th children married – all from worldly things; but that happiness is of *akudata-vyakudata* easiness-uneasiness. It is happiness of illusion. But when you experience the

happiness-bliss of *nirakudata* the unaffected state realize that You have attained the Self.

**Questioner:** What is the happiness of *nirakudata*?

**Dadashri:** The anand that You experience here in satsang; that is *nirakuda* happiness. There is no *akudata-vyakudata*.

What happens in the happiness of *akudata-vyakudata* is that a constant simmering disturbance *jhanjhat* taking place within. Here, such *jhanjhat* is not there and the outside world is *vismrut* is forgotten. If you experience happiness because of some thing, then it is *pudgalik* non-Self happiness. whereas this is natural and spontaneous *sahaj* happiness. Therefore it is *nirakuda* happiness; there is no easiness-uneasiness. One feels a deep seated stillness within. There is no jumping with joy *oonmaad* here.

We become that with which we associate with *parichaya*.

**Questioner:** With what You have given us; the state that you have attained in this time cycle, is it possible for us to attain the same state?

**Dadashri:** What other work do You have? You have attained *nirakudata*, have you not?

**Questioner:** Yes.

**Dadashri:** *Nirakudata* is 1/8 the attribute of the siddha Lords. You have become 1/8<sup>th</sup> *siddha*, all that remains for completion is 7/8, and that will happen. You have become *siddha* free, have you not? You have received the approval stamp, have you not? Then why any fear? If someone comes from above and says, 'Sir, come on to *moksha*.' I will tell him, 'What is the big hurry?' If he says, 'We feel for you; we love you'. I would tell him, 'Do not have feelings for me, I am not a *purush* man you need to have feelings for; I have my *moksha* with me!' What else can be there after the state of *nirakudata*? Otherwise worries and anxiety will make you run around again and again. Egoism will make you roam around life after life.

### **Echoes of the ego in the worldly life**

Ego makes one blind. The greater one's ego, the blinder one becomes.

**Questioner:** Is ego not needed to do any work?

**Dadashri:** No, that *nirjiv* lifeless *ahamkar* ego is different. That is not called ego at all. Even people will not refer to such a person as being egotistic.

**Questioner:** Then which ego is harmful?

**Dadashri:** You all know me as a Gnani *purush*, but do people outside in the worldly life know that I am a Gnani? Yet people will not see anything in me that will lead them to call me egotistic *ahamkari*, whereas they might say that about you. It is the ego that has ruined everything.

**Questioner:** But does the worldly life not run on this ego?

**Dadashri:** The worldly life does not run on the ego. The ego should not go beyond its boundary, otherwise it will be harmful.

**Questioner:** The echoes of our old ego have fallen on others, that is why they see us as being egotistic.

**Dadashri:** You will have to wait until the echoes-effects from your old ego goes away.

There was a boy from a much respected family who had a habit of stealing. He stopped stealing and came to me and told me, 'Dada, people still call me a thief.' I told him, 'You had been stealing for the last ten years and people did not know of that. They considered you an honest man. Now that you are not a thief, even if you are honest, your past ten years of stealing will keep resonating. So tolerate it for ten years, but do not start stealing again, because you may feel in your mind 'they call me a thief anyway, so might as well steal!' - Do not do that'.

Hollowness-lack of substance and deceit will not go away. For me too, the echoes prior to my enlightenment still resonate in my relatives.

**Questioner:** How can those echoes go away quickly?

**Dadashri:** They are leaving gradually. When a train leaves from here, what do people say? The train has gone to Mumbai.

**Questioner:** One is a slow local train, one is the fast Rajdhani Express . We want the Rajdhani Express, the fast train.

**Dadashri:** That is the restless nature. If you do not let the rice cook all the way, everyone will have to eat uncooked rice. So when you have such food cooking, you have to be patient.

**The results (effects) are not under your control**

**Questioner:** The one who is doing something wrong, knows what he is doing, yet why does he do the wrong?

**Dadashri:** When something wrong happens, it is a result, an effect of a charged karma of past life. If we throw a ball and then tell the ball to remain exactly where we threw it, is it possible? No, it is not. Once you throw the ball, it falls under the control of another energy and the results are inevitable. So whatever the manner in which you threw the ball; if you threw it from a height of three feet, it will rebound to the height of two feet as a result and if you threw it from a height of ten feet, will bounce back seven feet as a result. But the result will automatically come to a stop - the bouncing will automatically stop, provided You do not stick our hand in it again.

**Questioner:** At such a time, can we say that one gets drawn into doing wrong because he has been doing so from time immemorial?

**Dadashri:** It is nothing like that. This is all dependent on vyavasthit *shakti* – energy of scientific circumstantial evidences. Therefore it is not his mistake. All he needs to understand and know is the answer to, ‘Who am I?’ He needs Self-realization. When he realizes that, only then will he have the energy and vigor of freedom. All this bondage continues because he does not have this realization.

This science of ours is short and simple. If one meets a Gnani *Purush* and attains Gnan from Him, then it is simple. But nothing happens if he does not meet a Gnani *Purush*; he cannot accomplish any of his spiritual work. He can go to a higher life form even if he does not meet a Gnani *purush*, he can bind meritorious karma but he cannot attain liberation.

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### The seer-knower

**Questioner:** After attaining Self-realisation, the mind continues to have passions *vicar*. What is the reason for that?

**Dadashri:** The passions of the mind are *gneya* object to be known, therefore they need to be 'seen'. Before, prior to self-realization, you were in *maanav* human *swabhaav* nature, in which there is 'right and wrong', 'these are good thoughts and these are bad thoughts' etc. Now, You have come into *atmaswabhaav* the nature of the Self in which all thoughts become one, that is they are all *gneya*. They are just *gneya* meaning they are objects (as opposed to subject) to be 'known' and 'You' are the knower *gnata* of them. There is a *gneya- gnata* object -knower relation. So tell me where is the problem?

**Questioner:** Does one need to make any effort *purushartha* to see through the vision of the Self *atmadrashiti*, or is it seen automatically?

**Dadashri:** It is seen automatically! With the Gnan 'we' have given you, You see the 'relative' the non-Self and the 'real' the Self. All that is relative is temporary and all that is real, is permanent. All these that are 'seen' are temporary *gneya* all that is the non-Self. Gross circumstances, subtle circumstances are all *gneya* which are temporary and subject to destruction.

You should come here to satsang and ask all the questions and get your answers. Then You will be aware of everything and when you have such awareness *laksha*, then You will not have to do anything. Nothing needs to be done once Self-realization has been attained. Gnan remains in Gnan, ignorance does not creep in. The Self remains as the *gnayak*. *Gnanyak* means to remain continuously as the 'knower'. No other phase arises for the Self in this state as the *gnayak*.

**Questioner:** The term 'to know' *jaanavoon*, does it mean to know the mind or to know the sensation and feelings from the body?

**Dadashri:** You have to 'know' everything. You have to know the thoughts in the mind, what the intellect *buddhi* is doing; have to know all the circumstances *sainyoga* that arise within. Can you not know the

circumstances that arise within? A thought will come and then go, that is a circumstance *sainyoga*. Whatever comes and then leaves; is considered a circumstance. And the 'seer' of these circumstances - the one who does not come or go; the one who remains forever, is the *gnayak*; the knower. The knower keeps seeing the circumstances that come and go. That is the attribute of the Self and circumstances are by nature, temporary and prone to dissipation *viyoga*. Therefore, they will leave even if you ask them to stay.

When you were in *manav-swabhav* human nature, whenever a thought came, you used to remain *tanmayakar* engrossed, become one with the mind and body, with, 'I am having a thought.' Now You do not become *tanmayakar*. He (Chandulal) remains separate because human nature is *paudgalik* nature; it is subject to input and output. And now this is *atma-swabhaav* - nature the Self. *Atmaswabhaav* is permanent and the other is temporary, which will come and then leave. 'You' have to simply keep 'seeing' it.

**Questioner:** What if there was no circumstance at all?

**Dadashri:** The Self would not be there if there was no circumstance.

**Questioner:** What? The *Atma* would not be there?

**Dadashri:** No, what is the *Atma*-the Self going to 'see' if there are no circumstances? If there is no existence of circumstances, then there is no existence of the Self either.

**Questioner:** That means *jada* matter and *chetan* the Self the life energy, co-exist. Otherwise, that cannot happen, can it?

**Dadashri:** The world is going to remain the same; this world is never going to be without *gneya*. *Gnata* the knower will remain and so will the *gneya* that to be known.

**Questioner:** There are no circumstances in *shiddha-kshetra* location where the fully liberated Soul resides without a body?

**Dadashri:** No, but from there, they can see all the circumstances here. What do they have to 'see'? All this: when I raise my arm, they can see the arm raised here.

**Questioner:** Their attribute of *gnata drashta* knowing seeing, constantly remains with them, does it not?

**Dadashri:** Yes, that will always remain. Where there is the Self and the *gnata-drashta* the ‘knowing and the seeing’ there lies bliss *anand* only , otherwise the bliss is not there.

**Questioner:** Is there no bliss if there is no state of *gnata-drashta*?

**Dadashri:** No there is not. The fruit of the *gnata-drashta* state is bliss. On the one side one becomes a *gnata-drashta* and on the other side bliss *anand* arises. That is how it is. When one goes to a movie, he gets upset if the curtains do not go up, he starts whistling and yelling. Why is that? That is because it bothers him not to be able to see what he has come to see. He is not happy until he sees the *gneya* movie here. That is how the Self ‘sees’ and ‘knows’ the *gneya* and the *param anand* absolute bliss arises. Now what is there to see when You are sleeping alone in a room? What ‘pictures’ will You keep looking at? At that time, You will see everything within. Ultimately, You can even ‘see’ sleep and dreams.

**Questioner:** But one cannot see dreams in the *siddha kshetra*, can one?

**Dadashri:** No, there are no dreams there. The dreams are there because of the physical body. At the moment, even this life is a dream of open eyes. Gnanis do not sleep. This body has weight too. There is misery because it. The Gnanis are aware of the great burden of the body.

The ‘seeing’ continues all the time for the fully enlightened Ones *the siddhas*. They are able to ‘see’ other *pradesh* places, locations and regions , however there is no body in the *siddha-kshetra*.

**Questioner:** This body we have, is it a result of karma?

**Dadashri:** Yes, it is the result of karma.

**Questioner:** The karma should be completely discharged, should it not?

**Dadashri:** Once the karma have been completely discharged, it (the body) will go away. When the chit becomes *shuddha* pure, it can be said that the karma have been discharged *nirjara*.

**Questioner:** Is there ‘knowing’ *gnatapanu* and ‘circumstances’ in the *avyavahar rashi* – living organisms which have no names; embodied souls in an unnamed state?

**Dadashri:** Their state is a state comparable to ‘being tied up in a sack’. There is endless misery there.

**Questioner:** Is there awareness of existence there?

**Dadashri:** It is because it has awareness of its existence that there is so much suffering.

**Questioner:** What is it like in hell?

**Dadashri:** In hell, there is pain *dukhha* of the five senses. The suffering and the miseries of the seventh hell are such that a person can even die upon hearing about them! There is tremendous pain there. The embodied beings of *avyavahar rashi* do not have such miseries. They have the suffocation.

### **The right intellect and pragnya**

People consider *buddhi* as being Gnan - knowledge. But *buddhi* is an indirect light, whereas Gnan is the direct light.

**Questioner:** Where does *buddhi* end and *pragnya* liberating energy and light of the Self, begin?

**Dadashri:** *Pragnya* begins before the *buddhi* comes to and end. When one meets a Gnani *Purush*, He makes him attain the Self, which is when *pragnya* begins. This *pragnya* is the one that takes him to *moksha*. *Pragnya* constantly cautions and alerts You and the *buddhi* keeps interfering within.

**Questioner:** But there must be some positive function of *buddhi* intellect, is there not?

**Dadashri:** The only time the *buddhi* is in a positive mode is when it has been made *samyak* intellect which is used for the good of the self and the Self, by the Gnani *Purush*. To proceed according to one’s own understanding is called *viparit buddhi* – deluded intellect. That is also called *vyabhicharini buddhi* – contradictory intellect. The *buddhi* that the Gnani

Purush 'plates with a gilding', Lord Krishna has called *avyabhicharini buddhi*. Your *buddhi* will begin to become *samyak* when you sit with 'us'.

**Questioner:** But what happens after we leave your vicinity?

**Dadashri:** However much your *buddhi* gets 'gilded', that much *buddhi* will then become *samyak* right. Then it will not bother you. Whatever *viparit buddhi* deluded; wrong intellect is there, it will trouble you.

**Questioner:** What kind of effort should we make so that our entire *buddhi* remains *samyak* and not *viparit* ?

**Dadashri:** You have to come here and turn it into *samyak buddhi*. You will not be able to do it yourself.

**Questioner:** Does the *buddhi* become *samyak* just by us coming and simply sitting here?

**Dadashri:** The *buddhi* begins to become *samyak* when you ask questions here and discuss everything and get your answers here. Then You will not have *buddhi*. It will take a long time for you to dislike the intellect, but at least it will continue to become *samyak*.

**Questioner:** We have *samyak buddhi*, *viparit buddhi* and also *pragnya*, so do they all work together?

**Dadashri:** Yes, in order to take You to *moksha*, *pragnya* keeps cautioning You and alerting You. And there is *agnya* energy of ignorance which will not allow you to go to *moksha*. *Agnya* will never let you go to *moksha*. *Agnya* is the exhibition of the intellect. The intellect will always show you worldly profit and loss; it will only show dualities *dwanda* in the world.

**Questioner:** Getting caught up in duality and friction is a constant part of life. We find duality, wherever we go.

**Dadashri:** This world is trapped in duality, is it not? And the Gnani is *dwandatita* beyond duality. He knows profit as profit and loss as a loss. But a loss will not affect Him as a loss and a profit will not affect Him as a profit. Where did the profit-loss arise? He knows whether the loss was from 'my—The Self' or the non-Self. The Self is the knower of all this.

## The Gnani's way of looking at the antahkaran

**Questioner:** The intellect still interferes, what should we do?

**Dadashri:** When it starts interfering, you turn your vision away from there. If you are walking along and a person you don't like approaches, don't you turn your face away? In the same way you should look away and move away from the one that interferes in Your affairs. Who does the interfering? It is the *buddhi* intellect. It is the nature of the intellect to not let anyone break free from the worldly life.

**Questioner:** When will the intellect come to an end?

**Dadashri:** If you don't pay too much attention to it, keep Your vision *drashti* turned away from it, it will get the message. Then it will come to end by itself. It will continue to interfere, as long as You give it a lot of importance, if You 'accept' whatever it tells you and take its advice.

**Questioner:** We-the Self should have some influence over the mind, intellect, chit and ego, should 'we' not?

**Dadashri:** Machinery, that which is mechanical can never be influenced. Therefore there can never be an influence over the mind-intellect-chit-ego *antahkaran*. When the *antahkaran* comes to end, dissolves, everything will come to its natural place. If you do not become a partner with all these *antahkaran* and instead simply keep 'seeing' them, then You are separate. For as long as you continue to 'see' it, the chit will continue to purify. If just the chit becomes pure, everything else will become pure too. One wanders life after life because of the impure chit. Therefore this 'yoga' of seeing the *antahkaran* is to be employed to the point where the chit becomes pure.

**Dadashri:** What should be done when the deceit *kapat* arises within and deceitful thoughts arise?

**Questioner:** That is all *pudgal* the non-Self complex. The one doing the thinking is also the *pudgal*. The Soul, the Self is nothing of the sort. There is absolutely no garbage in it. The 'puzzle' that arises is also the *pudgal* and the one that creates it, is also the *pudgal*. Who knows that

puzzle? It is the Self. The Self is the knower of straight-forwardness *saradata* and deceit *kapat*.

### **The problem of wavering in decision-making**

**Questioner:** Until a decision is reached, the wavering continuous.

**Dadashri:** Just because you cannot come to a decision, does that mean you have to remain sitting on the platform? If the wavering ‘should I go now, or should I go later?’ happens, just get on the train that comes.

The lack of action of *buddhi*, is the indecision, the inability to arrive at a decision. People with intellect can make quick decisions on anything; they make decisions on the moment. It does not take them even five minutes. That is why ‘we’ have called it ‘commonsense’. Commonsense means ‘everywhere applicable’. It is applicable everywhere. This ‘key’ of commonsense is such that every ‘lock’- problem, will open with it.

If the decision, ‘to stay or leave?’ does not come then just leave. Yes, if you were meant to stay back, then *vyavasthit* will bring you back. This is how you should take decisions.

**Questioner:** What should we do if we feel we do not want to leave under any circumstances and yet at the same time it keeps telling us, ‘you should go, should you not?’

**Dadashri:** You have to see which side is stronger.

**Questioner:** The stronger one tells us that we have to stay here.

**Dadashri:** Then stay here if the one for staying is stronger.

### **Raag and niraag**

**Questioner:** What comes first, *vyavahar* worldly duties or *nischaya* the Self and its realm?

**Dadashri:** *Vyavahar* - the worldly life duties come first but that does not mean You should get attached to *vyavahar*.

**Questioner:** So should one become *niraagi* averse to attachment, in the worldly life?

**Dadashri:** Doing *raag* is a single mistake and becoming *niraagi* is double the mistake. One cannot remain *niraagi*.

**Questioner:** *Niraagi* in what way, please explain further?

**Dadashri:** It is when one becomes *nispruha* aversion towards worldly life here. By *nispruha* with worldly life, we mean that when a mother tells her son, 'Why do you not listen to me?' the son says, 'I have become *Atma*'; that is not acceptable. There should be *vinaya* humility and *vivek* discrimination in life interactions. No one should have complaints about our worldly interactions.

To be hasty in anything is a single mistake and not to have haste is double the mistake.

Which hole do you want to fall in?

**Questioner:** Neither.

**Dadashri:** Therefore understand this matter. Is the train going to wait for you if you do not hurry? And if you hurry too much, you may cause an accident. Therefore, if one hurries, it is considered a single mistake and if one does not hurry it is double the mistake.

### **The senses, mind, intellect, ego and then the Self**

**Questioner:** By what method can the mind remain still *sthir*?

**Dadashri:** Have you figured out what advantages may be there in trying to steady the mind?

**Questioner:** Peace is attained with that.

**Dadashri:** Who has made the mind restless *asthir*?

**Questioner:** We have.

**Dadashri:** Why did you make it restless? Did you do it deliberately? Not knowing where the benefit *hita* lies and where harm *ahita* lies for you, you have used your mind in every which way. If one had known what is and what is not beneficial for him *hita-ahita*, then one would have used the mind only for his benefit. Now the mind has gone out of control. Now it can only

be made still when one attains the *gnan* knowledge, the *hita ahita* benefit-harm afresh.

The mind is contained only with Gnan; it can never become contained with anything else. It will remain still for an hour or so with *ekagrata* concentration, traditional meditation, but again the stillness will break down.

**Questioner:** What is the mind *mun*?

**Dadashri:** The mind is your karmic stock. Do shop owners not bring out their stock the whole yearlong? They do. That is how this mind is. This mind is the stock of your entire life. The stock of past life unfolds its effect *udaya* in this life and it gives you further 'instructions'. At this moment, a new mind is being formed within. Currently the old mind is discharging and a new one is forming.

**Questioner:** How can one know how the new mind is being formed-charged and the old one is being discharged?

**Dadashri:** When a thought arises in the mind, you become *tanmayakar* one with it; that is not the energy of the Self. There is weakness within and that is why 'it-the non-Self or the self' becomes engrossed. This happens because of *agnanta* ignorance. The original Soul, the Self is not like that; the Self has infinite energy and infinite knowledge. But the interfering is due to this the *pratishthit atma*, the self, with the belief 'I am Chandulal'. Hence when one becomes *tanmayakar* become the body and the mind, new karma is charged.

Those who is Self-realized, will not become *tanmayakar* when thoughts arise. So when the time comes, the mind will discharge but a new one will not charge.

**Questioner:** But here the engrossment happens automatically.

**Dadashri:** Yes, it happen automatically, and that is the illusion *bhranti*! There is no *purushartha* of the self here. Until one becomes a *purush* the Self, there is no *purushartha* subtle spiritual effort what so ever. It is your *prakruti* – the inherent nature of the non-Self - that is making you 'dance' against your will.

**Questioner:** What is the relation between the mind and the body?

**Dadashri:** Everything of the body; these five senses and everything else is under the control of the mind. If the mind tells the eyes ‘this is worth seeing’, the eyes will immediately look and if the mind says ‘no’, even if the eyes are looking, they will immediately look away. Therefore the whole body is under the control of the mind.

**Questioner:** Many times the mind says that it does not want to see something and yet one sees it anyway, what is that?

**Dadashri:** Seeing is its nature so it will go ahead and see it, but if you decide that you do not want to look, it will not look there again. The sense organs *indriyas* due to their innate properties, will probe and taste. But when the mind says no, they will not do it again. Now You have to see who has the control over the mind. Who has the control over your mind?

**Questioner:** The intellect *buddhi*.

**Dadashri:** What does the *buddhi* do?

**Questioner:** It shows us the differences between the good and the bad.

**Dadashri:** Do things happen according to the decision of the intellect *buddhi*?

**Questioner:** No it does not.

**Dadashri:** Who has control over *buddhi*?

**Questioner:** I do not know that.

**Dadashri:** The ego! Who else?

Mind, intellect, chit and ego are the four components of the *antahkaran*. All these four have control over the body and that is why this illusion exists. Once the control comes in ‘Your’ hands, then this problem will not remain; then the *purushartha* – Your subtle independent effort will begin.

**Questioner:** What should one do to get control of that?

**Dadashri:** The Gnani *Purush* will do all that for you. He who is liberated from all bondage, can free you also. How can the one who is

bound, free others? And the human beings of this Kaliyug -the current era of the time cycle characterized by lack of unity in thought, speech and acts, do not have enough energy to become free on their own. What are the humans of this Kaliyug like? They have all slipped spiritually and have come here in the current time cycle, and those who have slipped, it is not possible for them to go up again on their own. Therefore they have to have the help from a Gnani *Purush*.

### **Concentration comes with interest**

**Questioner:** Dada, I cannot maintain *ekagrata* concentration on God.

**Dadashri:** When you go to buy vegetables or a sari, does the concentration remain there?

**Questioner:** Yes, I can. That is because of *moha* illusionary attraction.

**Dadashri:** And you do not have interest in *moksha* and God. That is why you cannot maintain *ekagrata* concentration there.

There was a very beautiful lady whose husband was very dark and not attractive. One day I asked her in confidence, ‘Your husband very dark and unattractive; does he keep your attention completely?’ She said to me, ‘My husband is very dear to me.’ Now an unattractive husband can become dear to her but God does not become dear to her. Is that not a wonder?

Then this lady asks me why her mind will not remain concentrated and attentive. How does the concentration with purpose *ekagrata* remain when she is buying vegetables? This is about experience. This is not baseless; there is no interest in God and that is why the *ekagrata* does not remain. When love for God happens, that is when concentration will come.

As long as there is interest in money, one will be attracted and caught up with money and when he gets interested in God, then interest in money will leave. Therefore the interest should change.

Now, it is not your mistake that you do not have interest in God. How can you develop interest in something you have never seen? You have seen this sari and its beautiful colors so interest will naturally develop in it. But God cannot be seen, can he? That is why it is said that you should form an interest in a representative of God, such as a Gnani *Purush*. Interest will be

formed there and when you form an interest in the Gnani *Purush*, recognize that it will reach God.

If interest is formed wherever there is *kashaya* , then that interest is *kashayik* – it too is laden with anger, pride, deceit and greed. That *kashayik pratiti* conviction, is such that it will break. The interest formed through *raag* attachment is broken through *dwesh* abhorrence; whereas, interest on the representative of the Lord is not formed through *raag*. There is nothing in Him for which you can have *raag*.

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### Attributes of the non-Self are unreliable

Whoso ever's shadow-influence falls upon us, we inevitably become infected by that 'disease'. No matter how good this mango looks on the outside, what are we going to do with it? No matter how many good qualities it has, of what good is it to us? Someone may tell us, 'this person has so many good qualities. He is the abode of good qualities.'

But what have the *vitrag* Lords said?

They may be all first class qualities, but what are those qualities dependent upon? They are not dependent on him; they are dependent on the equilibrium of *pita*, *vayu* and *kapha* the three humors that govern the biological, psychological and physiological functions of the body and constitute the *prakruti*. When all three become excess, one will become delirious and people will curse him. What happens when a man who never curses or has a bad word for anyone becomes delirious? That is why the Lord has said that all these *pudgalik* non-Self qualities are such that they can be destroyed in only one *gunthana* forty-eight minutes; such is their temporary nature. How long will you continue accumulate such qualities? It will be all over the moment you have the *tridosh* - disorder of the three humors of the body, the effects of imbalance and excess of *pita*, *kapha*, and *vayu*.

When a person cannot bear suffering, a 'crack' will happen in his mind, a nervous breakdown. That is not called delirium, but it is called a crack. If you wonder why someone is talking a certain way, you can say that that the 'engine has a crack in it' and that he should take it to Dada to have it 'welded'. Even a new engine can develop a crack! When a person cannot cope with suffering and if he is a good man, he will develop a crack, otherwise he will become a shameless rouse. It is better to have a crack than become a shameless rouse. At least we can weld the crack and the engine will start working again. All these new engines, they all came from Lancashire England, but how can they run when the heads are cracked? Even the heads of human beings crack, they will say odd things. You ask them something and they will tell you something completely odd.

Therefore there is no value to these *gunas* virtues and attributes at all. What happens to a dish of delicious Basmati rice the next day? It will start smelling! That is how these non-Self *pudgalik* qualities and virtues *gunas* will start smelling. A businessman may appear very kind but when he gets aggravated with his employees; that is when his unkindness will come out. You will not want to witness it. Therefore all this is worth understanding!

### **The consequences of viradhana of the Gnani Purush**

**Questioner:** What are the consequences of doing *viradhana* talking speaking or behaving negatively against a Gnani *Purush* in the past life? I have all such traits in me, can they be pardoned or will the consequences of past actions have to be suffered?

**Dadashri:** The Gnani will make use all the medicines he has in his armamentarium. The Gnani is compassionate and therefore He will help cure whatever is in His hands. One has to suffer the consequences of that which the Gnani has no control over, because dissolution *visarjan* of karmic effects and consequences is in the hands of nature.

**Questioner:** I continue to repent my actions for disrespecting and speaking ill *viradhana*.

**Dadashri:** One will have severe regrets, experience misery, suffer and be restless; there will be no end to that. It will not let one off, will it?

**Questioner:** It will never come to an end; is that so Dada?

**Dadashri:** By 'no end' means it is not something that will come to an end within two to four days. Some one's 'tank' may be the size of this room and another person's 'tank' may be as large as the entire building. Will there not be a difference between the two?

**Questioner:** But Dada it will empty one day, will it not?

**Dadashri:** It will empty. You go about your business believing that it will empty, but you should not make the same mistake again. Otherwise, that pipe will close shut. If that that mistake was going to happen again, then it is better to fast three times, but do let not allow *viradhana* to happen.

### **Key to pleasing the Gnani**

**Questioner:** Dada Bhagwan, what should we do in order to understand and know who you truly are? Also, what spiritual development must we attain in order to receive your *rajipo* to please you?

**Dadashri:** You only need *param vinaya* absolute humility in order to win 'our' *rajipo* 'we are pleased with you'; nothing else. *Rajipo* comes only from absolute humility. There is no such thing as winning our *rajipo* by massaging 'our' legs and feet. One will not win my *rajipo* even if he drives me around in his car. One attains it from maintaining absolute humility.

**Questioner:** Please explain '*param vinaya*'.

**Dadashri:** Wherein there is sincerity and morality are present to a special extra level, and there is oneness with 'us'; where no separation is perceived with 'us'; that is *param vinaya*. Where one continues to feel, 'Dada and I are one', all the energies will manifest. The meaning of *param vinaya* is very lofty. So many people come here to satsang, but it is because of *param vinaya* that everything works smoothly without any rules or laws. Because there is absolute humility, there is no need for any laws here.

The more you stay in 'our' Agnas the greater the result. Such a one can attain our *rajipo*. Show me such a result, that I feel like making you sit next to me.

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**Conflicts: Not reacting to conflict increases the energies within.**

You are the owner of the entire universe. So do not harass or interfere with any living being *jiva*. Help them if you can, and there is no problem if you cannot, but there should not be any interference with them or harassment towards them.

**Questioner:** Does that mean that we should count the *par* the other *atma* soul as *paramatma* supreme Soul?

**Dadashri:** No, not consider him so; he really is a *paramatma* supreme Soul-Self! To 'consider-count' is falsehood. That which is false, you may remember or you may not, whereas here one really is the supreme Soul. But this *paramatma* have come as a *vibhuti*; they are nothing else. Then even if a person is begging, he too is a *vibhuti*. People generally refer to a king as a *vibhuti* and not a beggar. From the original supreme Soul, extra *vishesh* qualities and attributes have arisen, given result to an extra form *vishesh rupa*. That is called *vibhuti* and that verily is God; is it not? Therefore you must not interfere with or harass anyone. If the other person interferes, then you should tolerate it because when God interferes, then we must accept it.

We-the Self, are truly not this worldly form *vyavahar swaroop* This - the worldly life - is all a temporary adjustment. Just as children play with toys, the whole world too is playing with toys. One does not do anything for the benefit of the Self. One continues to live in the *dukhha* pain of dependency and continues to clash and stumble. Infinite energies of the Self are fractured because of *gharshan* inner conflict and *sangarshan* reactive clash.

When the servant breaks the tea cups and saucers, then clash *sangarshan* will arise in his boss. Why is that? It is because there is no awareness of 'what is mine-the Self' and 'what is of the non-Self'. There is no awareness of who controls and runs everything that is related to the non-Self.

Wherever you feel 'I am doing this and running this', nothing related to that is done by You. You-the worldly self, Chandulal, simply believe that you do. What you are supposed to run, you have no knowledge of. *Purushartha* -Self effort, begins after You become a *purush* the Self. So

then, how can anyone 'do' *purushartha* when he has not even become a *purush*?

What does one need for worldly interactions in order to become pure *shuddha*? Complete common sense is needed. Patience and depth of understanding is needed. Commonsense in worldly interactions is needed. Commonsense means 'everywhere applicable'. If there is commonsense along with Self-realization, everything will be admirable.

**Questioner:** How does commonsense arise?

**Dadashri:** Commonsense will arise when one does not get into a conflict with anyone, even if the other person is seeking to clash and cause conflicts. And he lives his life in this way. And he should not clash with anyone, otherwise commonsense will go away. There should be no friction from his side.

Commonsense will arise when another person begins a clash-conflict with you. The energy *shakti* of the Self is such that, it will show you all the solutions when friction arises and once it gives you the solution; that knowledge will never leave. In this way, gradually commonsense will increase.

A person can remain in this state after he attains the knowledge of 'our' science – Akram Vignan. There are certain other rare persons who are *punyashadi* with merit karma, amongst the general public who can also remain in that state; however they can maintain this equanimity only in certain situations, not in all situations.

If ever the energy of the self is used up, it is because of conflict *garshan*. If one reacts to the conflict *sangarshan* at all, that is the end of it. One should maintain equanimity when another person gets into conflict with you. Reaction to a conflict as clash *takaraman* must not happen. Let what may happen to this body happen, but do not enter into anything that leads to a clash. This body is not going to go away just because someone wants it to. It is under the control of *vyavasthit*.

Conflicts happen in life because of life after life enmity *veyr*. Enmity and vengeance is the main seed of the worldly life. The one in whom enmity *veyr* and conflicts *gharshan* stop, is in *moksha* - liberation. *Prem* love is not the hindrance; love arises when enmity leaves.

Usually I do not have any significant friction-conflict *gharshan*. I have tremendous commonsense and so I will immediately understand what you are trying to say. People may feel that others are doing harm to Dada, but I will immediately understand that this harm is not actually harm. It is neither a worldly harm nor a religious one. And there is no spiritual harm at all. People may think that spiritual harm is being done, but ‘we’ see only a benefit in that. That is the beauty of commonsense! That is why ‘we’ have defined commonsense as ‘everywhere applicable’.

There is no such thing as commonsense in the current generation. Generation to generation commonsense has decreased.

The whole world is immersed in conflict *garshan* and reaction to conflict *sangarshan*. On the day of Diwali, the festival of lights, everyone decides they do not want any conflict for that day. Everyone gets wonderful food to eat, and wear good clothes; everything is good that day. Wherever you go, people welcome you in their homes; such is the love they show. Love will be present if there is no *sangarsha* reaction to conflict. There is no need to look at right or wrong. Worldly intellect *buddhi* will definitely be useful in the worldly interactions, and it is already adjusted to be that way; it is the excessive-extra *buddhi* that causes a reaction to conflict *sangharsh*.

**Questioner:** Is the cause of all conflicts the vast difference between one layer to another layer?

**Dadashri:** Conflict is really a progress! The more trouble one goes through, the more conflict he experiences, the more he finds a way to go higher. Without conflict, he will remain where he is. People are looking for conflict.

**Questioner:** Can one progress if he goes around looking for conflict believing conflict is necessary for progress?

**Dadashri:** But one does not look for it with such an understanding. God is not the one taking you higher; conflict is. Conflict can take him higher to a certain level, thereafter his work will only be completed when he meets a Gnani. Conflict happens naturally; just like the riverbed stones that becomes smooth through collision in the river.

**Questioner:** What is the difference between *garshan* and *sangarshan*?

**Dadashri:** When non-living things, inanimate objects collide, it is called *garshan* and when living beings collide, it is called *sangarshan*.

**Questioner:** Does *sangarshan* obstruct and suffocate the energy of the Self?

**Dadashri:** Yes, that is true. There is nothing wrong when conflict *sangarsha* happens, but I am telling you to get rid of the *bhaav*, 'I want to enter into a conflict.' When You do not have inner intent of getting into conflict, even if 'Chandulal' gets into conflict, so be it. Our vision should not be obstructed.

If the body gets hurt from colliding with someone, it will heal with treatment, but *garshan* conflict and *sangharshan* reaction to conflict, that cause wounds in the mind and wounds on the *buddhi*, who will remove them? They will not go away for thousands of lifetimes!

**Questioner:** Does one become heartless and callous *jadata* because of excessive conflict?

**Dadashri:** One will become insensitive and callous and the energies will also drain away. It is because of this that one does not see the infinite energy within. There is infinite energy, but it leaves due to conflict. Lord Mahavir did not experience even a single conflict, from the time he was born right up till the very end. And as far as we are concerned, fifty thousand to a hundred thousand conflicts, which would be acceptable. But what about the millions of conflicts that have happened? Atleast twenty to twenty five conflicts happen in a day. Even when you simply open your eyes to look at someone, if you experience negative feelings within, that is *gharshan* conflict. What would happen if you have conflict with this wall?

**Questioner:** The head will break!

**Dadashri:** But that is *jada* non-living! What happens when you have conflict with that which is *chetan* – the living? A man can go to *moksha*, if only there is absence of *gharshan* conflict in his life. If one learns not to have any conflict with anyone, then he does not need a guru for *moksha*. He will go straight to *moksha* within one or two life times. 'I do not want any conflict' – if this intent becomes established in the faith *shraddha* and he

decides on that; then that is the very moment he attains *samkit* the right vision. So if anyone wants to attain *samkit*, I tell him if he makes a decision to not get into conflict with anyone, then I guarantee that he will attain *samkit* upon making that decision.

**Questioner:** Does *gharshan* and *sangharshan* wound the mind and the intellect?

**Dadashri:** You know! Not just the mind and the intellect, but they continue to wound the whole *antahkaran*, the inner mechanism of mind-intellect-chit-ego which in turn affects the body too. Therefore, *gharshan* causes so many difficulties.

**Questioner:** Can we say that a true *ahimsak bhaav* non-violent inner intent has arisen if we decide not to get into conflict with anyone?

**Dadashri:** No, it is not like that. Once you know from Dada what ‘benefits’ there are in running into a wall, then how much will you ‘gain’ from having *gharshan* with God? In knowing just this much, there will continue to be changes.

It is not possible to completely understand *ahimsa* non-violence and to understand it completely is a serious and a weighty matter. Instead, if you just hold on to ‘I will never get involved in conflict - *garshan*’; then all the energy will remain intact and it will begin to increase day by day. Then you will not incur the losses caused by *gharshan*.

However, if ever *gharshan* does happen, and one does *pratikraman* for it, then everything will be erased. Therefore one should have the understanding that if *gharshan* happens then *pratikraman* should be done for it. Otherwise it carries a great liability. With this Gnan *moksha* will happen, but *gharshan* will create many problems and it will considerably delay the liberation.

There is not much problem if you have negative thoughts towards this wall because it is a one sided loss, because there is no reaction. Whereas having even a single negative thought towards any living being creates a liability for you; here the loss is two sided. However, all those mistakes get erased if you do *pratikraman* for them. Therefore, wherever *gharshan* conflict happens, if you do *pratikraman*, it leaves.

**Questioner:** Who causes conflict, *jada* non-Self or *chetan* the Self?

**Dadashri:** *Gharshan* conflict of the past life cause new conflicts. There is no question of *jada* inanimate or *chetan* the Self here. The Self does not get involved in this at all. The *pudgal* the non-Self complex causes all the conflicts. Conflicts of the past life cause conflicts again. Those who do not have conflicts of the past life unfolding anymore, do not have anymore conflicts in this life; otherwise conflicts keep on increasing, one after another.

The *pudgal* is not completely inanimate. It is a *mishra-chetan* the mixture of the Self and the non-Self. It is called *vibhaavik pudgal*. *Vibhaavik* means a *pudgal* resulting from extra *bhaav*. The extra *bhaav* arises as a third phenomenon, when the Self and the non-Self come together. This is the ego, the *bhaav*, which is, 'I am Chandulal'; and that is what makes one do everything. Pure *pudgal* i.e. pure matter will not make one do this. This *pudgal* has become *mishra chetan*. The coming together *samipyā bhaav* of the extra intent *vishesh bhaav* of the Self as well as the extra intent *vishesh bhaav* of the non-Self, the matter, is the reason for the third entity in the form of the ego the new extra entity called *prakruti*. That is what is involved in all the conflicts!

**Questioner:** You say that all energies come to end through conflict. Can that energy be pulled back through awareness *jagruti*?

**Dadashri:** There is no need to pull back the energy. Energies are already there. They arise now. The conflicts that had happened in the past, caused a loss of energy, and that loss is presenting now as conflicts. From hereon, if you react to the conflict *sangharshan* then the energy that has arisen will leave again. If one does not enter into the conflict, no matter what, then the energies keep increasing.

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### Seeing the circumstances as they are

**Questioner:** Why is that everyone wants favorable circumstances?

**Dadashri:** Favorable *anukuda* means *sukhha* pleasure; favorable is that in which one experiences comfort and pleasure *shaata*. When it becomes uncomfortable and painful *dukhha*, *ashata*, it is unfavorable *pratikuda*. The Self is blissful by nature; therefore it does not want unfavorable circumstance. That is why even the smallest living organism will move away from unfavorable *pratikuda* circumstance .

Therefore understand the ultimate point: make favorable and unfavorable as one and the same. As such there is no worth in anything. Everything is like those old coins with a picture of the Queen on one side and writing on the other. Similarly there is nothing to this; favorable and unfavorable is nothing but a figment of the imagination.

Now that You are *shuddhatma*, there is no such thing as favorable and unfavorable. This worldly life is there as long as there is *aropit bhaav* false belief, 'I am Chandulal,' and till then there is interference of favorable and unfavorable circumstances. Now whatever appears as unfavorable to the world is favorable to 'us'. It is only during unfavorable circumstances that we can tell whether the inner temperature of the thermometer has decreased or increased.

When you come home and hear of a externally induced problems *upadhi* the minute you step inside the home, you will know whether you get affected by the ups and downs or whether the inner peace prevails; you will be able to tell. You need that gauge, do you not? You cannot buy such a gauge from the market; it would be nice if you had one at home. Currently we are in the time cycle of Kaliyug; it is a time of discomfort, so you will have several 'gauges' at home, not just one! Otherwise who else will test you? Even if you 'hire' someone to do so, he will not. Even if you do find someone and you pay him to insult you, he would not go around with a sulking face and you will know that the insult was fake. Whereas the other the insult that comes from your 'files' at home, is exact! Their faces are pouty and they sulk, their eyes get red from anger; you couldn't get that even

if you paid someone to do it. And here you even get your insults free of charge!

This worldly life is such that it appears wonderful to your eyes, so how can you ever become free from it? Even when you take a beating from it, you forget about it. People say that *vairagya* dispassion towards the worldly life, does not stay, how can it?

In reality, there is nothing except *shuddhatma* and circumstance *sainyoga*. There are two kinds of circumstances: unfavorable *pratikuda* ones and favorable *anukuda* ones. There is no problem with the favorable ones; it is the unfavorable ones that cause problems. You have to take care of only the unfavorable circumstance. And all circumstances are temporary by nature. Therefore, they will leave when their time is due. They will not stay even if you insist that they do.

Difficult circumstances do not remain for long. Why are people miserable? They are miserable because they remember and recall the bad circumstances long after they are gone. Why fret over them when they are gone? It is a different matter if one cries when he gets burnt, but now when it is healing, the fool keeps on complaining, 'I got burnt, I got burnt!'

Now for You, only circumstances *sainyoga* remain. You do not know how to 'use' the pleasant circumstances. It is because you suffer *vedavoon* the pleasant circumstances through 'I am enjoying,' that you have to suffer the bitter and painful circumstances. But if you simply remain the 'knower' of the pleasant circumstances, then the 'knowing' will remain in the painful ones. But you cannot get rid of old habits and that is why you become the enjoyer. The Self does not enjoy anything at all. It just continues to 'know' everything. The one that enjoys is the illusionary soul; it is the *pratisthit atma* - the relative self that was charged in the past life. You have to 'know' that too, 'Oh ho ho! This *pratisthit atma* has become engrossed in the pleasant circumstances!'

Lord Mahavir taught His disciples that when they go out and if people hit them with a stick, they were to take it as, 'at least it is only a stick, the hand is not broken. That has been saved.' They were to consider that much of a benefit. If someone breaks one arm, just be grateful that at least he did not break the other one also. If both hands get cut off, say that at least you have the legs. If both your arms and both your legs are cut off, say that at

least you are alive and at least you are able to see. The Lord has shown you the way to look at benefit *laabha* and the loss *alaabha*. Do not cry, be happy. That is nothing wrong with that is there?

The Lord saw with an enlightened view *samyak drashti*, through which one 'sees' benefits even in adverse circumstances.

### **Take the beating and be free**

What is the rule of this world? The strong take advantage of the weak. Whom does nature make strong? It makes strong those who have committed fewer *paap* - demerit karma and those who have committed greater *paap*, that which hurts the other, it makes them weak.

If you want to be free, liberated then take the beating in this life. That is what I have done all along in life, this and previous ones. Thereafter when I came to the final conclusion, that I have no beating of any kind left to take and therefore I have no fear about anything. I have deduced what the whole world is all about. I have the answers and I also help others come to that conclusion.

Sooner or later, will you not have to come onto this line? The law of nature does not spare anyone. The slightest mistake will bring a life form with four legs and a tail – take birth in the animal kingdom. Is there any happiness in a life where one has four legs and a tail?

Just stop all mistakes that hurt others. By practicing *ahimsa* nonviolence through thoughts, speech and acts, you will not have to fear any hurt. Do not have any fear of someone hitting you or something biting you. Even if the room is full of snakes, when a non-violent *ahimsak* person walks in, the snakes will scurry away and climb on each other and not even touch him.

Therefore, proceed with caution. This world is very different. It is absolutely just. Only when you come to the exact conclusion *taaran* of what the world is all about and you take it to the stage of experience, will everything work. The research, 'what will be the consequence of this?', will have to be done, no?

**Questioner:** One embarks upon the research after taking a beating, does he not?

**Dadashri:** Yes, true research is done after taking the beating; not after giving it.

### **The flawless world**

**Dadashri:** People are not able to see their own mistakes, are they?

**Questioner:** No they cannot.

**Dadashri:** Why is that? People are so intelligent, why not?

**Questioner:** They see all mistakes of the others.

**Dadashri:** That too, they do not see the true mistakes. They measure other people through their intellect and then they pick out their mistakes. 'We' do not see mistakes in anyone in this world.

**Questioner:** Dada, the whole world is flawless *nirdosh* and that is true from the 'real' perspective but by the 'relative' view, everything is bound to have mistakes *dosh*, is it not?

**Dadashri:** Yes, but now we no longer intend to live in the relative the non-Self, do we? We want to live only in the 'real' the Self. Relative means the worldly life. Do you like to live in the real or in the relative life?

**Questioner:** We like only the real, Dada. But we have to live in both, do we not? In the *nischaya* as the Self we understand that everyone is flawless- without mistake, but often we have to see people from the worldly life view, do we not?

**Dadashri:** No, the worldly life interaction *vyavahar* does not tell you that you have to look for mistakes in others. 'We' too live in the worldly life, do we not? And yet I can constantly see the world as flawless flawless.

There is no one with a mistake *dosh* in this world. If others appear at fault, it is our own mistake. And yet all these courts, lawyers, government, everybody consider them guilty, do they not?

**Questioner:** How should we look at it? Are they not guilty as far as the worldly life *vyavahar* is concerned?

**Dadashri:** There is no one at fault in the worldly life.

No one is at fault from the perspective of *shuddha* pure *vyavahar* – worldly interaction. Everyone is a *shuddhatma* the Self, from the perspective of the Self, *nischaya*, and from this view point, they cannot have any mistakes, can they?

If anyone was with a mistake, Lord Mahavir would have seen that, but the Lord did not see anyone at fault. Even when large bed-bugs were biting him, the Lord did not see them at fault.

### **Viewing the mistakes through upayoga**

**Questioner:** Can we see past mistakes by remembering them?

**Dadashri:** Past mistakes can be seen only through *upyoga* -focused awareness, but not through memory. You have to scratch your head in order to recollect. You have to recollect if a veil comes over it, do you not? If you had a disagreement with another person, then if you do *pratikraman* in his name, he will present before you. You simply have to resort to this *upayoga* do *pratikraman*. There is nothing to remember in our path. Recalling is dependant on memory.

**Questioner:** What is memory? Can that be considered as being dependent on the intellect?

**Dadashri:** Memory is the recall that takes a long time coming if there is a huge veil, like a large cloud, and sometimes the recall comes in two minutes, sometimes five minutes. Do you have such an experience about memory?

**Questioner:** Yes.

**Dadashri:** Many times you will not be able to recollect for hours. Now the rule is that you can destroy the veil through *ekagrata* concentration. A veil that is half an hour long can be brought to an end within five minutes through concentration.

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### Upayoga: levels of awareness

**Questioner:** Please explain the difference between that which is mechanical and that which is with awareness *jagruti*.

**Dadashri:** The whole world functions while still asleep. That is considered mechanical. It is called *bhaavnindra* asleep to the Self, unaware of the Self. We can say that everyone in *bhaavnindra* is mechanical. Is every man not aware of profit and loss in his business? So, he can maintain awareness in his business, and when he sits in a bus, is he not aware? He is not mechanical there, he is awake and aware. Now the world considers that 'awareness' *jagruti*; actually, that too is mechanical.

Most of the people in foreign countries can be considered mechanical, not aware of the Self. These animals and trees are all also considered mechanical, are they not?

**Questioner:** Can the celestial beings *devas* be considered mechanical also or not?

**Dadashri:** The celestial beings, the *devas and devis* cannot be considered mechanical. They do have awareness. There are some *devas* who are aware that they are 'mechanical'. So they get tired of this state and feel it should not be that way. Not all *devas* are like that. Some move about absolutely carefree in a state of enjoyment of the mind. That is called 'mechanical'.

**Questioner:** While singing a *pad* spiritual song, one may be reciting the words but attention *bhav* is elsewhere; what do we call that?

**Dadashri:** That is all mechanical. Mechanical means without *upyoga* and the task which happens with *upyoga* is called awareness.

There are two types of *upyoga* the level of awareness. One is *shubha upyoga* and the other is *shuddha upyoga*. *Shubha upyoga* is auspicious *upyoga* and *shuddha upyoga* is pure *upyoga* it is the awareness as the Self. Pure *upyoga* is not to be found anywhere in the world. There is *subbha* -

*ashubha upyoga* auspicious-inauspicious *upyoga* level of awareness. Some people have *ashuddha upyoga* - impure *upyoga*. *Ashuddha* and *ashubha* impure and inauspicious *upyoga* is not considered *upyoga*, only the *shuddha* and *shubha upyoga*, the pure and the auspicious *upyoga* awareness is considered *upyoga*. *Ashuddha* and *ashubha* are all mechanical and not really considered awareness. *Shubha upyoga* is awareness of a fraction only, in which a person has awareness of what is beneficial in this life and the coming life.

People generally have some awareness in matters of their own home, business and some other affairs, but their awareness is limited to this much. In all other matters they are ‘asleep’; however in reality this awareness is still ‘mechanical’.

When can a person become free from being ‘mechanical’, unaware? When he becomes constantly aware of both what is beneficial and what is harmful for his self.

**Questioner:** But Dada, this benefit-harm is a worldly thing is it not?

**Dadashri:** It is not like that. There is some awareness when one is on the *shubha marg* a path where one does everything good and positive for others. But when is that so? If that leads to the auspicious and beneficial in this as well as the next life, then only it is called awareness. Otherwise, a person may be making a donation, giving his service to others, but his awareness does not go beyond the current event. If every activity is carried out with awareness, then it will benefit the next life. Otherwise all he does, goes in sleep, goes to waste because of unawareness. All donations he gives, goes in sleep, unawareness. Otherwise even a donation of four pennies given with awareness, is more than enough! When a person gives a donation with the desire of wanting fame and recognition in return, it all goes into ‘sleep’ unawareness. The one, who gives a donation for the benefit of his future life, is considered to be relatively ‘awake’. One should have awareness of *hita-ahita* the benefit-harm to the self. How is it awareness when he gives donations but has no clue about his next life?

If only one understands every word, its meaning, its precise definition, then his work will be done; such are the words of the Vitarag Lords.

## Pure awareness in worldly life

What do you have to do after you attain Self-realisation, knowledge of the Self?

You now have to maintain awareness *upayoga*. Until now you never had the direct pure awareness of the Self. You were ‘dancing’ according to your *prakruti* the non-Self, and then you claimed ‘I danced! I made the donation! I did this...I did that. I did so much service’! Now You have attained the Self, so You have to be in that awareness. You have become a *purush* the Self and the *prakruti* the relative self, has been separated and disconnected. However, the *prakruti* is not going to refrain from doing its part, it is not going to let go. And You, the *purush* have to remain in *purushartha* be the Self. It means You have to ‘do’ the *purushartha*. You have to remain within the *Agnas* the special directives that the Gnani Purush has given you; remain in Your *upayoga* - in the awareness as the Self.

What does *upayoga* mean? When you are out walking and there are dogs, cats and donkeys passing by but you see them casually, you have wasted the *upyoga* awareness. If you see the *shuddhatma* the Self in them as you are walking, that is called *shuddha upyoga* - pure awareness. *Shuddha upayoga* is so precious that if one remains in it continuously for an hour, he will attain the life of Indra, the king of all the heavenly beings!

**Questioner:** Can pure awareness be maintained in worldly business or in daily worldly life interactions?

**Dadashri:** The worldly life interaction *vyavahar* and pure awareness *shuddha upayoga* have nothing to do with each other. One may be involved in his business or something else, pure awareness *shuddha upayoga* arises only after attaining Self-realization; it arises after he becomes a *purush* - the Self. No one can attain pure awareness before attaining Gnan. Now, You can have pure awareness.

**Questioner:** So if we see the donkey as *paramatma* supreme Self, we believe it to be a *paramatma* then...

**Dadashri:** No, no. You do not have to believe it to be a *paramatma*, the supreme Self is the one within, and the one that you see on the outside, is a donkey. You have to put your sack on the donkey’s back and you have to see the *paramatma* within and get your work done.

Interact with the wife after seeing the supreme Self *paramatma* within her. Otherwise, is a married man going to become an ascetic *bavo*? Should these married young men, who have taken Gnan, become ascetics? No, no, they do not have to become ascetics. All they have to do is 'see' God within. What does the God- the Self within say? 'Do my *darshan* – acknowledge me-the Self. I do not have any other complaints or needs. The worldly dealings are verily worldly by nature, but in Your worldly dealings, 'see' Me, be mindful of me, maintain pure awareness - *shuddha upayoga*.'

**Questioner:** What about the pain experienced by the 'packing' – the relative self, the non-Self?

**Dadashri:** No one experiences pain *pida, dukhha*. The donkey does not experience pain whether you put a sack on its back or not. I know donkeys very well. In our business of cement construction contracts, we have two hundred or so donkeys that come to work for us. They would droop their ears like this and so we would understand that despite carrying a lot of weight they are in their own *masti* enjoyment! They know their own *masti*; how would you know about that!

### **Focused awareness is upayoga**

**Questioner:** The silk worm works hard to produce a cocoon and then it traps itself in it. Then in order to come out, it has to shed its attachment to the cocoon; so how many 'layers' are there? All these...

**Dadashri:** There are no layers or anything like that, there is just the false fear! Now that I have given you this Gnan, You have become a *shuddhatma*. Therefore this mind, speech, body of 'Chandubhai' and all illusion *maaya* associated with that name, fall under the control of vyavasthit *shakti* energy of scientific circumstantial evidences. Vyavasthit will give the inspiration from within. Therefore, You have to remain as 'I am *shuddhatma*' and just 'continue seeing-*joyaan karo*' whatever is happening to 'Chandubhai' and whatever 'Chandubhai' is doing. That is all; and if You 'do' just this, then 'You' become absolute *purna*. Each entity does its own work; 'Chandubhai' does 'Chandubhai's' work. Now if You do not interfere in that, then you are out of the cocoon, the web of life after life. Even for just one day, if 'You' do not interfere, then You will realize, 'Wow! I have come out of the cocoon!'

At least try this, one Sunday. Let go of the ‘reins of the five horses’ – the five senses, you are holding on to and let ‘me-the Self’ (Dada in the form of knowledge within us) take charge of them. Then, you sit comfortably in the chariot and say, ‘Dada, make them run the way you desire, I am going to sit here in peace!’ Then you will see, your chariot will not go into a ditch. The problem is you do not know how to guide it and yet you try to steer it. When it is going down the slope you relax the reins and when you have to go up hill, you keep pulling on them. So all this is contradictory. However, the Self that I have given You, is definitely come out of the cocoon!

But now you will have to set the *upyoga* – focus the awareness. You have been given the Self, but the awareness of the self *old upayoga* is such a thing that it by nature slips, you automatically become the self. Therefore You have to set this *upyoga* –focus the awareness as the Self. You have to maintain the awareness; You have to ‘do’ the *purushartha*, because now You have become the *purush*.

Now what is the slipping-loss of *upyoga* focused awareness? There was a wealthy mill owner. He sat down with me to have a meal. His wife came and sat across from us. I asked her, ‘Why are you sitting in front of us?’ So the lady says, ‘He never eats in peace. Only today, he is eating peacefully just because you are here. That is why I am sitting here.’

So the man told his wife, ‘Get up from here, you have no sense at all.’ I understood what the mill owner was like. I told him, ‘Your wife is saying that for your own good. Your health will be much better if you ate your meals peacefully. Instead, why are you scolding her by calling her senseless?’ He admitted that she was right and said, ‘whenever I sit down to eat; my chit would be at the office. I would talk on the phone with his my secretary while his physical bundle is eating here.’ This is called slipping of *upayoga* . I then told the mill owner, ‘Your awareness slips, and do you know what will happen because of that? When you eat without the presence of your chit, you give rise to all the conditions for a heart attack. One should never have the chit absent while eating. The mill owner then told me, ‘my chit is always absent. Show me a way to improve this.’ So then I showed him the way as to how his chit can remain present in whatever he is doing. What would happen if I were to give that man some money to count?

**Questioner:** He would even forget to eat.

**Dadashri:** In that case, his *upyoga* focused relative awareness, would remain only in counting the money.

There was a young *baniya* business community man whose salary was six hundred rupees. I asked him, 'what would you do if they paid your wages in a one rupee notes?' and he told me, 'I would count it!' I told him, 'Hey you! When would you finish counting six hundred notes? It would take so long!' In that time if someone is looking to make a quick buck, he can quickly grab the goods and be on his way while you are busy counting. How much time you would waste in counting the money! At the most you may be short by five rupees, what else can you lose? Besides these people will not give you less money; they know that everyone will count his money. Rare are such *punyashadis* those with merit karma, like us, who will take the money without counting. So our task is easy. Who would waste time in such matters? Then the young man tells me, 'If they paid in five paisas-penny coins, even then I would count, before accepting the salary!' Blessed is this man! This is how *upyoga* is wasted away; it slips away.

If there is *upyoga* of the pure Self, then it will help you everywhere. It will help you while you are eating and drinking, in your business etc. because the *atma* the worldly self, does not do anything except interfere *dakhal* in all this.

What does *dakhal* interference mean? If someone tells me to teach him to make yogurt, I would show him how he has to heat the milk and then let it cool down, then take a spoonful of yogurt and stir it in the milk. Then cover up the pot and not do anything to it. He has to go to sleep. Now if he gets up at two in the morning to go to the bathroom, and he goes to the kitchen and sticks his finger in the pot to check if the yogurt has formed; that is called *dakhal* interference and so in the morning you will see the *dakho* muddle of mush, the result of the interference, that has become of the yogurt that was supposed to be made. That is how people make a *dakho* mess of conflicts, out of their worldly life and that is how they live. Therefore, do not let the awareness as the Self *upayoga*, slip stray; that is called *upyoga jagruti* focused awareness.

What do 'we' refer to as *upyoga* focusing the awareness? Say there is a narrow bridge a mile and a half long. Only one person at a time can walk on it. This bridge goes through the sea with water on both sides. And you are told to walk on that bridge. The focused awareness, undivided attention,

that you keep at that time is called *upyoga*. Now if you happen to get a thought about your bank and how much you have paid and how much is still pending, you will immediately push it away and focus-concentrate on walking on the bridge.

Scripture writers have said to maintain *upyoga* focused awareness while eating, drinking and in doing any kind of work. *Upyoga* means that there is nothing else going on while eating. Having the chit present in all you do is called *upayoga*. Does one keep his chit present when there is sea on either side? Even small children will stop playing and become aware. Even they are smart.

There is no living being who cannot have *upyoga* focused awareness. Go and see anyone count money. If his wife or daughter comes in while he is counting, he will look but not see them. His wife will tell him, 'We came while you were counting money and you did not see us?' He will tell her, 'No, I wasn't aware *laksha*.' The eyes will look but not see; that is called *upyoga*.

Even at this moment 'our' *upayoga* is in *shuddhatma* the Self. I may be talking to you or doing something else, but our *upayoga* remains in the *upayoga*, 'our' awareness remains in the awareness. It is possible to have *upayoga* on the *upayoga* even while this mind-speech-body carry out their activity.

However much You can remain in *upayoga*, it is good. If You cannot, does that mean you have to drown yourself? This path of ours is not one for suicide.

*Atma*-the Self and *prakruti* non-Self are both separate, separate by their intrinsic nature *swabhav*. They are different in every way. The Self is not used in the worldly life at all; only the light of the Self is used. If that light were not there, the *prakruti* would not function at all. Because that light is there, everything in the *prakruti* works, otherwise the Self does not do anything in all this.

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### Understanding moha, the illusion

**Questioner:** What is considered *charitra* the conduct of being and remaining the Self, *atma charitra*?

**Dadashri:** Remaining as the knower *gnata* and the seer *drashta* is the only part that is called *charitra* conduct. You have to continue seeing 'Chandulal', You see what the mind is thinking, 'see' what he is saying. 'You' keep seeing all that. Who are all these who come together on the outside, these all are *sthool sainyaoga* gross circumstances. Then there are *sukshma sainyaoga* subtle circumstance, of the mind, and the circumstances of speech. To continue 'seeing' them is the *swabahn* nature of the Self, and that verily is *charitra*! In that You have to 'know', 'see' and remain in absolute bliss *paramanand*. And in the worldly life's illusionary nature, one has to know and see and remain in a state *dukhhanand* pain and pleasure. Pain and pleasure, pain and pleasure, the mixture continues.

**Questioner:** How do *raag-dwesh* attachment-abhorrence, leave?

**Dadashri:** There is *raag-dwesh* as long as there is *dehadhyas* the false belief, 'I am the body'. There will be no *raag-dwesh* once *dehadhyas* goes away.

*Dehadhyas* means 'I am this body', 'I am speaking' 'this speech is mine', 'this mind is mine,' all that is *dehadhyas*. For You, all these beliefs are gone; the *dehadhyas* is gone and the awareness 'I am *shuddhatma*' remains and that is called *vitaraag* without *raag-dwesh*. Despite this the *raag-dwesh* will be apparent, and they will continue to happen. The Lord has called that *charitramoha* discharging illusion. The main *moha*, *darshanmoha*, or *drashtimoha* that which is the illusion, 'I am Chandulal,' is gone. The one who was going in the wrong direction is now going in the right direction. He has attained the right vision - enlightened vision, but the results of previous causes which were due to *moha* illusion in the past life, will bring forth effect *moha*; that will still come in this life. That is called *vartan moha* conduct under the effect of illusion. People will even point out your *moha* to you, telling you that you have a lot of *moha*, and you have to say, yes it is.

If Lord Mahavir were to personally come here and someone asked Him, ‘why do these *mahatmas* Self-realized followers of Dadashri, keep eating potatoes over and over again? Has their *moha* for it not gone, yet?

Do you know what the Lord will say to him? The Lord will tell him, ‘It is a *moha*, but it is *charitra moha*, it is a discharge *moha*. The do not have a specific desire for potatoes, but that they have come in front of them, the *moha* the illusion arises. And once the meal is done, they have nothing internally. The *visheshata* the extra interest in food is called *charitra moha*. Eating just enough to satisfy hunger is not considered *charitra moha*. Whereas before one sits to appease the hunger he starts asking, ‘bring me the vegetables, bring me some *chutney*’, then it is evident to us that he has the *moha* for that. And while eating if he leaves a little lentil soup behind, that too is *charitra moha*. If you ask him why he did not finish the soup, he will say, ‘No, it was not to my liking.’ Is that not also a kind of *moha*? Leaving some food behind is *moha* and eating more is also a *moha*.

And the one who does not have any *raag-dwesh*, has no *moha* in him, he will take whatever comes in front of him. He will not have any other *bhanjghad* dissolution-creation in the process, he has no *moha* of any kind.

But *charitra moha* discharge *moha* has no value in itself. One can have a ton of *moha*, but because it is discharge *moha*; it has no value at all. The *moha* that remains after *darshan moha*, goes away, is *charitra moha*. It has no value. The one whose whose *darshan moha* has not gone, even if he were a great ascetic-renouncer *tyagi*, if he were to ask for even a little extra helping of vegetables, then that *moha* has tremendous load in terms of karmic liability. Hey! Here we ask for extra vegetables everyday but we do not get anything (charging new karma), whereas the ascetic asks only once and he gets so much liability of karma?

The answer is, ‘Yes, in just one day, one can bind a tremendous liability of karma’, because that is real *moha* charge *moha*, and therefore the entire reward of his earnings from renouncing is lost. Whereas, no matter how much *moha* the *mahatmas* ‘have’, there is no loss for them at all. One has to understand just this. *Charitra moha* is a very subtle thing.

Eat to sustain the body only. People will not call that a *moha*, but when extras items like all kinds of chutneys and pickles, mango pulp etc are taken, people will say that you have *moha* in you. You know what? They

would tell me that too, do they not? When I eat mango, chutney, pickle they even tell me. But, that is *vartan* conduct-discharge *moha*. We are getting done with it *nikaal*. It will not arise if you are done with it *nikaal*. Whatever was of the past life is discharging and leaving now.

**Questioner:** People will not accept that.

**Dadashri:** People do not understand that, they look at it as being a *moha*. Lord Mahavir used to focus only on the *moha* illusion. Wearing clothes is *moha* and to walk around naked is also *moha*. They are both simply *moha*; but it is discharge *moha*. Before Gnan one moved about in the wrong direction believing 'I am Chandulal', and now he has turned around. His total vision *drashti* has improved. His *darshan moha* is gone. Therefore, new *moha* will not accumulate within. But there is still the old *moha* within; its result unfold in this life, and one has no choice but to suffer them.

**Questioner:** So did the *drashtimoha* (*darshanmoha*; charge *moha*) give rise to the *charitramoha* (discharge *moha*)?

**Dadashri:** When *drashtimoha* and *charitramoha* combine, it is called *agnanmoha* – illusion arising from the ignorance of the Self. The whole world is trapped because of this *moha*, is it not? It is said that if one of the two were to 'go to sleep' then the problem of the other can be solved. If *darshanmoha-drashtimoha*, charge *moha* goes away, it is more than enough. Then *charitra moha* is not worth even a dime.

**Questioner:** In the kramic path, do they not remove the *charitramoha* through their ego by taking some vows or the other?

**Dadashri:** *Drashtimoha* (charge *moha*) has to go, only then can the remaining *moha* be considered *charitramoha* (discharge *moha*). Only when *darshanmoha* is destroyed, then the *moha* becomes divided. In this, one part of the *moha* is done away with and the other remaining part is *charitramoha*. When one attains Self-realization, the charge *moha* goes away. That charge *moha* is the one that does damage. Charge *moha* is *darshan-moha*.

**Questioner:** But people try so hard to remove their discharge *moha*, do they not?

**Dadashri:** No. They have no understanding of what discharge *moha* is. The world considers that as *moha*. Hence they have raised another *moha*

in order to get rid of the discharge-*moha*, and that is called the kramic path. That is why 'we' are telling people in the Akram Path, why delve into so much botheration? Why not understand the right way? Only if you understand the right way will you be able to solve this problem. Then people say they can only understand what is right if someone were there to make them understand. What can anyone do when there is never anyone around to give the right understanding? Otherwise, the Gnan has always been there, but what can anyone do when there is no Gnani Purush around?

When you are all eating *ladva* and *puri* (rich foods), do I ever scold anyone? I realize that You are doing *nikaal* getting done with *moha*.

**Questioner:** As it is Dada, when have you ever scolded anyone?

**Dadashri:** It is not worth scolding anyone. Where is the reason to scold when each person is settling and be done with *nikaal* his karma ? If he was covered with the illusion of *darshan-moha* and he is doing something wrong, then I have to scold him.

**Questioner:** Seeing someone else's discharge *moha*, I get the inspiration to do better than him. I slip into this *moha*. What kind of *moha* is that?

**Dadashri:** That is all discharge-*moha*. You may feel that he has added something new, but he is not adding; whatever he is 'adding' is also discharge-*moha* (effect). This is 'our' scientific discovery. It can bring a *ukel* liberating solution if one understands it. It is possible to destroy the effects of millions of life times within one lifetime!

**Questioner:** But when will this discharge *moha* end?

**Dadashri:** Discharge *moha* will remain as long as this body exists. And being in My Agnas, given rise to another *moha*; but this *moha* will help you for one more life time.

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### The science of karma

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

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

In the past life one binds karma through the ego *maan* pride. In this life many buldings are being built under his name and ownership and so he becomes a *maani*, he takes and exhibits pride in that. Why does he become a *maani*, display pride in this life? It is because of the account of karma of past life. Now people of the world say, 'he is binding, creating karma because he is walking around with a lot of pride and showing it.' People call this 'karma', whereas in the Lord's language, this is '*karmafada*' - the fruit, effect of karma of past life. By 'fruit' 'we' mean that even though he does not want to 'do' *maan*, be and display pride, he has to; it happens automatically.

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

The theory of karma is like this. While something wrong is happening if the *bhaav* intent reverses and changes, then such will be the karma that will be bound for next life. And if while 'doing' something wrong, he is pleased with what he is doing and has the intent and decision , 'this is verily worth doing', then the new karma which is bound becomes very heavy. This karma will become *nikachit* heavy and 'sticky', which one has no choice but to suffer.

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

### **Equanimity is not reacting to the unfolding karma effect**

The principle of Akram Vignan is such that if a person is dropping his money, first we stop the money from falling and then we pick up the money he has been dropped. The world keeps picking up the fallen money. Hey you! Why don't you first stop the money from falling, otherwise there will be no end to it *nikaal*.

What is all this besides the Self? That is *vyavahar* the interaction of the non-Self. This *vyavahar* is dependent on other factors and evidences *parashrit*. 'You' do *not* have even the slightest bit of control over it. People believe that which is not under their control *parashrit* to be under their control *swashrit*. One person will believe this, then another one will and thus you will believe it too. Then you will never think about it again. Once the disease takes hold, how can one get rid of it? Thus the worldly disease kept on increasing until it became chronic. When this disease prior to becoming chronic did not go away, then how are you going to get rid of it now that it has become chronic? It will go away if one attains knowledge of this science-Akram Vignan.

Worldly interactions *vyavahar* for You will not present with much difficulty, once You deal with the *vyavahar* that unfolds for You. Then whatever is the *bhaavna* discharging intent presenting as desire, will be there ready and waiting for you ahead of time. 'We' had gone to Vihar Lake for a visit. There I had a new kind of thought, 'there are one hundred *mahatmas* here, fifty women and fifty men. It would be so nice if they did Mataji's *garba* devotional folk dance around Goddess Amba.' With this thought, the moment I turned around, they all stood up and started doing *garba*! Now I had not asked anyone and yet it happened. So this is what happens. Your thoughts will not go to waste; your words will not be wasted. What is happening to people nowadays? Nothing 'grows or blossoms' for them. Their speech does not grow, their thoughts do not grow and neither does their conduct. One will make three trips to collect on a loan he made, but his debtor will never be there. Finally when he does meet the debtor, the debtor will become aggravated and grit his teeth at him.

This path is such that your debtor will come to your home to return your money! If you make seven or so trips to collect your money, without any results and then when you finally meet him, he tells you to come back in a month's time; if at that time there is no change within you, then the money will come to your home!

Internal changes and reactions *parinaam* do happen within you, do they not? Changes and reactions like, 'He is a useless person. He has no sense. He wasted my trip.' Such are the changes that happen within you. Therefore when you go to him again to collect your money, he will curse you. No changes take place within 'us', so then where is the problem? When changes happen within *parinaam*, then even if initially the other person was not going to get upset and become obstinate, he will!

### **The internal evidences create the result**

**Questioner:** Does that mean we are the ones who ruin everything?

**Dadashri:** We are verily the ones who ruin that which is ours. Whatever obstacles we encounter, we have created them for sure. What is the way to improve a person who is obstinate and objectionable? No matter how much pain *dukhha* a person causes you, if you do not harbor any wrong thought for him, then that is the best way to improve him. In that ours will improve and his will improve too. But worldly people will for sure have wrong negative thoughts about such a person. We the *mahatmas* are told to 'deal with equanimity'; 'with equanimity' means you should not have any kind of thoughts about him.

If *pratikraman* are done for a tiger, even the tiger will do what you tell him. There is no difference between a tiger and a human. The difference lies in your vibrations *spandan*. That has an affect. As long as you have in your mind the awareness that 'tiger is a violent animal', then it will be violent. And if you have the awareness that the tiger is a *shuddhatma* pure Soul, then it is *shuddhatma* for sure. Everything is possible.

When a ball is thrown down, its results are such that by its intrinsic nature *swabhav* it will stop bouncing. That is its natural *sahaj* attribute. This is where the whole world's efforts are wasted; people try to stop or change the effects, while the causes continue. Thus the cycle of a seed from the tree and a tree from the seed, continues. Nothing is attained by cutting the leaves

or the branches of the tree. The work is done only if the tree is removed along with its roots. Here in Akram Vignan, we place a medicine in the tap root , the main root system, and thereafter, the entire tree dries and dies.

This life is called *sansaarvruksha* tree that grows and grows life after life. It produces sweet fruits as well as bitter fruits. And you are the one who has to eat them.

When monkeys come and destroy all the mangos on the tree, how far will the owner's reaction *parinaam* spoil within? It will be disturbed so much that without even thinking about the future, he will say, 'This problem will be solved only if I cut this tree off.' Now, will these words that come out in the presence of God within, go to waste? If there are no resulting changes *parinaam* within, then there is no problem. Everything will be calm down and stop.

### **The difference between bhav and desire**

**Questioner:** What is the difference between *bhaav* and *ichchha* desire?

**Dadashri:** In this world that which is visible and felt, people call *bhaav*. In reality, *bhaav* is not visible to anyone including the self.

**Questioner:** After attaining this Gnan, we have lots of *bhaav* intent and feelings, happen to us; do these *bhaav* not charge karma?

**Dadashri:** How can you have *bhaav*? If 'You' become 'Chandubhai' again, then you will have *bhaav*. When you are 'Chandubhai' there is ego there; thereafter the *bhaav* happens. The awareness, 'I am the doer,' is the *bhaav*. *Bhaav* arises when one slips from *swabhaav* the Self.

**Questioner:** And the desire *ichchha* that happens, is it not a 'doership'?

**Dadashri:** No, from now onwards all desires that you have, are 'waning desires'; they are setting - going down; disappearing. I too have desires! If it is noon and I go to the kitchen, would you not realize that Dada has a desire to eat something? That is also a 'setting' desire; they are

discharging-dying desires. After a while they will all leave. They are not considered 'rising desires'; they are all going to end.

**Questioner:** When we have desires while we are working, what kind of a 'test' should we 'apply' so that we can know whether it is a 'discharge desire' or a 'charge desire'?

**Dadashri:** It will be a charge desire only if You become 'Chandulal'. There is no need to be confused here. This is a science! Our Akram Vignan-science says, speak that which is *siddhantik* that which has been proven and established, so that you will not have to tease and untease it again. What is the use of repeated teasing and unteasing?

Some people believe that the soul desires. Then later he says, 'my desires have stopped!' If desire is an attribute of the Soul, then no one will be able to stop desire. This is a *vishesha parinam* extra result – it is an effect that came about as a result of the 'I' having deviated from the original location, from the Self to 'I am Chandulal-the non-Self.' In all this the Self is Vitarag, absolutely free of attachment. People are not even aware of this and they say 'my soul has become bad, my soul is a *paapi* sinner, it does *raag-dwesh*'.

Then there are some who say that the soul is pure. These people take a beating in another way. They believe that the soul is pure, and therefore nothings needs to be done. So then, why do they go to the temple? Why do they read scriptures? So people holding both these views, have lost the way and keep wandering around. The Soul is not like that. This point is very profound. That is why the scriptures say, 'Have the knowledge of the Self'. The Self verily is the *paramatma* the supreme Self!

### **Do you get upset if you hear insults recorded on a tape?**

**Questioner:** '*Mun-vachan-kaya par chhe ne paradhin chhe*' - This mind-speech-body is the non-Self and under the control of other entity. That means it is dependent on vyavasthit, does it not?

**Dadashri:** Yes, it is dependent on vyavasthit. It is not dependent on the Self; that is what 'we' are saying. *Par* means that it is not Yours and *paradhin* means that You do not have any control over it. It will not happen according to your subtle plans.

If someone curses you, it is *paradhin* dependant on something else. 'We' say that it is a 'record' (gramophone or tape record). What is the reason for saying that? It is because 'he' simply does not have the energy *shakti* to curse and insult; that is under the control of *vyavasthit*. Therefore, it is truly a 'record'. Once You know *jaano* this, then where is the reason for any irritation to affect You? If a record were playing, 'Chandulal is bad, Chandulal is bad, Chandulal is bad,' are you likely to get angry? One gets upset because he believes, 'he spoke. He insulted me'. In reality he is not the one speaking; it is a record that speaks. He is returning, what was yours to begin with.

How wonderful is the arrangement of nature! This is a very important point to understand. Akram Vignan has clarified many things in details. In the topic of *Vyavasthit*, this is a new talk!

### **Not binding karma while doing karma**

**Questioner:** I believe that karma is bond for sure, whenever any wrong action is done.

**Dadashri:** So is there no karma bondage in good work?

**Questioner:** Good and bad; they both bind karma, do they not?

**Dadashri:** You know what? Even now you are binding karma. At the moment you are binding very high merit karma *punyai*. But the day when you will not bind any karma, never arrives, does it? Why is that?

**Questioner:** We must be doing some kind of activity, good or bad, must we not?

**Dadashri:** Yes, but must there not be a way where one does not bind any karma? How did Lord Mahavir attain liberation? He did not bind any karma. Karma are bound to happen as long as the body exists! One has to eat, drink, go to the toilet, no?

**Questioner:** Yes, but one has to suffer the fruits of karma he has already bound, does he not?

**Dadashri:** If one binds karma, then he is bound to have another life. T But Lord Mahavir did not have another life! Must there not be a way to not bind karma, in spite of doing karma activity?

**Questioner:** There must be.

**Dadashri:** Do you ever wish to not bind karma? There is a science through which one does not bind any karma even when he is ‘doing’ a karma! You will find liberation when you know that science.

### **Karma is not the obstacle to liberation**

**Questioner:** This current life is due to the effect of our past life karma?

**Dadashri:** Yes, this whole life one will have to suffer the effects of past life karma. While one is suffering from the effects, if he does *raag-dwesh* attachment-abhorrence, new karma will be created, bound. Nothing is bound if you do not do *raag-dwesh*. The karma is not the problem, they will happen as long as this body is there. The problem lies in the *raag-dwesh* that one does. What do the Vitarags say? They tell all to become a *vitaraag*– free from attachment and abhorrence. Whatever work action you do in this world, is not important. But, while doing it, if there is *raag-dwesh*, then a new account is formed. There is no consequence if you do not do *raag-dwesh*. Your whole body, from birth to death is mandatory *farjiat*. You have no choice but deal with every karma effect. Only the *raag-dwesh* that arises from doing so will create a new binding account. That is why the Vitarags say, ‘become *vitaraag* and go through life and be done with it’.

If someone throws insults at ‘us’, ‘we’ realize that the insults are aimed at ‘Ambalal’; at the *pudgal* the non-Self. He does not know the Self, does he? So ‘we’ do not accept those insults. ‘We’ are not affected by the insult; ‘we’ remain *vitaraag*. ‘We’ do not experience any *raag-dwesh* towards that person. And therefore, after one or life times ‘we’ will attain liberation.

The Vitarags are simply saying that karma is not the obstacles to liberation. It is the ignorance of the Self *agnanta*, that is the obstacle. Karma are going to happen as long as there is the body, but karma cease to bind when the ignorance goes away.

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### Sahaj prakruti

**Questioner:** What is the natural *prakruti* of the Gnanis?

**Dadashri:** When the thought arises and it does not create an effect, then the *prakruti* is *sahaj*—natural.

**Questioner:** How and when does the *prakruti* become *sahaj*—natural?

**Dadashri:** If one does not interfere in *charitramoha* (discharging karma effects, ‘discharge *moha*’) then the *prakruti* begins to become natural. The Soul is verily natural. But when *prakruti* becomes natural then *moksha* happens.

These women are more natural and spontaneous than the men here. Foreigners are more natural than women from this place (India) and these animals and birds are even more natural than the foreigners.

**Questioner:** Is the naturalness of all these categories associated with the Gnan—Self-knowledge or the *agnan* ignorance of the Self?

**Dadashri:** Their naturalness is associated with *agnan*. It is like the naturalness of these cows and buffaloes. The cow may be jumpy and wild and may even charge to strike with her horns, and yet it is natural. Natural means to remain *tanmayakar*—absorbed in—to become one with the nature of the *prakruti*, not to interfere in it. Such naturalness is with ignorance of the Self.

If we ever try to catch this cow’s calf you will see painful misery in its eyes, yet that is natural! Just as a machine would run within, the *sahaj prakruti* too will be going on like a machine, without any awareness of what is beneficial or harmful in life. If the inner machine—*antahkaran* shows something that is beneficial, it will proceed along that, and if it shows something that is harmful, it will do harm. If it sees a farm without a fence, it will enter it and graze there.

**Questioner:** They do not have any intent *bhaav* in that, do they?

**Dadashri:** They do not have to do any ‘settlement *nikaal* at all, do they? That is verily their nature, the natural state! They do not have any problem if

their calves leave them after they have grown to the age of four to six months. They take care of their calves up to four to six months only. And our people would...

**Questioner:** They take care of them until they die.

**Dadashri:** No, they do so for seven generations! A cow takes care of the calf until six months. These foreigners take care of their children until they grow up to eighteen years of age and our people of Hindustan take care of theirs for seven generations.

So in naturalness (here) there is no awareness—*jagruti* at all. Wandering around according to whatever unfolds within (to act according to inner impulses) is called natural. This top which is spinning, will spin high and tall vertically, then tilt low on its side as it spins, sometimes it appears as if it is going to fall down, at other times it lifts of an inch off the around while spinning, and then we may think that, ‘hey, it is falling, it is falling.’ On the contrary *mooah*, (special exclamation used by Dadashri to shake up the listener) it will sit straight again, that is called natural! (Dadashri uses the analogy of the spinning top for all human beings who spin, life after life, the spinning commencing at birth and concluding at death; the spin force being established by past life karma causes, the spin effect unfolding in the current life).

### **More details on naturalness: *sahajata***

Natural—*sahaj prakruti* means it will unwind as it was wound; there is no other *bhanjhad* destruction-creation.

With reference to the naturalness after Gnan—receiving the Self from the Gnani Purush—if the Self remains the knower-seer then ‘it—*prakruti*’ will become *sahaj*. Once You interfere in ‘it’ then it gets ruined again. The interference is, ‘it would be better if it is like this and it would be better if it is not like this’, and this makes the self become unnatural—*asahaj*.

A businessman is about to file for bankruptcy and even in this predicament his wife would give a beggar a sari and other things. And yet, the businessman will not give even a penny. The man is preoccupied about the future of his business whereas the wife is calmly helping the poor. The

wife's *prakruti* is called *sahaj*. As the thought arises within she will follow through. The man on the other hand will even have a thought of donating two thousand rupees, but then right away he will think that what can I give now I am going to get bankrupt? Now let it go! So the donation will be wiped out from within.

The one who is natural and spontaneous *sahaj* will do just as the thought arises in the mind and even if he does not, there is no interference from the Self. This is *sahajata*—naturalness.

The one who has received this Gnan, will have a thought when he gets in the train as to where there is a seat and where not, and at that time he may not be able to remain *sahaj*—non interfering, and despite this, if he remains in the Gnan and in the Agnas, then the *prakruti* will become *sahaj*. Thus, whatever it may be, even he were to abuse others a hundred times, his *prakruti* is natural, because he followed our (The Gnani and the fully enlightened Lord within) Agna, so his interference has ceased, and from then onwards the *prakruti* starts to become *sahaj*. At the time of this *samayik* (specific time when one remains the Self and sees the non-Self evidences) the *prakruti* is absolutely *sahaj*!

In the kramic path—step-by-step path one cannot attain the state of naturalness until the very end. In that path the turmoil of, 'renounce this, renounce this, can do this, and cannot do this' remains till the end.

### **From sahaj to asahaj to sahaj**

People of India are *asahaj* lack naturalness *sahajata* and that is why they have more worries. Their worries have increased because their anger-pride-deceit-greed has increased and therefore they seek *moksha*. Otherwise, they say, 'We do not want to go to *moksha*, we are very happy here.' If you tell the foreign people, 'let us go to *moksha*', they will say, 'No, no we do not need *moksha*!'

**Questioner:** So that means that they go from being *sahaj* to *asahaj* i.e. from a natural state to a state without naturalness; when that *ashajata* goes to the extreme, then they seek *moksha*?

**Dadashri:** They go to the top in *ashajata*. Then they see and experience the suffering and then they seek *moksha*. Their inner intellect *antarik buddhi* has increased too much. Foreign people have external *bahya buddhi*, which shows worldly comforts. The rule is that as the inner *buddhi* increases, so does the inner suffering.

**Questioner:** What does one do to come back to the natural state *sahajata* having gone to the top of *ashajata*?

**Dadashri:** Then they find a way because they see that there is no happiness in that. They come to know that happiness does not lie in a woman or children. There is no happiness in money either. That is how their inner intent changes. Those in foreign cultures will never say that happiness does not lie in a woman or in children, will they? It is only when one experiences inner suffering and burning that he will say, 'let me run to where there is liberation. I cannot afford this; Let me go to where the Tirthankaras have attained liberation.'

**Questioner:** So their inner intent *bhaav* should change at that time, is that so?

**Dadashri:** If the inner intent *bhaav* does not change, then nothing can be accomplished or solved. When one goes to the temple, or to a guru, he would not go without a change in the inner intent, would he?

Today, there is less *ashajata* in people but their *moha* illusionary attachment has increased. So they do not care about anything.

Restlessness verily is *asahajata* . When the foreign people are sitting in a garden, they sit in one place for hours, whereas our people cannot sit still even in a place of worship! This is because they have inner restlessness.

Foreign people's restlessness lies in their "bread and butter" - sustenance, whereas our people's restlessness lies in worrying which extends all the way down to seven generations!

First the *pratishthit atma* the self becomes *sahaj* and then the body becomes *sahaj*. Then one will attain *mukta hasya* – a smile that radiates with liberation - like ‘ours’.

### **An effortless state**

Attempting an effort *prayas* makes everything rise. Everything should be *aprayas* without the attempt at effort, it should be *sahaj* natural and spontaneous. Whenever there is a *prayasa* an attempt at an effort, then it is no longer natural *sahaj*. The *sahajata* naturalness leaves.

In *sahajbhaav* natural and spontaneous state, intellect is not functioning. When one gets up in the morning, one brushes the teeth, drinks tea and has breakfast; it all happens naturally and spontaneously *sahajbhava*. The mind-intellect-chit and ego are not involved-used in that. Whenever these are used, then *asahaj* is the result.

If you want something and someone comes along and tells you, ‘here, take this’, then it has been received naturally and spontaneously *sahajbhava*.

### **Sahaj means the effortless state**

**Questioner:** If even *moksha* comes naturally and spontaneously, why then is it necessary for one to make an effort for it?

**Dadashri:** No one makes an effort at all. One simply affirms the ego saying, ‘I made the effort.’

**Questioner:** I came here to this satsang, was it not making the effort that brought me here?

**Dadashri:** That is what you believe that you are making the effort. But you came here naturally. I know that, but you do not. Your egoism shows you that, ‘it happened because I was there.’ In reality, all activities are happening naturally, according to its own nature *swabhavik*.

**Questioner:** Then there nothing worth doing, is there?

**Dadashri:** There is no such thing as ‘worth doing’, and there is no such thing as ‘not worth doing’. This world is worth ‘knowing *janavoon*.’

**Questioner:** ‘Knowing’ in what way?

**Dadashri:** ‘What is this happening?’ ‘See’ and ‘know’ it.

### **Analysis of the prakruti**

**Questioner:** Please explain how to analyze the *prakruti*.

**Dadashri:** When you wake up in the morning and there is an inner shout out for a cup of tea or something else; can You not tell? That is *prakruti*. Then what else does it ask for? Then ‘it-the non-Self’ will say, ‘Bring me some snack and breakfast’. Would You not know that too? If You ‘see’ the *prakruti* this way, the whole day, then the analysis of the *prakruti* will happen. You have to ‘see-jovoon’ all that by remaining separate from it. Nothing is being done with our free will. The *prakruti* makes us do it.

**Questioner:** This is at the gross *sthula* level, but how to ‘see’ what goes on, inside?

**Dadashri:** You should see who is having the desire. ‘Is this desire ‘mine-the Self’ or the *prakruti*’s?’ That is all You have to ‘see’, because there are only two things within.

**Questioner:** Are we to remain separate and then ‘see’; is that what we have practice?

**Dadashri:** If You do this for just one day, then You will know how to do that. You need to do all this for just one day. Then it is just a matter of repetition for the rest of the days.

That is why ‘we’ tell you to try this experiment of ‘letting go of the reins’ for one day, on a Sunday. With this process, the belief, ‘this happens only because I have the control of it’ will go away.

**Questioner:** When one says that he has taken hold of the rein, is that not the ego?

**Dadashri:** Yes, but that is discharge ego. You should recognize the ego and You should also know on what basis all this happens? Despite this, it ends up having the wrong *bhaav* ‘it happens because of me’. Therefore when you do this experiment, then all the wrong *bhaav* will go away.

If the son says, 'I am your father' you will get upset with him if you feel 'he is the one speaking'. There is no telling what will come out of your son's mouth. Therefore there should be the awareness *jagruti* that, 'speech is a record, the speaker does not have this energy *shakti*, neither is it 'my' energy. This is an alien non-Self *parki* thing that is being thrown out.'

Then as You go further, when you say something about some 'Rameshbhai', You should have the awareness at that time that he is a *shuddhatma* pure Soul. When you are reading a book, and you read that 'Mangladevi did this and she did that', at that time You should be able to 'see' Mangladevi's *shuddhatma*.

Do whatever you can in this manner. You do not have to do it all in just one day. There are no grades that you have to attain here, but make it possible without fail; make it happen. Gradually, You have to become *shuddha prem-swaroop* embodiment of pure love with everyone.

**Questioner:** *Shuddha prem swaroop*, how does one become that?

**Dadashri:** If someone goes away after cursing and insulting you, then when he comes back to you and Your love towards him remains the same, then that is *shuddha prem* pure love. It does not increase even when he showers you with flowers. That which increases and decreases is *aasakti* attraction. When it does not increase or decrease, it is called *shuddha prem* - pure love.

### **Control of prakruti is with vyvasthit**

**Questioner:** I cannot achieve control over the *prakruti*, but my *shuddhatma* state remains very well.

**Dadashri:** You have to hand the control part to the 'police'! You are not to control the *prakruti*. Control is needed in the relative path of the good and the bad, where they make you do good deeds and stop doing bad ones. Who can control your *prakruti* now? You are not the owner of it anymore. You are not 'Chandulal' anymore and whatever happens, *vyavasthit* is the doer in that. Now how are you going to control that?

**Questioner:** The mistakes that are seen, will leave?

**Dadashri:** The ones that are ‘seen’ are gone. Other people cannot see their own mistakes. They see mistakes of others. You can see your own mistakes, can You not?

**Questioner:** I can see my own mistakes but I cannot be rid of them.

**Dadashri:** No, do not do anything like that. You do not have to do that. This is a science. You just have to ‘see’ what ‘Chandulal’ is doing; that is all You have to ‘do’. You are the boss of Chandulal. Chandulal is under the control of vyavasthit. Vyavasthit inspires him and ‘Chandulal’ spins like a top as dictated by vyavasthit. And when Chandulal makes a big mistake, You have to tell him, ‘Chandulal! Doing this is unacceptable’. That is all You have to say.

### **The hassle and difficulties from the prakruti**

**Questioner:** I experience *moksha*, but the *prakruti* does not let go of its nature. I get tired of that.

**Dadashri:** *Prakruti* will never let go of its nature *swabhav*. If the local authorities come and open up the gutter around your home, will the gutter not show its nature (stink)?

**Questioner:** It will.

**Dadashri:** How do You view that?

**Questioner:** Remain as *gnata-drashta* knower-seer.

**Dadashri:** When you are relaxing, you will get the stinking smell of it, so you have to remain *gnata-drashta*. Similarly when ‘gutters’ show up in the *prakruti*, you have to maintain awareness *jagruti* at that time.

**Questioner:** If ‘I-the Self’ keep seeing the ‘neighbor’*prakruti* and do not guide and correct it, how can that be acceptable? Is that not considered hypocrisy?

**Dadashri:** What authority do You have to guide it? You are not to interfere *dakhal* in it. Do you know who runs all this? We do not run it and neither do we correct it. It is all under the control of vyavasthit. Then what is the point of interfering with it? If we try to do something, that is not inherent

in our nature *swabhaav,dharma*, we will give rise to something else *pardharma*.

**Questioner:** Will the wrong, hurtful conduct stop in this life through Gnan or not?

**Dadashri:** It might. If you do what the Gnani Purush tells you, then it can happen within five to ten years! You know, it can also happen within a year or so! The Gnani Purush is considered the Lord of three worlds. What is not possible in his presence? Can anything be left behind, unfinished?

You have to sit with Dada and understand everything. You have to make time for satsang.

*“Amey kevada gnan pyaasii, Dadaney kaaje aa bhuv, deshoo ameyj gaadi”*

“We are thirsty for kevalgnan, we will give this life for ‘Dada’”....

What is their thirst for? The thirst, the yearning is for only *kevalgnan* absolute knowledge. Now our thirst is for nothing else. So ‘we’ ask him, ‘There is thirst within; look for it deep within you’. So he will say, ‘the thirst is in the *prakruti*, I do not have any thirst.’ Some have a quarter’s worth of *prakruti* left, some have fifty cents worth left, and some have seventy-five cents worth left in the *prakruti*. So does God punish the one with the seventy five cents of *prakruti*? The answer is ‘No, You have to take care of whatever deficiency you-the *prakruti* has.’ The deficiency in the *prakruti* leaves by ‘seeing’ and ‘knowing.’

Now as long as there is *prakruti*, all its short comings will eventually come to end if You do not interfere *dakhal* in it. *Prakruti* takes care of its own short comings. Interfering happens when one says, ‘I am doing it.’

If one has not taken Gnan, then the *prakruti* continues in the wrong the whole day long. And now, it walks on the right path. You may tell someone off severely, but from within you feel, ‘No, I cannot do this. I have to do *pratikraman* for telling him off.’ Whereas, before you attained Gnan, you felt that he deserved even more telling off, and would even say so.

Therefore whatever goes on within you now is *samkitbada*– energy of the Self. It is a tremendous energy which continues working day and night.

**Questioner:** Does *pragnya* energy of the Self that leads one to ultimate liberation, do all that work?

**Dadashri:** Yes, *pragnya* is doing all that work. *Pragnya* will take you to *moksha*, even if it has to drag You there!

**Questioner:** But Dada, sometimes there is a heavy force coming from the *prakruti*.

**Dadashri:** The stronger the *prakruti*, the greater will be the force.

**Questioner:** But at the same time Gnan also works with equal force.

**Dadashri:** Yes, even Gnan will work energyfully. This is Akram science; so it will bring about the correct solution, through a struggle and a fight, if needed.

### **Free yourself from all your past life agreements**

**Dadashri:** Do you still feel ‘I am the doer’ anymore?

**Questioner:** Not even in my dreams.

**Dadashri:** What are you saying!/? *Mamata* my-ness goes away when doer-ship goes away. Your *mamata* has gone but the *mamata* of those with whom you made ‘agreements’ with, bound karma in the past life, still remains. Will you not have to fulfill those agreements? There is no problem if they let you off, but is anyone likely to let you off without fulfilling the agreement?

Very rarely do you find such a ‘real path’ where you can attain the absolute state. You will find true independence; true liberation here. You will not have even God above you. Such is the freedom you attain! You can afford to have the wife as your boss, there is no problem there, but you should not have God as your boss! Wife will remain your boss as long as she is alive, but God will become your boss forever, will he not?

**Questioner:** If *moksha* ultimate liberation does not happen, then one has to come back?

**Dadashri:** If you do have to return, it will be only for one or two more lives. But what is the main thing? The main thing is that all the claims-agreements, that bind you should come to end. Let her claims towards that bind her, be taken care of by her. But will you not have to settle your karmic account with the wife and children?

Your *shuddha upyoga* pure awareness does not diminish because of all the stock of karmic account. As that account gets settled with equanimity, Your *sainyam* state devoid of *raag –dwesh* will increase. This is called *purushartha*. As the *sainyam* increases, the karmic accounts also get settled *nikaal* fast. As it gets settled automatically, it ends up at the *keval gnan* - absolute knowledge level.

‘You’ do not have to do anything. You just have to decide, ‘I want to remain firmly in, Dada’s Agnas’. And do not worry if You are not able to follow them. You have to make a strong *nischaya* a firm decision. Make a decision that ‘my mother-in-law scolds me, so with her I want to practice Dada’s Agnas and I want to deal with her with equanimity, without fail.’ Before you even see her You have to make this decision. Then if you cannot settle with her with equanimity, you are not liable for that. You are responsible for remaining in the Agnas and for your *nischaya* determination, but you are not responsible for the result. Your *nischaya* should be that You want to remain in the Agnas, and then do not worry if you are not able to do so. But do *pratikraman* for it the way I have shown you. You committed *atikraman* aggression through thoughts, speech or action, hence do *pratikraman*. This is an easy, simple and straightforward path that needs to be understood.

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### Settling a file with equanimity

**Questioner:** What is our *dharma* duty, role as human beings?

**Dadashri:** Our *dharma* is to see how our mind, speech and body can help people of the world. Run errands for others; give others right understanding through the words, hurt no one through mistakes; that is *dharma*. Do not hurt any living beings *jivas*. Take a vow to abstain from hurting all the living beings; if this is not possible then take a vow to abstain from hurting human beings. And if you have taken a vow to abstain from hurting human beings then take a vow that, 'Let no living being be hurt through the mind, speech and body'. This is all the *dharma* you have to understand.

Otherwise, when one gets married, the mother-in-law gives *dukha* pain to the daughter-in-law and vice versa. Thus they bind karma for a life in hell. If a woman is to become a mother-in-law she must first understand that she should get her son married only if she is willing to lose-let go of her son.

Has your wishing well given results- expectations been fulfilled?

**Questioner:** After taking your Gnan, we feel that we too should flow away just like the holy River Ganges.

**Dadashri:** Yes, You should flow without affecting *asar* or hurting anyone. It is not possible to hurt anyone and go to *moksha*. If you hurt anyone, he will throw his rope and catch you and impede your flow and if you give happiness to everyone, they will let you go. They will let you go even if you give them *paan* (beetlenut as mouth freshener), a small homemade cigarette or even a piece of clove as a mouth refresher. People harbor expectation of getting something from you. How can you claim to be a benevolent person if people did not have expectations on you? All those headed for *moksha* are kind people. Therefore you have to show kindness on your way to *moksha*.

**Questioner:** People have expectations, but why should we have expectations?

**Dadashri:** You should not have any expectation *apeksha*. It is just that you give them something small, a token like *paan-sopari* (beetle nut and beetle leaf people use as mouth fresheners in India) and move on. Otherwise he will hinder you by speaking untruths and ill of you. Therefore, deal with them one way or another and get your work done. People will not let you go to *moksha* that easily. They will say, ‘What is wrong here that you want to go over there? Why don’t you have fun with us here?’

**Questioner:** But that is if we listen to them, is that not so?

**Dadashri:** They will hurt you and hinder you even if you do not listen to them or ignore them. For them all the four directions are open, and for you only one direction is open. Their directions are a life as a human, celestial, hell and animal, whereas you have only one, the path of liberation. So what do they care? They can afford to do hurtful things but you cannot.

Keep everyone pleased. Make them pleased and move on. If someone is staring at you and you tell him, “How are you Sir?” then he will let you go, but if you do not say anything, he will think that you are a very arrogant and start causing problems.

**Questioner:** If we try to appease the other person, will it not create attachment *raag* in us?

**Dadashri:** You do not have to appease them like that. How do you appease a policeman? Does that cause you to have *raag* towards the policeman?

**Questioner:** No.

**Dadashri:** And also there is no need to appease everyone. When someone obstructs your path, then some way or the other appease him and get your work done. It does not take much for them to obstruct your way. Do not complain or make waves if someone’s actions hurt you badly, but instead it is worth settling the situation somehow, and moving on.

## Do your duties without the intent to hurt

**Questioner:** If I have to do *kashaya* because of my job, or I end up doing *kashayas* because of it; does the Self have any connection with it or involvement in it?

**Dadashri:** No. Does the regret and remorse happen afterwards?

**Questioner:** What should I do if I have to do *kashaya* in carrying out my duties?

**Dadashri:** You are right. If complete *sainyam* state without *raag-dwesh* does not remain while carrying out your duty, and someone gets hurt, then in the mind you should have, why does this have to happen through me? It must not happen. This is the inner intent *bhhav*.

**Questioner:** But do I not have to carry out my duty? What do the policemen do, do they not fulfil their duties?

**Dadashri:** Duty has to be performed; there is no choice. Even a police officer has to go and catch two or three robbers that are roaming around; he has no choice. That is *vyavahar* worldly life interaction. Now, there are two kinds of *bhaav* inner intents, involved here. The intent of cruelty and hurt should not be there anymore while carrying out the duty. The hurtful intent that used to be there before, should not be there now. Secondly, the *pratishthit atma* the self should not be 'spoiled-harbor hurt.' but otherwise you have no choice but carry out your worldly duty. The policeman too has to perform his duty. Furthermore, repentance and remorse *prashchyataap* should remain in the mind that it would be better if such duties were not to come your way.

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### The flawless vision

**Questioner:** Whenever I am interacting and conducting myself in the worldly life, I have no understanding of whether 'I am *shuddhatma*' or 'I am Chandulal'.

**Dadashri:** It is necessary for you to understand this; you are 'Chandulal' and 'You' are also *shuddhatma* pure Soul. By the relative viewpoint, you are 'Chandulal' and by the real viewpoint 'You' are '*shuddhatma* – pure Soul'. All that is relative is temporary *vinashi* prone to destruction. In the temporary section, you are Chandulal. All temporary interaction *vyavahar* is Chandulal's and the *avinashi* indestructible and eternal interaction *vyavahar* is Your's – the Self's. Now after attaining this Gnan, Your awareness *jagruti* lies in the eternal.

If there is a lack of understanding, then sometimes one can make mistakes like this; not everyone makes such mistakes.

You are not just Chandulal alone. When you are working for someone, you are an employee there. Therefore, you have to fulfill all your duties as an employee. No one is an employee forever.

**Questioner:** There are so many *atikramans* hurt to other living beings through thoughts, speech and acts, going one that I barely finish one task and another one is ready and waiting. When trying to do *pratikraman* for one, the force of the other is so strong that I have to keep the *pratikraman* for other one pending.

**Dadashri:** They will unfold in huge numbers. When you deal with those large numbers with equanimity, then gradually the force will weaken. This is all *pudgal*. *Pudgal* means that which was filled *puran* is now coming out *galan*. Do *sambhaave nikal* - deal with the *galan* with equanimity.

So by a certain *apeksha* expectation you are Chandulal, by another expectation you are a boss, by another expectation you are her father-in-law. But would you not know by what *apeksha* expectation you are a father-in-law? Would you not know your limitations? If someone insists that you are her father-in-law forever, then you will say, 'No sir, no one can be a father-in-law forever!'

‘You’ are a *shuddhatma* pure Soul and ‘Chandulal’ is something that has possessed *vadagan* You. The reason you get pulled in only that direction of ‘Chandulal’ is because it has been a practice *adhyas* of countless past lives. If the doctor gives you instructions not to use your right hand, you will inadvertently end up using it. But ‘this’ awareness of the Self is such that you will know right away that a mistake has happened. The Self verily is awareness *jagruti*. The Self is the Gnan, but the unawareness *ajagruti* of the past-old habit of ‘I am Chandulal’ unfolds and therefore you end up taking a little beating in it.

**Questioner:** Sometimes, ‘this is my son’, ‘this is my daughter’ happens and then sometimes ‘I am *shuddhatma*’ and ‘he is not mine, not mine’ happens.

**Dadashri:** There is multiplication going on within, ‘he is my son.’ And divide it, with, ‘not mine, not mine.’ Within, there are all kinds of multipliers and dividers. There is not just one or two. This is all *maya* illusion. It *illusion* will show you all kinds of things. You will have to recognize and know all that. You will have to recognize the multiplier ‘this is my enemy’ and the divider ‘this is my well-wisher’.

**Questioner:** There is a community of the ‘hurters-wrong doers’ and the ‘non-hurters-the right doers’ within me. This is an everyday thing.

**Dadashri:** Whatever inner intent *bhaav* that arises within, if it affects you internally *asar* leading to ego based reaction *aamdo chadhe* then leave it alone and retract. When this happens, you will immediately know that you are on the wrong path. In such a situation just say ‘I am *shuddhatma*’ and ‘run’ away from there. The slightest arising of uneasiness *vyakudata* amidst the state of bliss *nirakudata* should make You ‘say’, ‘this is not My place,’ and take off from there.

**Questioner:** This is where I go wrong. I do not run away when *akudata* easiness *vyakudata* uneasiness arises. I just remain there in it.

**Dadashri:** This is not the time to sit there. Later you may sit there. If you sit there now without enough energy *shakti* arising within, you will get hurt. Our-the Self’s territory is of *nirakudata* eternal bliss! Wherever there is the slightest *akudata-vyakudata* karma will be bound. Karma is not bound with

a *nirakuda* state. You are not going to gain from the worldly life by becoming uneasy *vyakuda*. Whatever happens is *vyavasthit*, so remain in *nirakudata* bliss. As long as there is pure awareness *shuddha upayoga*, there will be *nirakudata* bliss.

In my youth the *buddhi* was like this. It would quickly form opinions about the other person. It would form an opinion about whomever with great speed. Therefore, I can understand what must be going on within you.

Actually, it is not worth forming an opinion about anyone in this world. To form an opinion about someone is our bondage and the absence of any opinion is *moksha*. What is the relationship between anyone and you? He has to deal with his karma and you have to deal with yours. There is absolutely no need to bind any opinion about anyone.

**Questioner:** Our opinions are formed in the worldly life. For example Rameshbhai takes some money from Nagindas, telling him that ‘Chandubhai’ will give you this money back. I-Chandubhai do not know anything about it. I come to know of this when Nagindas asks for the money from me. I tell Nagindas that I am not even aware of this. So then I end up forming an opinion that Rameshbhai is a liar.

**Dadashri:** The Lord goes as far to say that if someone took a hundred rupees from your pocket yesterday and you come to know through some evidence about this, then when he comes back the next day, it is wrong to have suspicion about him as soon as you see him.

**Questioner:** And the opinion which remains that he is a liar, is that a mistake?

**Dadashri:** It is a mistake *dosh* to harbor suspicion for anybody. The Lord says that he was a thief yesterday due to unfolding of his karma *karmodaya*, whereas he may not be a thief today. This is all according to fruition of one’s karma *udayakarma*.

**Questioner:** So then how should I behave? If I do not harbor an opinion about him, then he will get accustomed to it and feel ‘it is okay to continue the cheating because he is not going to say anything.’

**Dadashri:** No, you have to proceed with caution but without maintaining an opinion. If you keep money in your pocket and you know that this man had taken your money, you still should not form an opinion, that he is a thief. In this situation, place your money in some other place.

**Questioner:** This is not like that. Here Rameshbhai who owes the money to Nagindas tells him, 'I have told Chandubhai and he has sent you the money.' That is when I feel 'I have never had this discussion with Rameshbhai. He has not called me, and he is lying in this manner. How should I act when this happens to me?'

**Dadashri:** Yes, a person will tell lies, but why did he say such things? Why did he tell you a lie and not anyone else? Therefore you must be guilty, must have made a mistake sometime in the past. The fruition of our karma is verily the mistake.

**Questioner:** But how should I behave here?

**Dadashri:** This world exists on *raag-dwesh* attachment-abhorrence. The main cause of all this is *raag-dwesh*. Why does *raag-dwesh* happen? They happen because one interferes *dakhal* in others. Even if he steals from your home, if you believe that he is a thief, then your *raag-dwesh* will arise. This is because you believe that he is a thief, and that is worldly knowledge. *Alaukik* - real knowledge is not like that. Real knowledge says just one thing, and that is 'it is fruition of your own karma'. He took the money because the fruition of his karma and the fruition of your karma came together. In all that, why are you binding the opinion that he is a thief?

'We' tell you to be careful when there is a rabid dog around and you should immediately close your doors. But if you go around saying this dog has rabies, then you are considered to have formed an opinion.

**Questioner:** You know Dada! Instead of closing the door because the dog may get into the house, I am likely to react so angrily that I will bang the door and hurt the dog.

**Dadashri:** This all worldly *laukik* knowledge. The Lord's real *alaukik* knowledge says, do not blame anyone. Do not form opinions about anyone. Do not have any kind of inner intent *bhaav* towards anyone. 'The world is *nirdosh* flawless.' When You know-experience *janavoo* this, You will be liberated. You will attain liberation when you have the vision *drashti* and

‘see’ that, ‘every living being in this world is *nirdosh* flawless, and I alone am *doshit* with mistakes. I am bound by my own mistakes’.

The Lord has seen the world *nirdosh* flawless. I too do not see anyone as *doshit* with mistakes. Whether one puts a garland around my neck or curses me; no one is *doshit* with mistakes. “The world is flawless”. It is because of illusionary vision *maayavi drashti* that one sees others at fault. The mistake lies only in the vision.

When a philanthropist makes a donation, he will say, ‘He is so nice, he is giving donations!’ Whereas the Lord says, ‘why do you feel so happy in this? He is enjoying the fruition of his karma. Even the recipient of that donation is enjoying the fruition of his own karma. Why are you needlessly doing *bhanjghad* destruction-creation, in the middle?’ A thief steals; he too is suffering the fruition of his karma. The entire world is suffering *vedey* its own karma only.

From the moment ‘we’ have seen you and known you, ‘our’ opinion about you will never change. Then whatever you do; it is all dependent upon the fruition of your own karma *udayakarma*.

As long as one cannot see one’s own mistakes and one sees mistakes in others; as long as this vision continues, the worldly life will remain. When one does not see a single mistake in others and sees all his own mistakes, then know that the time has come for *moksha*. That is it! This is the only difference in the vision *drashti*!

That you see mistakes in others is really the mistake of your vision *drashti*. This is because all living beings are under the authority and realm of some other entity; they do not have any independent authority. They are all dependant on their own karma. They are constantly sufering their own karma. In all that, no one is at fault. The one who understands this will go to *moksha*. But if one begins to justify with intellect, he will remain entrenched here. If he tries to weigh things according to worldly justice, he will remain entrenched in the worldly life.

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### Equanimity with sticky files

**Questioner:** Is 'settling all files with equanimity' the greatest work in the worldly life?

**Dadashri:** Yes, the *bhanjghad* destruction-construction, is only with the files. You have been bogged and stopped by the files only. The files are what obstruct you, nothing else. Everywhere else you are *vitaraḡ* -free from attachment and abhorrence.

**Questioner:** What should I do if despite the intent of wanting very much to settle with equanimity, I am are not able to?

**Dadashri:** Yes, that can happen but you are not liable for that. You have to make a decision that, 'even if things are not settled with equanimity, I will never change my intent of wanting to do so.' You should never feel 'the heck with it, I do not want to bother settling with equanimity.' Do not let go Your intent, 'I want to settle with equanimity, without fail'. Whether it settles with equanimity or not, is under the control of *vyavasthit*.

**Questioner:** It may not be settled today but will it settle for sure in two or three days?

**Dadashri:** Eighty percent of the time it gets settled on its own. Only ten to fifteen percent do not get settled; and that is because they-the files- are very sticky. You are still not liable for that; 'vyavasthit' is liable. You have decided that You definitely want to settle with equanimity. All your efforts should be towards settling files with equanimity.

Everyone has 'sticky' heavy account of karma, files nowadays. If you had no sticky files, there would be no need for you to sit with the Gnani Purush for years.

**Questioner:** Dada do something so that our files would disappear just like that.

**Dadashri:** It is like this, until the energies of the Self manifest, your work cannot be accomplished. Now, if I do it for you, then that energy will remain dormant. You have to let them express, do you not? Do you not have to destroy the veils of ignorance over the Self? Those veils will begin to be

destroyed from the moment you decide to settle the files. You do not have to do anything in it. All You have to do is have the inner intent *bhav* to settle with equanimity, even if the file is very difficult.

You have to make the Self independent *niralamb*. Until it becomes independent *niralumb* dependency *alumban* will remain, as long as there is dependency, it will not become absolute. *Niralumb* independent Self is the absolute *Atma*. So that is what You have to attain. Do not worry if You do not attain it in this life. It will happen in the next life for sure. All You have to do is remain in the Agnas and settle the files with equanimity, in this life. That is the greatest Agna, and how many sticky files can there be? It is not as if there are two hundred to five hundred sticky files, are there? There are only two to four and really the fun lies in dealing with these sticky ones!

**Questioner:** Many times it becomes very difficult to settle the sticky file; in doing so I become ill and upset.

**Dadashri:** All that weakness will go away; however much of that weakness goes away, that much energy will arise within you. You will feel you have more energy than before.

In 1939, when I was 30-31 years old, I had gone to a village on business on a contract to build a bridge. A local *vaniyo* (bania cast businessman) would do business during the day and at night he would gamble away his money. When he came home, his wife would give him a good thrashing! So the villagers came to get me, 'Come on Sir, this is something worth seeing!' I asked them what was worth seeing. They told me, 'Why don't you at least come?' So we went there. The door was locked from the inside. The *vaniya's* wife must have been beating him with a stick but you could hear *him* saying out loud pretending as if he is beating her, 'Here! take one, here take another!!' I said to my self, "This was interesting! We learnt a new scripture today!" The villagers told me that his wife beats him everyday and the *baniya* says, 'take that!' Is not this *banyia* smart? This is what the world is like. You will find all kinds of things. The *baniya* preserved his reputation, did he not? We do not have to preserve 'our-the Self's' reputation in this way; 'our' reputation is already secure. All You have to do is, 'settle with equanimity'.

One lawyer tells his client, 'Will you get lost from here or not? Or else I will make the dog bite you!' This is called a lawyer!! Even the clients are like that!

This word is without order, and there is no telling where one will be or what will be his state. 'We' call it *polampol* hollow, without substance. A guilty one escapes and the innocent one gets caught. If this is not called *polumpol* hollow and without substance, then what is it? From the perspective of worldly interaction, this world is hollow and haphazard and from the order of nature, it is absolutely just and in compliance with the natural laws. People do not know how to tally this calculation. Is whatever you see, the account? No, no! Nature says that whatever you see before is a settlement of a karmic account from the past, and the settlement of the current account will come in the next life. Therefore, you have to suffer the consequences of your past mistakes. The fault is of the sufferer. Therefore, whoever is suffering now, it verily is his own mistake, no one else is at fault.

**Questioner:** These sticky file I have, is that also my own mistake?

**Dadashri:** Yes, you have made it sticky, so, you have to get rid of your stickiness. A simple and straightforward *bhodu* person will have simple and straightforward files.

**Questioner:** Are people with sticky files, deceitful?

**Dadashri:** No, we cannot call them deceitful. They keep making everything stickier through the ego. Whereas a straightforward person will say, 'Okay! That is fine!' and will let go. He does not care about the ego.

### **Speech, pleasant or unpleasant is an effect**

Mistake *dosh* are mainly of the speech. If speech does not improve, if it does not become pleasant, then it will not bring beneficial results. The Lord pardons mistakes of *deha* body, but speech hurts people, does it not?

Meaningful progress happens once the speech becomes pleasant. It becomes so pleasant progressively that the final life, life before liberation, there is nothing that can be compared to it in sweetness. Whereas some people, whenever they speak, they sound like a groaning buffalo! This is a speech and so is the speech of the Tirthankara!

**Questioner:** If one has made the *bhaav* intent for attaining such *syadvaad* -not hurting the ego of any living being- speech, that my speech too should be so pleasant, will that *bhaav* intent, not result in such a speech?

**Dadashri:** No, it is not like that. For such a speech, everyday you have to ask for the energy to have a speech that no one gets hurt with it and that it gives pleasure to everyone. But nothing is attained by simply asking for it. One has to nurture the causes that lead to the attainment of such a speech. Then the fruits that come will be in accordance with that.

Speech is an effect. Speech that makes others happy will continue to become sweeter-pleasant and speech that hurts people will continue to become bitter. Then whether he groans or a buffalo groans, it all sounds the same!

### **Speech energy: use and abuse**

**Questioner:** How does *vachhanbada* energy of speech arise?

**Dadashri:** *Vachhanbada* will arise when not even a single word is used in making fun of others; when it is not used for one's self-serving interest; when it is not used to feed one's *maan* pride; when it is not misused in anyway.

**Questioner:** I can understand the part about not using it for self-interest and to feed the pride, but what is wrong with making fun of people?

**Dadashri:** Making fun of someone else is very wrong. Instead it is better to use the speech to feed the *maan* pride within. Making fun of someone is making fun of God within. You may think, 'this man is like a donkey, but he is God! Check it out, who he is after all! After all, is he not a God?

I used to have the habit of making fun of others. Not the kind of fun that would cause harm to anyone, but it is bound to affect and hurt him within, is it not? If the intellect increases, where is it likely to be abused? It will be abused in making fun of those with lesser intellect. When I understood the danger in this, I stopped making fun of others. Is making fun of others worthwhile at all? It is very dangerous; it is a grave mistake. You must never make fun of anyone.

**Questioner:** But what is wrong in making fun of people with greater intellect - *buddhi*?

**Dadashri:** No, but the one with the lesser intellect will naturally not make fun of others, will he?

Some God (a human being) is walking in a manner which looks very funny, and you laugh at him. Hey you! Why are you making fun of him? God within him has understood and taken note of everything. You have just laughed at Him. You laughed at God mockingly. Your condition will become like that too. That is the law of nature. So avoid such results.

**Questioner:** I end up making fun of important people.

**Dadashri:** You just found out that it is wrong to make fun of others, whereas I knew it when I was young, but even then the fun making continued for almost eight to ten years. You will be able to get rid of it very quickly.

Still there is nothing wrong in making fun where no one gets hurt and everyone gets joy out of it. That is called innocent fun. 'We' still continue making that kind of fun, because the root of it (habit of making fun) does not go away, does it? But there is only innocence in it.

### **The Gnani Purush becomes a disciple**

**Questioner:** How is it that you get along well with such little toddlers?

**Dadashri:** 'We' keep at hand a set of 'counter pulleys'. 'We' have so many such sets that whatever kind of person comes here, 'we' immediately apply appropriate counter pulley. So if a small toddler comes along and does 'Jai, Jai' to 'us', then I have to communicate with him. No child ever has any fear when he sees me.

**Questioner:** What do you do when someone of the same status as You comes here?

**Dadashri:** There is no equivalent status as 'this' one. This status is considered a unique and unparalleled *ajod* state. The scripture writers have called this an unparalleled state.

If someone meets 'me' meet someone in the train and he does not know that I am a Gnani, even then I will 'set a pulley' of 'I am a passenger.'

If someone with 'our' status were to come here, I would become his disciple. I have decided from the beginning to become a disciple of

everyone. So he will not have any difficulty. He who becomes a disciple may become a guru, in the next life, so tread carefully with awareness, in such situations. Therefore do not become a guru. And what do I gain from becoming that person's disciple? I may become his guru! If he has any problems, he will have to come and ask.

**Questioner:** I did not quite get that, Dada!

**Dadashri:** A relationship is established when 'I' become his disciple. So then he will come back to 'me' as a disciple. Had 'I' not become his disciple, he would not have come to 'me' and taken advantage of My presence.

### **Worldly life is a drama**

Worldly relations are by nature prone to fall and end *chyuta*, and You are *achyuta* not subject to fall from the status and end. There is no telling when worldly relationships will come to an end or break.

**Questioner:** They are like that. I have experienced that.

**Dadashri:** You too have experienced that? The nature of your relationship with your mother too is prone to end?

**Questioner:** Yes.

**Dadashri:** All relationships are *chuyta* prone to end by their very nature but you have to keep this to your self. As far as your worldly interactions are concerned, you will even have to tell your mother, 'Mom, I do not like being away from you.'

Even your mother will say, 'Son, I do not like it without you.' And the one within-You know that it is a relation that will end or is prone to end *chyuta*. This entire worldly life is like a drama. From within, You know that, 'I am *shuddhatma*' and this drama of the worldly life has to be played out in the name of 'Chandulal'. There is no *raag-dwesh* in this drama. In a drama, people quarrel and fight, but there is no *raag-dwesh* in it. This drama that is currently taking place has already been previously rehearsed in the past life. That is why 'we' say everything is *vyavasthit*; otherwise would a person not have changed everything around?

In this world, instead of playing their part like they are in a drama, if a man has an important position at his job, at home he will behave in front of his wife, but at work he will become obstinate *adai*. When you visit him at home, he will say, 'Come on in and sit down', but when he is at work, he will not even look at you. 'Hey you! What is it about this chair you are sitting on at work that bothers you?' Does it make you arrogant? He will go around thinking, 'I am this... I am that'. Hey man! What is so big about you? At home, your wife bullies you!

Should you not understand something at least? There is a mutual relationship with everyone that you interact with. What is the world? It is mutual existence. Whether one is a collector or a servant, there should be mutual existence and helping nature. One should have an obliging nature.

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### Where is the pain in this life for you?

There is no *dukkha* pain in your worldly life. Pain is in the patients in the hospitals when they have to sleep with their legs suspended. Pain is in the severely burnt patients. What pain *dukkha* do you have that you complain unnecessarily? You deserve to be thrown in jail for six months! When you call good things, bad, what will you call bad things? In the hospitals, where there is pain, call that as pain, but why do you call as pain where there is none? In my whole life, I have never said that I have pain *dukkha*. How can you say that? Are you a fool to speak this way? Pain worth two pennies, four pennies, eight pennies, twelve pennies; can it all be called the same?

People sick in the hospitals have true pain, not you! People have their legs in traction, people are suffering from burns; go and see them. Then you will realize that your pain is nothing. People have no awareness of how wonderful a place, nature has given them to live in. They criticise good things as well as that which are not so good. Complaining and criticizing is their business. How can you call this humanity? Should there not be some kind of a limit as to what one can regard as difficulty? “Today I did not have an appetite; today I have this difficulty”. What kind of madness is this?

When my hip was fractured and it was suspended with weights, some people said, ‘Why does God have to give you this kind of pain? For sure, now there is no God!’

Hey you! Where has God hurt me? It seems that way to you. This is not considered pain *dukkha*. Pain is when they make a hole here (abdomen) to feed you or a hole here (lower abdomen) so you can pass urine; that is pain. These poor little babies have a lot of misery. They cry when they are hurting but they cannot tell anyone. Whereas these fools! They eat nine *chapattis* thin tortilla like bread, when they sit down to eat and then they say that are in pain! What can you say to such people? Should there not be a definition of pain? Should there not be a definition of happiness? What is happiness?

There is endless happiness in the world but people cannot experience it. What kind of happiness is there? They get to eat *doodhpaak* and *maalpuda* (Indian delicacies), and that too made with pure *ghee* - clarified butter! They get to eat all kinds of things and yet they are miserable! Go ask the animals

what pain is? Even in humans, go ask people in the lower socioeconomic status what pain is?

**Questioner:** But You tell us Dada that we can eat *ghaaris* very rich sweet delicacy, but not to become absorbed in its enjoyment *tanmayakar*.

**Dadashri:** That discussion is a different matter. You can 'rule your kingdom' as you see fit. Look at all the happiness that stands before you and yet you keep complaining about pain!

There is never a reason to clash and mourn *kaana* needlessly about anything in this world. If a young woman without children, twenty years or so, becomes a widow without anyone to look after her, one may cry and mourn about her. By *kaana* I mean there is nothing in this world worth getting into clash over. And yet there is nothing but clash and clash and clash, the whole day long. Hey you! What have you learnt? This is not called learning, is it? Should you not learn the theory of relativity, that all this is temporary and relative *chyuta*?

If you ask the mother-in-laws, they will tell you, 'My daughter-in-law is not a good woman.' Similarly, if you asked all the daughter-in-laws, they will tell you, 'My mother-in-law is a bad woman'. Now how can that be so? Are all daughter-in-laws and mother-in-laws, bad?

Even the animals do not respond to certain level of pain but the humans readily respond to any pain; this is how much foolishness there is.

These people's vision is one hundred percent wrong.

**Questioner:** How can we say that everyone's vision, a hundred percent are wrong?

**Dadashri:** 'They are blind even with their eyes open'; they are blind, meaning they have no awareness of what is good and beneficial and what is bad and harmful to the self. They are not even aware whether what they say, do or know is beneficial or not. Wherever they can, they have become so bold in imitating others. Everything has changed. It used to be that an Indian would not imitate others. In fact, the world used to imitate Indians. I do not have a problem with this modern time that is upon us today. I realize that the time cycle is such and that the time cycle continues in this manner. I do not remain separate from the time. But I know whether good has been done or bad has been done. These people have caused complete harm.

No matter how much fever I have, people in the home never come to know about it. What is there to tell them about? Do they not have fever too? Why do they have to know? They will forget soon. 'I am infinite energy,' so why do I need to tell them?

People run around saying, 'I have a fever...I have a fever' and then they get a thermometer and stick it in their mouths! Then they count 100°...101°...102°! Hey you! It is just a gauge to indicate if you have a fever or not; it is not a tool to help you get better!

Are you saying, 'I am in pain'? Pain is in the 'relative'; not in the 'real'. It is *aropit* falsely projected upon the relative as being real. Through a wrong belief you have believed the pain to be, where it is not. When you say, 'I am hurting', then the pain which was only twenty five percent, becomes one hundred percent.

**Questioner:** I became one with the *sharira* body, self. So, instead of twenty five percent, I feel hundred percent pain.

**Dadashri:** The whole world believes and knows, 'I am Chandulal'. So now You have learnt the interaction *vyavahar* with separation.

**Questioner:** But, now if I say, 'Chandulal has pain', will that twenty five percent pain, remain as twenty five percent?

**Dadashri:** Yes, it will not increase. Otherwise it will become one hundred percent. People are not aware and therefore they increase their pain by describing and discussing their pain with others.

Do people not worry constantly? There is a limit to worrying. Not everyone is a Gnani, that they have no worries at all. But should there not be some rules or principles about this? How long can you go on worrying? Worry means to keep contemplating *chintavan* 'what will I do now..what's going to happen now...'?

Here God is being disgraced; nature is being disgraced. Then where is such a thing as justice?

He cries when a two year old child dies, he cries when the twenty-two year married son dies, and he cries when a seventy-five year old man dies. Hey you! What understanding do you get from all this? You have no understanding at all of when to cry and when not to!

**Questioner:** I have never used the intellect in this manner before.

**Dadashri:** How is there going to be happiness in this world if it is not used in this way? Humans and animals do have happiness in the world. How can humans have pain *dukhha*? They just do not know how to enjoy the happiness that abounds, that is all.

It is worth giving all this information to all the psychologists. There are facts even beyond this point. As long as this 'bubble' the living body exists, information will come out and the work will be accomplished. Once it bursts, that will be the end!

### **Death and eternal life**

When we were going to the pilgrimage sites, everyone knew four months ahead of time. Did every one not know that they had to take the 4:00 AM train in the morning? But why do people not say 'I want to go' when it comes to dying? Here no one will say anything till the last moment. In fact one keep wishing for some kind of a miracle cure and yet when the pain becomes unbearable, he will say he would be better off dead. Even death will not come to a person until he endorses it. The income tax officers make you sign every document first. Similarly, one cannot die until one signs off on it.

**Questioner:** Death will not come to the one who will not 'sign' for it, will it?

**Dadashri:** It will not, if one does not sign. Do people give their 'signatures' or not?

**Questioner:** How can those who die in an accident, sign?

**Dadashri:** They too have already endorsed their death. A person can never die without signing for it. Without the signature, you have no right to die. Your death is of your ownership, no one can interfere in it. But once you endorse it, you cannot do anything about it.

**Questioner:** Does a person sign in this life or does he do it in his past life?

**Dadashri:** He signs for it in this life. It was planned for in the past life, but it materializes only in this life.

One day my *mama* maternal uncle's son Raojibhai and I were taking a nap outside our home when I heard my mother Zaverba says from inside the house, 'Dear Lord! It will be nice if I could die.' I told my uncle, 'Look, mother signed off on her life!' Because when one cannot tolerate the pain within, he does the *bhaav* that he would be better off dead. He puts his 'signature' to it.

**Questioner:** He signs off without awareness.

**Dadashri:** Not without awareness; he does so in awareness *bhaan*. Then if you ask him the next morning, 'So, you are thinking of leaving or what?' To that he will say, 'No, my health is good.'

**Questioner:** Someone dies as soon as he is born, what is that?

**Dadashri:** Everyone ends up doing the *bhaav* within for sure; the account gets formed from within. Death can never come without an account. Death never comes all of a sudden. Everything is an incident, no event is an accident.

When one gets a heart attack and he is in a lot of pain, there is a spontaneous *bhaav* of 'it would be nice if I can become free from this', and then when he feels a little better, he will say, 'doctor make me well, make me well!' Hey you! But what about the fact that you wanted die and made such a signature earlier? Why don't you think before making such a signature?

A person will decide, 'Tomorrow I will go to Ahmedabad' or he will decide, 'I want to go to a *jatra* pilgrimage', he will make plans four months ahead of the time. But when it comes to dying, no one makes a decision for it. On the contrary he will push away thoughts about death saying, 'No, no, it is nothing like that. This is just a thought; I am still in good health. The body is good enough for another fifty years!'

But the one who is *nishpakshpati* impartial, will recognize everything. Can you not tell when a person is packing his bags that he is ready to leave? So when the bags are being packed within and when we are also able see it and yet we do not bother looking; then is that not a mistake on our part? In the old days, many people were straight-forward and with simple karma effects. They used to say, 'After five days, on the day of *agiyaras* eleventh day of lunar fortnight, I am going to leave this world,' and that is exactly what would happen. So then do you think there are different rules for other

people? The rule is the same. This is just one's *moha* illusion that creates attachment, to the worldly life. At the time of his dying, if the family tells him, 'Uncle, now recite the Trimantra', he will not do it and on the contrary, he will think, 'they don't have any sense!' Just look at him! What a sack of intelligence! No one will give him even a dime for his intelligence if he were to try and sell it. The uncle's mind is preoccupied with his daughter's marriage and he keeps thinking 'my daughter is not married; she is getting left behind'. Why would one not know about his death when he has become *nishpakshpati* impartial. He is afraid of death. He is not afraid of going out of town or to a pilgrimatge because he feels that he will return. Hey you! What is the guarantee that you will return from there too?

I would whisper to a ship, 'Sink if you want to, but that is not 'our' wish'. A ship has been put in the water to make profit, but because of the ocean it may even sink one day. That is how you speak to your body, 'Leave when you have to, but that is not my wish.' This is because the law of nature is so wonderful that it is not going to let anyone go. No one is going to feel sorry for anyone here. So why are you unnecessarily feeling sorry and saying, 'Dear Lord, save him.' How can God save him when God could not save himself? All the Gods born here did not survive, did they? Lord Krishna was sleeping with his leg up like this. A hunter mistook Him for a deer and shot him with an arrow. Death does not spare anyone because the body is not our real state-the Self. No one will interfere in our state- the Self. No one is there to touch You if you are a *shuddhatma*, You are a *paramatma* the absolute Soul. But if you want to be someone's father-in-law, if you want to remain as the self, then there is a problem.

**Questioner:** What is the intention behind saying to the body, 'Leave when you want to, but that is not my wish'?

**Dadashri:** We say 'that is not our wish' so that *tiraskaar* contempt towards it does not arise.

**Questioner:** Who is the one saying these sentences?

**Dadashri:** They belong to the one who is separate from death.

**Questioner:** Is that called *pratishthit atma* the self, the relative self, "I am Chandulal"?

**Dadashri:** No, *pratishthit atma* is the one that is going to die. This is the work of *pragnya* – the energy of the Self that leads to total liberation. *Pratishthit atma* is going to die, so it will not say this, will it?

**Questioner:** For the person in whom *pragnya* has not been awakened; not everyone has *pragnya*; when such a person speaks, then who is the one speaking?

**Dadashri:** The one who is going to die is separate. The one that is going to die will not say ‘I will die’. There is some part of the *buddhi* with such a *bhaav* inner intent and this part belongs to the state of *stithapragnya* intellect which has become still, but only a rare human being will have such a thought, not everyone.

### **Vyavasthit and life after life account**

You are in a hurry for an appointment and you say to your wife, ‘Hurry up and give me my food’. In trying to hurry, the whole pot of soup falls and the soup spills. What would the state within then? You have to become aware *jagrut* at such a time. The one who prepares your food is doing it so that you may eat. It is not the mistake of the one cooking. And yet what do you say? ‘You spilled the soup?’ Hey you! She would not spill it. She is the one who prepared it for you. The one that spilled the soup is some other energy *shakti*, but it happened through your wife!

Therefore there is no one out there to ruin anything for you. There is no one in the world out there who has the energy *shakti* to do so. As yet no one is born in this world who can spoil things for you.

These are natural energies that are working here. People ask me why we have thieves. What is the need for all these pick-pockets? Why did God give them life? Hey you! Who will empty your pockets for you if they were not around? Do you want God to personally come here? Who will come and confiscate your wealth which has accumulated through stealing? Who will come and take away your undeserved wealth from you? You need such people; they are just the *nimits* evidences instrumental in carrying out natural justice! There is a need for all such people.

**Questioner:** Such people take away a human being’s hard earned money.

**Dadashri:** There is a reason behind why all that ‘hard earned money’ goes away. It appears to be hard earned in this life but it is a karmic account *hisaab* from the past life. It happens because an account that is still pending; otherwise no one can ever take anything away from anyone.. No one has such energy *shakti*, and if they do take anything away, then realize that there is a pending account that is being settled. This world is very just. Not even a snake will touch you. This whole compound can be full of snakes, and yet none of them can touch you. That is how just and wonderful this world is. So what happens when a person does not understand these facts and speaks in his own *bhasha* language?

### **Does one take precautions or are they just happening?**

**Questioner:** Is it considered *vikalp* confusion in thought processes, if we keep thinking, ‘if it rains then we will do it this way’? Surely we should naturally think things through in this manner! Having thought things through, whatever happens afterwards is correct. But is thinking in this way considered *vikalp*?

**Dadashri:** For the one who has not taken Gnan, it is all a *vikalp* ‘I am Chandulal.’ The one who has taken Gnan has an understanding, and therefore no *vikalp* remains for him. As a *shuddhatma*, ‘You’ do not have to think at all. Whatever thought arises, has to be known *janavoo*.

**Questioner:** Does that mean that no need to take any precaution?

**Dadashri:** Where then are the precautions? The precautions also happen automatically. So now where is the existence of the one who is taking precautions?

You stumble over and fall in complete daylight. Who are you in that fall to take the precaution? Can man really take a precaution? He does not even have the independent energy *shakti* to relieve his bowels, at all!

The whole world takes ‘precautions’ and yet do people not have accidents? Where ‘precautions-intellectual interference do not exist there are no ‘accidents’! Precaution is a kind of intellectual interference and restlessness *chanchalya*. There is excessive restlessness. There is no need for it at all. The world runs naturally and spontaneously *sahaj* on its own.

**Questioner:** But taking precaution does not happen with the intent of doership, it happens automatically.

**Dadashri:** That will happen automatically for sure.

**Questioner:** There is no doer *karta*, but if a thought arises naturally, then should not one use the intellectual discrimination *viveka buddhi* and do it?

**Dadashri:** No, everything happens automatically. ‘You’ have to keep ‘seeing’ what happens. Now You tell me, who are you in the middle of all this? Are You ‘*shuddhatma*’ or are you ‘Chandulal’?

**Questioner:** You are asking who I am in the middle of that? Is the mind *mun* not in the middle?

**Dadashri:** When have I ever disregarded the mind? Thoughts will naturally continue to arise in the mind. And sometimes thoughts may not even arise.

It is like this, even in the last life before liberation, the mind works every second. The only difference is that the mind is without any tubers *granthi*. It simply unfolds according to the unfolding karma *udaya*.

You are *shuddhatma* after Gnan and from the worldly view *vyavahar* you are ‘Chandulal’. Now, in the worldly life interactions, ‘I am Chandulal’ ‘I am his uncle’ ‘I am her nephew’ is called *vikalp*, but in reality *nischaya* it is not *vikalp*. It is discharge. When one truly believes ‘I verily am Chandulal’ then it is *vikalp*. After Gnan the belief ‘I am *shuddhatma*’ *nirvikalp* – free from *vikalp*.

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### What is an intelligent person like?

**Questioner:** Who can be called intelligent?

**Dadashri:** The one who conducts his affairs in a manner with the least clash in the home, in business or anywhere else is called an intelligent person.

Otherwise the application of ‘*panditai*—the intellectual approach of scholars’ to make the other person happy, is a form of ‘overwiseness—excessive use of intellect.’ Intellect should be used to help the other person.

A cup of ‘chai—mixed milky sugary tea’ and some sweets arrive in the morning. And you drink the tea after eating the sweets and then you make a big fuss that the tea is tasteless. How can such a one be called an intelligent person? And even on an occasion when the tea arrived without any sugar, what is the reason to fuss and make a scene? Shouting on account of a cup of chai worth a quarter disheartens so many others in the home.

The one with intellect is the one who uses his intellect such a way that no one will experience any stress on his account. And if anyone ever experiences any stress and fear on his account then that intellect is wicked. Such wicked intellect binds terrible demerit karma—*paap*. Therefore one needs to understand the role of intellect, no?

If the intellect is not useful at home or decreasing any conflicts then why feed that intellect?

And a loss that happens in business is the nature of doing business, but a mistake must not happen in the process of mending the business. What do you think?

**Questioner:** That is right.

**Dadashri:** We are here to explain with clarity, not just make you say that it is right.

**Questioner:** If deceit—*kapat* is being employed at home or outside then words that scare and petrify have to be used, no?

**Dadashri:** If the deceit of the other person is abolished by such threatening words then do so, but if this deceit remains unchanged then there is no point in using such words. You are the one who needs to be taken to task for such tactics. Why do you do it?

**Questioner:** If I do not use these strong threatening words, then what else should I do?

**Dadashri:** You have to see which way he can improve.

**Questioner:** If someone deceives us then it is quite natural for us to become angry with him, no?

**Dadashri:** If other person's deceit leaves by getting angry at him five times then it is all right and if it does not then you are to be put in a jail. He is not getting cured with this medicine; on the contrary are you killing him by making him to drink such medicine.

**Questioner:** That person will behave same way, then what approach should be taken?

**Dadashri:** That approach of yours is harmful. This is not the way. It is one kind of egoism. 'I can improve him this way or thus', is egoism. What 'we' are trying to convey is that you should be the one to improve first. You are the only one who is spoiled. He is already improved. The way you are harassing all these people by frightening them is not becoming of you.

**Questioner:** Then what should I do?

**Dadashri:** You have to improve yourself. One should become such that no one would commit any deceit around him. No one commits deceit around me. If there is deceit *kapat* in our mind then only other person will employ deceit around us and if there is no deceit in us then no one will ever deceive us. All that presents to us is our own photo.

**Questioner:** We might have karmic account with him, is that the reason other person employs deceit with us?

**Dadashri:** We have to let go the issue of the karmic account. It is not possible to avoid the account. Even I cannot avoid the account that unfolds in front of me.

It is not possible to make any change whatsoever. What is the meaning of shouting? The other person's deception remains unchanged; on the contrary it increases. When you holler and rant, he will think that you are worthless and shouting for nothing. This only leads to the other person making more mistakes and continue ignoring you as worthless.

**Questioner:** What is the way out of this?

**Dadashri:** He should be so impressed by you that he will not employ any deception around you at all. You do not need to make any other ways. Remain silent instead of becoming angry. Anger is not a meaningful weapon.

**Questioner:** Do we have to keep seeing and not do anything if someone is stealing the goods by deceiving?

**Dadashri:** Anger is not a weapon to use for that. Why not use some other weapon? Sit next to him and make him think and understand. Then everything can be resolved.

**Questioner:** The doctor has said that, 'he has blood pressure' so he should not eat certain things. However he does not listen and eats whatever he wants, and therefore I end up making the rounds to the doctor on his account.

**Dadashri:** What am I saying is that that doctor too has high blood pressure, no?

You do not know on what basis, 'this—the non-Self complex—one is eating.' You are to tell him once that doctor has said not to eat chili peppers. If you impress him, then it is all right and if he is not impressed, that too is all right. You do not impress him and doctor does not impress him either.

**Questioner:** I keep eating chili peppers and ask the other person to stop eating chili peppers, that is no way to impress him, is it?

**Dadashri:** I do not make anyone do that. I only ask you to renounce to the extent of my experiential renunciation, and that too if you desire it, otherwise I would say, 'go ahead and marry.'

If you irritate him by nagging, don't eat pickle, don't eat pepper; then he will fume in his mind and wonder why you pop in out of nowhere.

Do you ever think in your mind that what will happen if you are not around? So then just believe that, ‘you do not exist’, rather than doing egoism for no reason.

You should just present the doctor’s instruction, ‘don’t eat pepper’. Then, to accept or not to accept is up to him.

When I had told someone, do it this way, he would end up doing something totally different. So I would say, ‘what will you gain by doing it this way?’ Then he will say that I will not do it from now on.

Instead if I tell him, ‘why are you doing such thing? You are like this and you are like that’. Then he will conceal, he will not reveal.

**Questioner:** Can one learn such skill at once?

**Dadashri:** No, once in a while you learn if you were to hear such talks. If you have knowledge about this then it can help. This is my way; I am just letting you know how I have won the world. After all, one will have to definitely win over the world, no?

### **Do not interfere, just ‘see’**

One should not interfere *dakhal* in the train that is running. It will run on its own. Nothing is going to halt in it.

**Questioner:** It says that interference *dakhal* happened, what is meant by it?

**Dadashri:** One should not interfere at all. That is called *dakhal*—interference only. Once there is interference—*dakhal* it leads to a mess—*dakho*. What ever goes on, one has to let it go. Say for instance if we hear some creaking sound in the running train, at that time should we pull the chain and scream? No, you have to let it go.

**Questioner:** If he hears a minor squeaking noise he would go down looking for a place to put some oil.

**Dadashri:** Yes, he would. There is no need to interfere. One needs to keep ‘seeing’ what happens. What if ‘we—The Gnani’ were to interfere, what can be our condition? Whatever happens; let it be.

**Questioner:** Even if it is wrong then also we have to let it go?

**Dadashri:** Whether it is right or wrong; what is in your energy *shakti* to alter it? People do not have the energy to run anything at all. It is just that one is doing wrong egoism that I will not allow any wrong thing to happen at all and on the contrary it creates disputes and mess. If someone happens to do the wrong thing then you should make him understand, otherwise remain silent.

**Questioner:** But what if injustice happens to us?

**Dadashri:** If injustice happened then sustain a loss happily! Or else, where will you go? Go to the court, find a lawyer, lawyer will be available, no?

**Questioner:** We appointed a lawyer, is that called an interfering mess—*dakhodakhal*?

**Dadashri:** Then the lawyer will reprimand you, ‘you have no sense, stupid people showed up at 10:30 AM? Why did not you come early?’ Then again he will insult you. So wizen up and quickly finish your work.

It is not good to create an interfering mess. This time is strange. I have not seen anyone saying good things at all. They will speak such things that will give you headache. Can we call this speech?

**Questioner:** So according to this; to say a good thing or to say a bad thing; that is also considered having created a mess, no?

**Dadashri:** You should not speak anything at all. Just answer the question asked. Do not get into long discussion. What concern do we have? There is no end to this.

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### The weakness of anger

**Questioner:** Should one suppress the anger that arises or let it out?

**Dadashri:** Anger is not something that can be suppressed even one wants to. You can suppress something for a day or two, then what happens if you suppress a spring too much? It will jump one day. It is fine to suppress the anger in an emergency for now but in the long run it is harmful. The Lord has said to thoughtfully analyze the anger. Mind you, it may take you many life times to think it through. One becomes angry even before he has time to think about it. You can prevent anger only when you have the awareness of the Self. Such awareness arises only after 'we' give you this Gnan. Then anger-pride-deceit-greed come within a boundary. Awareness *jagruti* arises. Before becoming angry, this awareness *jagruti* arises and shows, 'who is at fault?', 'what is reality?' and everything else is understood and thereafter there is no doer of anger.

Getting angry is tantamount to banging your head on a wall. There is no difference between the two. These anger, pride, deceit and greed are all considered weaknesses. *Paramatma* the supreme Soul manifests when these weaknesses go away. These are veils of ignorance, in the form of anger-pride-deceit-greed. There are many prejudices. If you believe a person to be a certain way, then you will see him that way all the time. One is never the same forever. There is a change happening every second. The whole world is constantly changing.

If you try to get rid of these weaknesses of anger-pride-deceit-greed on your own, they will not go away. On the contrary two more will get in. Therefore if you go to the One whose own weaknesses have gone away, the Gnani Purush, then you will find the solution. There is no solution for the

worldly life. The whole world keeps on wandering- caught up in the cycle of birth and death- because one has to meet a person who has swam across the ocean of worldly life and can help others swim across it. You have decided you want to swim to the other shore, have you not?

### **A life without conflict is the path to moksha**

**Dadashri:** Now what do those weaknesses of anger-pride-illusion-greed and *raag-dwesh* do? What role do they play?

**Questioner:** They create give-and-take. *Gusso* anger without ego base and violence- results, and then the awareness *jagruti* comes that something wrong has happened. Then, is it necessary to do *pratikraman* for it?

**Dadashri:** If the other person feels any hurt because of your *gusso* or if it causes him harm in any way, then tell 'Chandulal', 'Hey Chandulal, do *pratikraman*, ask for forgiveness.'

If the other person is egoistic, and if you ask for his forgiveness by bowing before him, he will tap you on the head and tell you 'now you have come around!' The heck with such 'big' men! You should cut down your interactions *vyavahar* with such people. But you must forgive his mistake *guno*. Regardless of whatever *bhaav* inner intent- good or bad- he has come to you with, you have to decide in advance, how you deal with him. You should not bother with the other person if he has an awkward and difficult *prakruti*.

If you have seen someone stealing for the last ten years, if his *prakruti* is that of stealing, just because he comes and bows down to you and asks for forgiveness, do you have to trust him? You cannot trust him. You can pardon him for his stealing and tell him that as far as you are concerned he is free and you will not hold it against him, in your mind. But you should not trust him and you should not associate with him. It is also a mistake if you associate with him and then do not trust him. The best thing is not to associate with him, but if you do, then do not have any prejudice against him.

The approach you have to take here is 'whatever happens is correct'.

This is a very subtle science. Such science has never come forth before. Every talk has a new look and it can benefit the whole world.

**Questioner:** The entire worldly life can improve with this science?

**Dadashri:** Yes, yes people's worldly life will improve and their path to *moksha* will become easy and straightforward. To improve the worldly life interaction *vyavahar* is verily straight path to *moksha*. Whereas in their search for the path to *moksha*, people keep ruining their worldly life and make it more complex everyday.

If you ask one to go eighty miles north from Baroda to Ahmedabad, but he starts going south, how many miles will be added on for their destination to the north? How many miles will be increased if they end up in Kanyakumari, southern tip of India? No matter how much he increases his speed, will he get further away from Ahmedabad or closer?

**Questioner:** He will go further away.

**Dadashri:** This is how people complicate their worldly life. What are all these *japa* chanting and *tapa* penance for? That is why Saint Akha Bhagat had said, '*Tyaga tapa ey aadii gali* Renunciation and penance is a wrong street for *moksha*.' You are finished if you enter such a street. Now if you ask the one walking that wrong path, he will tell you, 'No, we are on the path to *moksha*.' If the Lord comes and you ask Him, 'Sir, what is this? They both are saying different things. Who of two is right?' The Lord will tell you, 'They are both wrong. The one who says it is a crooked narrow lane is wrong and so is the one saying that he is on the right path to *moksha*.'

The Lord says, 'what is it to you if he is on the wrong path? Why don't you just go do your *darshan* of God?' The Lord was very wise. There is tremendous wisdom in Him.

### **Kashaya bind karma for next life**

**Questioner:** Why do we have *moha* illusionary attachment to this name?

**Dadashri:** To feed the pride *maan* of fame and glory *kirti*! That is why one has taken so much beating until now. *Moha* illusionary attachment for the name, means the hunger for fame and glory. One has suffered so much, just for fame. Then when his fame and recognition *maan* is followed by defamation and disgrace *upmaan*, he will experience tremendous suffering. That is why we have to go beyond fame and disgrace *maan*-

*upmaan*. You should not have *moha* even for the name. Infinite bliss lies within You.

*Maan* pride and *krodha* anger are both *dwesh* both abhorrence and *maya-kapat* deceit and *lobha* greed are both *raag*. *Kapat* goes into *raag* attachment.

**Questioner:** What if one is forced to do *kapat* be deceitful out of fear?

**Dadashri:** There is no problem with that because it does not harm anyone much, does it? It all depends on how much that deceit hurts others. Now if you use deceit in order to go to *satsang*, the company of the Self, it is not considered deceit because otherwise *kusang* is in abundance all around. That which takes one away from the eternal Self is all *kusang*.

**Questioner:** Does deceit *kapat* arise as a result of meeting someone who is instrumental *nimit* in the expression of deceit?

**Dadashri:** No, it is not like that.

**Questioner:** Does the *nimit* evidence, living or non-living, come for the purpose of binding karma *bhaavkarma*?

**Dadashri:** No there is not just *kapat* deceit only. Anger-pride-deceit-greed, all four also join in. That causes the veil, the blind vision, the illusion. Then all the work is done based on this vision. ‘We’ destroy that vision *darshan moha* when ‘we’ give you Gnan. Such illusionary *darshan* is destroyed only after many demerit *paap* karma are destroyed. Once that *darshan* is destroyed, Your work is accomplished.

This worldly life remains because of anger-pride-deceit-greed, not because of *vishaya* that which one is engaged in. The root cause of the worldly life is anger-pride-deceit-greed.

**Questioner:** When anger-pride-deceit-greed happen and at that time if one remains awareness *jagruti* of the Self, then he will not bind any new causes, will he?

**Questioner:** How can awareness *jagruti* prevail? He is blind himself and he has blinded others too. Until the light manifests, until he attains *samkit* – the right belief, ‘I am pure Soul’, he is not considered to have

awareness, is he? Things will work after he attains the right vision. Until the right vision *samyak darshan* is attained, there is no *sainyam* absence of *raag-dwesh* either. The *sainyam* referred to by the Vitarag Lords can never be found anywhere. The control *sainyam* people generally refer to is ego based control of passions.

**Questioner:** Is that *saraag charitra*?

**Dadashri:** *Saraag charitra* conduct is a very elevated thing. Gnanis are considered to be in *saraag charitra*. After the Gnanis become completely detached *viatarag*, then He is said to be in *vitraag charitra*.

What is considered *sainyam*? Control of gratification through senses is *tyaga* renunciation. The Lord has called control of the *kashaya* anger, pride, deceit and greed - as true *saiyam*. One attains liberation because of *sainyam* of *kashayas*; karma bondage is due to lack of *sainyam*. Sexual and other passions *vishaya* may be present even when one attains the right vision *samkit*. Yes these *vishaya* will not allow one to progress on to higher spiritual stages *gunsthanak* It has not been objectionable. One will not lose the right vision due to their presence.

### **When the illusion that deludes ends, suffering ends**

What does Akram Vignan say?

There is nothing wrong in looking at the Alphonso mangoes. There is nothing wrong even in smelling their flavor, but do not think of enjoying them. Even Gnanis look at and smell mangoes. The sexual pleasures *vishaya* that are being enjoyed are *vyavasthit*; it is only *vyavasthit*. What is the meaning of harboring useless attraction to that which is external and not rightfully yours? One is attracted to the mangoes, the objects of pleasure, that are not going to come home. Such external attraction is dangerous, because it binds karma!

There is nothing wrong in looking but the problem lies in the *bhaav* - the inner intent of wanting to enjoy it. The problem arises the moment the 'bhaav of enjoying' *bhogavavoo* arises within. There is no problem in looking at or smelling the mango. You may eat, drink and do everything in the worldly life, but the *bhaav* for it should not arise.

That is why Krupadudev-Gnani Purush Srimad Rajchandra has said, '*Dekhat bhooli tadey to sarva dookhono kshaya thaaya*- If the illusion that arises the moment one looks, ends, then all suffering ends.' This Gnan that 'we' have given you will bring an end to '*dekhat bhooli*' the illusion that deludes. We see only the *shuddhatma* pure Self in the other person, so how can any other inner intent *bhaav* arise? Otherwise, one will be attracted *raag* towards even a dog if it is beautiful. But would attraction happen if you see *shuddhatma*? Therefore, you should see only the *shuddhatma*. This illusion that deludes *dekhat bhooli* is not likely to go away. If it did, then all suffering would come to an end. If you have the divine vision *divya-chakshu* that enables You to see the Self in all, then the illusion will end, otherwise, how can it?

**Questioner:** If the illusion that deludes upon seeing *dekhat bhooli* were to end, what would happen?

**Dadashri:** All one's sufferings will end. One will attain *moksha*, if that happens.

**Questioner:** Does that mean not even *raag* attraction- attachment should not arise and the I should forget?

**Dadashri:** Our Gnan is such that it is not possible for *raag* to happen at all, but if attraction *aakarshan* happens and You 'see' the *shuddhatma* in that person, the attraction will stop. *Dekhat bhooli* means that mistake - delusion makes one see that which is not. The mistake will not be made until one sees. Nothing will happen as long as you remain in your room. But mistakes happen when you go to a wedding and see others. If you keep seeing the *shuddhatma* in everyone, when you go there, then no other inner intent *bhaav* will arise. If an inner intent does arise, due to the force of past life karma, then do *pratikraman* for that person; this is the solution. No wrong- bad thoughts were coming to your mind as long as you were sitting alone but when you went to the wedding then thoughts of sexuality arose. Circumstances come together and give rise to such thoughts. Now, it is only possible to stop this mistake of the illusion with the divine vision *divya chakshu* the vision of the Self. Without the divine vision *divya chakshu*, it will not be broken.

**Questioner:** This is the talk of avoiding circumstances, is it not? Does that mean that one should remain in lonely places?

**Dadashri:** No, our science is completely different. For us whatever is in vyavasthit, let it be. But you have to remain in the Gnani's Agnas there. When one approaches a fire, does he not follow the rules? He would not touch the fire, even by mistake, would he? That is how one has to be careful in sexual matters, just as he would, in the case of fire. Sex is a real burning fire. Anything that is attractive in this world is like a burning fire. Be careful and be aware there.

**Questioner:** Does that mean whatever we see, if it is not rightfully ours, if the intent *bhaav* arises there, it should not happen?

**Dadashri:** It is not yours at all; the *pudgal* non-Self complex of mind, speech and body, cannot be yours. If your own *pudgal* is not really yours, how can another person's *pudgal* be yours?

Attraction is a live burning fire. The Lord has called attraction, *moha* illusion. Attraction is the very root of *moha* illusion. You are to 'see' *shuddhatma* in the other person, but then if the *bhaav* of attraction arises again and gets attached to you, if you do *pratikraman*, it will go away. Knowing all this you should keep it in your awareness *laksha*. Should you not know that this medicine is for sexual attraction?

This is a science. It is a complete science. It is a complete science from all aspects. Why does one not touch a hot coal fire? Why does one remain so alert there? It is because the consequences of touching are instant. But in sex, first there is *lalacha* gluttonous greed for pleasure, and one gets trapped by the temptation. It is better to touch the hot fire; at least there is a solution. You can rub all kinds of ointments and it will cool down the burning. But in the case of sexual attraction, trap you in the *lalacha* now and then show-create another life ahead. It-the *lalacha* will even push aside 'our' Gnan. This tremendous science that we have; it will push it aside too, so be very aware!

There is nothing wrong in being attracted to good food. Eat a mango if you wish. Eat whatever you wish because it is not going to have any claim against you. There is no problem in one-sided claims. The liability arises when it is two-sided. When you say you do not want it, the other person will say he wants it. If you say you do not want to go to Manhattan, New York the other person will say he or she wants to go to Manhattan. This causes problems. You will lose your independence. Therefore be very careful. This

is a very important fact to understand. If a person understands this very minutely, then his work will be done.

**Questioner:** One has a *moha* illusionary attraction for movies, plays, saris, house, and furniture. There is nothing wrong with all this, is there?

**Dadashri:** No nothing. The most you incur is some suffering. It will not allow you to experience 'this' bliss. However, there is no claim against you from them, is there? Whereas with the other with another human being, sex, will start a claim against you. Therefore, be aware.

### **Charity without inner beggary**

**Questioner:** When I give donations, it is for the religion and humanitarian work. But when people praise me, is the benefit of the donation made by me, not washed away?

**Dadashri:** When a person gives big donations, it becomes common knowledge and everyone will sing his praise. And there are other donations that no one knows about and so no one praises the donors. In this case the karmic fruit will remain intact for the donor. It is not worth for you to get into all this. Your intent should not be for people to feed your pride *maan*. That is all the intent you should have. People sang praises of even Lord Mahavir, but He would not accept them, would He? They sing praises even of this Dada, 'We' do not accept their praises, whereas these people who are hungry and want to feed their pride *maan* accept it readily. If you do not accept them, then where is the problem? The disease enters only when you accept the praise. Nothing happens to the one who does not accept it. He will not incur any loss. The one who appreciates and encourages benevolent work will bind *punyai* merit karma. So this is how it is behind the scene. These are all natural laws.

The one who sings praise of good work done is doing a good deed. A seed of good intent is planted in those who hear the praise. They will feel, 'This is worth doing, we did not even know about this.'

**Questioner:** What should we do when we dedicate the mind, body and wealth, in doing good, but some say hurtful things about us and insult us?

**Dadashri:** The one who hurts and insults you is binding tremendous *paap* demerit karma. Now, your karma gets washed and the one insulting you becomes the *nimit* in the process.

### **The phenomenal value of pratikraman**

**Questioner:** Sometimes I feel offended and hurt that I do so much and yet he insults me.

**Dadashri:** You will have to do his *pratikraman*. This is simply a *vyavahar* - worldly life interaction. There are all kinds of people in it. They will not let you go to *moksha*.

**Questioner:** Why should I do *pratikraman*?

**Dadashri:** The reason you to do *pratikraman* is because, 'Him insulting me is the fruition of my karma *udaya* in which he ends up binding demerit karma for himself. So I am doing *pratikraman* for him because I became a *nimit* instrumental in him binding demerit karma. I will never do anything again for which I become a *nimit* in someone else binding karma.'

The world is not likely to let anyone go to *moksha*. They will find a way of holding you back. If you do *pratikraman*, you will be able to break away from that grip. That is why Lord Mahavir has given all the three *alochana* recall and confession of mistake, *pratikraman* repentance and asking for forgiveness and *pratyakhyan* vow never to repeat the mistake; in just one word. There is no other solution for this. Now when can a person do *pratikraman*? It is when he has awareness. Such awareness arises when he attains Gnan from a Gnani Purush.

You should do *pratikraman* so that you become free from karmic liability.

In the beginning, people used to attack me too. But then they got tired of doing so. If we respond by retaliating, people will not get tired of attacking us.

This world will not let anyone go to *moksha*. The world is full of interfering intellect. Amidst it all if one passes through with awareness and closing all accounts of karma, then he will attain *moksha*.

## Getting the work done out of the prakruti

After attaining Self-realization, when one says 'I am *shuddhatma*'; from that moment on, he is *nirvikalp* without the *vikalp* false imagination of, 'I am Chandulal.' But if he says anything other than that, such as 'I am like this' or 'I am like that', then that is all *vikalp*. *Vikalp* is the cause of the worldly life. I am *shuddhatma* is the *nirvikalp* state, the state of bliss. Nevertheless Chandulal will continue doing good deeds as well as bad deeds. He will do right, helpful to others, deeds and he will also do wrong, hurtful to others, deeds. No one can do only helpful or only the hurtful deeds. Some do more hurtful and some do less.

**Questioner:** Is it going to happen even when we do not wish it?

**Dadashri:** Yes, it will, so once you decide 'I am *shuddhatma*', then you simply have to 'see' all this helpful or hurtful that unfolds. If any good or bad results happen within, then you should not think, 'something bad happened. My *shuddhatma* has become ruined.' *Shuddhatma* is your real Self. This helpful-hurtful are the results of past life mistakes-karma. You just have to keep 'seeing' those results. And this helpful-hurtful is in the worldly relative language *bhasha*. There is no such thing as helpful-hurtful in the language of the Lord.

**Questioner:** Why should one even bother with it if helpful-hurtful is language of the Lord?

**Dadashri:** There is nothing to do or bother about. That is why I say 'see' *joovo* and do not hurt anyone. However, if you do happen to hurt someone, then the Lord has said to do *pratikraman* for it.

**Questioner:** Where is the need to do *pratikraman* when helpful-hurtful is not in the language of the Lord?

**Dadashri:** Because the other person gets hurt. The other person should not get hurt, is that not the language of the Lord?

**Questioner:** But what if our intention is good and yet he still gets hurt?

**Dadashri:** Your intention may be good; regardless of what your intentions may be, no one should be hurt. If anyone gets hurt, you will be

stuck with the karma. Therefore, get your work done without hurting anyone.

**Questioner:** People do not like hearing the truth, so then what remains to be said anyway?

**Dadashri:** No, it is not that they do not like to hear the truth *satya*. But when is truth considered, the truth? You do not have to look at just the truth. There should be other three parts along with it also. It should be beneficial; it should be pleasant to the other person. Whether you are telling the truth or not, it should please the other person and you should not have ill intention or self-gain in what you are saying. If in speaking the truth, it hurts the other person, then it means that you do not know how to speak at all. The truth you speak should have the following three things: it should be *priya* pleasing agreeable; *heetkari* beneficial to the other and *mita* short and simple. *Mita* means that the other person should not feel, 'this man keeps talking continuously like a radio!' Words that pleases the other person, is the truth. Those who have insisted on the truth have suffered invariably and consistently.

**Questioner:** Is flattering someone or unnecessarily agreeing with them, *satya* truth?

**Dadashri:** That is not called truth. There is no reason to flatter anyone. It is something one has discovered; one flatters the other person because of his own mistake. Speech that comes forth should be such that it fits, is acceptable, to the other person.

**Questioner:** If one thinks about 'how will the other person take it?', then there is no end to it.

**Dadashri:** You should not think about all that. You have to tell 'Chandubhai' to do the *pratikraman*. That is all you have to say. This is the science of Akram. Nothing will touch you if you understand this. And whenever 'we' ask 'Chandubhai', 'Are you 'Chandubhai' or 'shuddhatma'?' he will say, 'I am *shuddhatma*'. That is it. What else is there to ask? Then if 'Chandulal' does something wrong, the only thing that happens is that his happiness will be obstructed, that is all.

It will be useful if everyone in the world likes you. If the world does not like us, then it is our own mistake. That is all you have to understand.

Therefore adjust everywhere. Otherwise there is no end to this problem. I will say something, he will say something else; people are not likely to listen, are they? People look for something that is acceptable to them.

Many people tell me, 'Dada, you must know this' or 'Dada you must know that', I tell them 'I do not know anything. That is why learnt about the *Atma*.'

Why should we needlessly engage in discussions everywhere, which have no value? Being such a busibody gets one involved for no reason at all. Being within limits is good. Excessive involvement is not good.

You should adjust to whatever is acceptable to everyone. I do not have any *matabheda* separation due differences in opinion with anyone. The moment a *matabheda* happens, I realize that it is my mistake and I immediately become aware. No matter how much wrong and at odds you talk with me, it is not your mistake; the mistake is mine, because why did I speak in a way to cause a *matabheda* internal separation due to difference in opinion, with that person? So one has to see how he can adjust to the world. You may be looking out for the good of the other person, for example like in the hospital. You are there only for the good of the patient and so you continue to pester him, 'Do this' 'don't do that.' But the patient gets tired of it and thinks 'what is all this hassle about?'

So support that which gets the task accomplished. If one thing does not work, then try something else. And if that does not work either, try something else. The aim is to get it accomplished.

### **The root cause of separation due to differences in opinion**

We all have to learn to live in a way that does not cause any *matabheda* separation due to a difference in opinion. If any *matabheda* separation due to a difference in opinion happens, it is verily your own mistake; it is your own weakness for sure. The other person must find *samadhan* closure and inner satisfaction, from you. The responsibility for other person's *samadhan* closure and inner satisfaction; lies with you.

What would you think if the other person does not attain *samadhan* closure and inner satisfaction, through you? Would you not think that he lacks understanding?

**Questioner:** Yes.

**Dadashri:** If you come upon *bhajghad* inner disturbance due to conflict which leads to more conflicts, you should change your approach and get the work done in such a manner that he does not get into *bhajghad* inner disturbance due to conflict which leads to more conflicts. If you are an understanding person, then you will change your approach and find a *samadhan* for him. If you do not change, then you are not an understanding person. The other person will not change. That is why I never change anyone. I tell him, 'I will change, my friend'. You have to maintain a conducive environment.

At 11 o'clock, you came and tell me, 'you will have your lunch.' I request you whether it would be acceptable for me to eat a little later and you tell me, 'No! Eat now so that we can clean up and get it over with'; then I will immediately sit down to eat. I will adjust with you. Now, those who do not adjust, the world considers as fools. If you do not adjust in everything, what opinion will the other person have about you?

What is the definition of understanding *samajan*? That which 'fits'-is accepted- is called understanding. And misunderstanding is that which 'does not fit'-unacceptable'. This is all you have to understand. Then you do not have to see whether it is right or not, lawful or unlawful.

**Questioner:** *Chetanta* being the Self, is far ahead of understanding through the senses, is it not? Conflict will never happen if *chetanta* the Self is present, will it?

**Dadashri:** No, clash *athhadaamana* must never happen. Where there is clash, there lies your lack of understanding. There is no question about *chetanta* the Self, in this. The Self is verily the Self. It happens because there is misunderstanding within. How did this misunderstanding *unsamajan* happen? Deep within there is the root of the egoism. As long as the root of the ego is there, it will keep on rising. It will harass you and cause problems for you and it will not let you rest. Therefore, you have to slowly remove the root out of there. As soon as anyone says something, that root of the ego within, pops up, and it does not let you be at peace. No matter how much you try to suppress it, it will not let you rest.

Instead, if you maintain, 'I do not know anything', then as a *shuddhatma* you are a Gnani and 'Chandubhai' is the one dealing with the worldly life.

**Do you take adjustment or do pratikraman when there is no acceptable solution?**

**Questioner:** If someone instructs and directs me saying, you do this, and do that next,' but I have any trust in him, there in that situation the *prakruti* the relative self, does not adjust. What should I do?

**Dadashri:** Without faith, you cannot even put your two feet on the ground. If people know that a certain area of the ground is hollow, then no one will set foot on it. Will anyone sit in a ship if he knows there is a hole in it?

**Questioner:** After this Gnan there should be *sahajpanu* spontaneity and naturalness; and the need arises to adjust to the other person then, what if the adjustment does not come?

**Dadashri:** If that happens, 'see' it. 'You' just have to 'see' what 'Chandubhai' is doing. That is what our Gnan says.

**Questioner:** If we do not adjust to the other person, is that our obstinacy *adai*?

**Dadashri:** No, there is nothing like that. Everything happens according to the *hisaab* unfolding account of the other person with you.

**Questioner:** But the other person will feel hurt that he is not being respected?

**Dadashri:** Then you have to make 'Chandubhai' do *pratikraman* for that, there is no other problem with that.

How many varieties of vegetable are there?

**Questioner:** Many.

**Dadashri:** That is how this is. It is just like all the different kind of vegetables. *Pratikraman* is the only solution for all this.

**Questioner:** So in such situations, should I let go or should I hang on to what I am holding on to?

**Dadashri:** Just 'see' that which happens.

**Questioner:** Sometimes my unyielding obstinacy *pakkad* stays for two to three days. The *prakruti* does not adjust at that time and I am filled with remorse for that.

**Dadashri:** If your *prakruti* is hurting or obstructing anyone, then you should make it do *pratikraman*. The *prakruti* will show You all kinds of things.

**Questioner:** Suppose we do not adjust at that time and the other person keeps hurting, then what should we do? Should we adjust?

**Dadashri:** All you have to do is *pratikraman* only. Do not adjust and adjustment does not happen. Even if You want to adjust, it does not happen. The 'ticket-stamp, of adjustment' will not stick. It will come off, no matter how many times you try sticking it. Therefore, whenever the other person is hurt or derives pleasure from you, do *pratikraman*.

It is not written anywhere that you have to adjust if someone continues to feel hurt. Adjustments in that way do not happen either. You should not have such intent *bhaav* or even an opinion that you want to adjust.

**Questioner:** I did not understand this, please explain it again.

**Dadashri:** The opinion to adjust should not be there. Why should you have an opinion of adjusting when there is no possibility of adjusting? Instead, do *pratikraman*. That is the best thing to do. It is not good to have the intent to adjust either. That is all a worldly life. Whether it is in this form or that form; it is all simply only the *samsar* worldly interaction. There is no *dharma* religion or *atma* the Self, in it.

**Questioner:** When the file has not been settled with equanimity, the other person feels hurt.

**Dadashri:** It will settle *nikaal* after ten days. Today because of heavy force of unfolding karma, it may not happen, but when there is less force of

unfolding karma, it will happen. You don't have to lose your sleep over it. We are *shuddhatma*; we have to deal with our 'own' affair and welfare first and then if someone is hurt, do *pratikraman* for it. You cannot afford to get involved with anything else. If the Gnani Purush were to do what you are proposing, when would everything settle? How many such problems are there!

**Questioner:** You have just said that I not even have the intent *bhaav* to adjust with the other person. Does that mean that it is not necessary to become one with *tanmayakar* the intent of adjusting with the other person? Are you telling us that I should remain superfluous in the matter?

**Dadashri:** There are many kinds of adjustments. Some adjustments are not worth taking at all. Some adjustments are worth taking but there is no need to maintain even the intent for it. You simply have to 'see' what is happening. In doing this much, you will become free in just one life time. If you are left a little debt, it will be paid off in the next life.

In this you have to make sure that your mind does not go on turning and twisting. If there is any matter, which causes your mind to turn and twist, then put a stop to it. If the mind turns and twists *aamadey chadhavoo*, first there will be the hurt *dukkha* within, then there will be suffocation *ghabharaman*, and then if it continues to twist further, *chinta* worries will arise. Therefore before the mind takes off turning and twisting, then You should put a stop to it. This shows the level of the internal states of discomfort.

**Questioner:** This is what happens. When the other person is hurt, his mind does not reach closure *samadhan*, remains restless!

**Dadashri:** *Samadhan* closure for both parties involved, may not happen for ten years, what can you do about that? You should maintain an inner intent that 'may the other person find an acceptable solution through my speech'. Do *pratikraman* for any hurtful speech that has happened. Otherwise there is no end to the worldly life. On the contrary, it will drag you down. If he has fallen in the middle of the lake, he will also pull you down. Maintain your safe side first and then 'do' everything. It is not worth going deep into this world life. This is a worldly life. Whichever way you slice it, you will find nothing but darkness only. When you slice an onion, will you not find onion in every slice?

If *pratikraman* of someone, does not bring forth a *samadhan* satisfactory closure, then it will happen in the next life. But for now you should take care of your own self, and get your work done. The foremost thing you should make sure is, that in trying to improve the other person, you do not spoil things for yourself. Each for his own self!

**Questioner:** While interacting with others in the world, how can I ensure and preserve that which is for and of the Self?

**Dadashri:** It is being preserved. You do not need to make effort to preserve it. ‘You’ just take care of ‘your Self’. ‘Chandubhai’ will take care of himself.

**Questioner:** Having attained such awareness once, it will not slip, will it?

**Dadashri:** No, it will not. But this current time cycle is peculiar and unpredictable. It is possible for the awareness to go down even with someone merely blowing dust. And along side with it we have this science of Akram, meaning it is the science where karma still remain pending. The dirt will fly when one is in the process of dealing with these karma. I do not have any problems because I do not have many karma left. This Akram science of ours is such that it can get rid of all the karma, but You should be ready. All the problems of the world can be destroyed, that is how powerful and energy filled this science is. That is so, if You remain still, with it. No one can touch you if you maintain stillness *sthirata* of this Gnan.

This is the path of awareness *jagruti*, and You should remain aware. If someone gets hurt, You have the solution of *pratikraman*. What else can You do? Everything else, the body, the mind and the speech is dependent on *vyavasthit*.

### **The intent to settle with equanimity and pratikraman**

**Questioner:** If *pratikraman* does not happen, is not done through the non-Self, is it the mistake of *prakruti* or is it due to *antarai* karma - obstructing-karma?

**Dadashri:** That is a mistake of the non-Self *prakruti*. And the mistake of *prakruti* does not happen in all situations. This mistake happens in some places and not in other places. There is no problem if *pratikraman* does not happen due to *prakruti* mistakes. All You have to ‘know-*jaanavoo* is, what is Your inner intent *bhaav* and nothing else. Your desire-intent is to do *pratikraman*, is it not?

**Questioner:** Yes, absolutely.

**Dadashri:** Despite this *pratikraman*, may not happen, then it is a mistake of the *prakruti*. You are not liable for that. Sometimes the *prakruti* will speak and sometimes it will not. It is considered a gramophone player. If it plays, then it will play otherwise it may not even play. But it may also not bring any sound at all. That is not considered an *antaraya* obstruction.

Many people tell me, ‘I try to settle with equanimity *sambhaave nikal* but it does not happen.’ So I tell him, ‘Hey you! Settling with equanimity is not something You have to do, You simply have to harbor the intent to settle with equanimity. Whether it can settle with equanimity or not, is not dependent on you. You just have to remain in my Agnas. Through them, a lot of Your work will be accomplished and if not, then it is dependant on nature.

‘We’ only look at this much: that You have the intent of ‘I want to settle with equanimity’. Decide this much, then, whether it happens or not, it is not Your look out. How long can You sit and see this drama? When will it ever end? You should just move on. *Sambhaave nikal* settling with equanimity may not even happen. If our ‘bonfire’ did not light, we will light another one ahead. We cannot expect the fire to catch on right away. And how long can we afford to sit waiting? You have to light the matches and try to get the fire going, but what more can You do? Just let go and move on.

**Questioner:** If *pratikraman* happens, does that go into *dharmadhyana* absence of adverse internal meditation, or does it mean there is *shukladhyana* the meditation as the Self?

**Dadashri:** No, it is *dharmadhyana* nor *shukladhyana*. This *pratikraman* is not a *dhyana* meditation. *Pratikraman* cleanses you. Actually there is no need at all to do *pratikraman* after attaining the Self, but this is Akram Vignan. You have attained the Self abruptly, without ‘working’ for it and so to cleanse the past mistakes *pratikraman* needs to be ‘done’. With so

may mistakes within, if they are not washed off through *pratikraman* then they will jump around within and make you restless. If your clothes get dirty, will you not have to wash them? And in the Kramic path, the Self is attained only after the ‘clothes’ are clean, after the non-Self has been purified. In that path, one is not likely to get any stains, is he?

***Ekavtari (one more life to complete liberation) in the Akram Path***

**Questioner:** If I do *pratikraman* new karma will not be charged?

**Dadashri:** Karma is bound only if the Self becomes the doer. In this Gnan of Akram Vignan there is no place for *pratikraman*. But what happens if you take a student of the third grade and give him a degree of a university graduate? What would become of the grades that he has skipped? That is why we have placed *pratikraman* in the middle.

It is possible to attain *moksha* within one or two life times after attaining Akram Gnan. Now the number of life times that will remain will depend upon what kind of *dhyana* meditation there is. If continuous *shukladhyana* awareness as the Self remains, then there will not be another life. But in the Akram path, both *shukladhyana* and *dharmadhyana* happen. *Shukladhyana* is the internal state and *dharmadhyana* happens externally. Why does *dharmadhyana* happen?

It happens because You are following the Agnas as prescribed by Dada. To be in and to remain in, these Agnas is not the work of *shukladhyana*; it is the work of *dharmadhyana*. Therefore, because of the work of *dharmadhyana* you charge karma of one or two more lives.

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## **This is worth worshipping and worth knowing**

**Questioner:** Now when I 'see' the real, I should feel the arising love for that, but it does not happen. And for the relative I end up making all kinds of adjustments and cures.

**Dadashri:** If love *raag* (here) arises, then abhorrence *dwesh* will be there on the other side. There is no need to 'do' *raag*. The Self is the only thing worth going for with total devotion *aradhana* and that is the place to dwell *ramanata*. Dwelling in the *shuddhatma* means a constant awareness *dhyana* of *shuddhatma* as the Self. From now on, you have to dwell in the Self, be the Self, *swaramanata*. There is nothing else to be done.

**Questioner:** We have to 'know' the 'relative' the non-Self and we also have to 'know' the real-the Self ?

**Dadashri:** No. You have to go with total devotion *aradhana* for the real, and You have to 'know' the relative. Only the relative is worth 'knowing'. This 'real' I have already made you realize.

The whole world is *gneya* that which is to be known, and You are the *gnata* the knower. Your 'knowership' *gnayak swabhaav* has arisen. So what more remains now? Having attained knowership, all You have to do is keep 'seeing' the *gneya*.

There is no need for You to maintain love for *shuddhatma* because you have become that. Now who will you love? Gnan, *darshan* and *charitra* knowledge, vision and conduct, as the Self, have already begun for You. Otherwise, *raag-dwesh* attachment-abhorrence will happen towards that which you see and know. (This happens in the ignorant state.) If *raag-dwesh* does not happen for that which one 'sees and knows' it is called *vitaraaga charitra* conduct free from attachment and abhorrence.

Now, even Your conduct *charitra* has become very high. This is a wonder that has happened. But it will be good if You preserve and nurture it. It will be good, if you do not trade it away for something which is of much inferior value. It is as if someone tempts you with a chocolate and walk away with your jeweller, i.e. entice you with worldly pleasures and rob you of this priceless Gnan. Now *gnan* the knowledge as the Self, *darshan* vision as the Self, *charitra* being the Self, and *tapa* internal penance that leads to liberation, will continue to operate within You. As far as penance is

concerned, you will not know where it is happening. 'Our' Agnas are such that penance *tapa* is inevitable.

When 'we' travel in the car 'we' do not talk to anyone, because 'we' remain in our *upayoga* awareness as the Self. 'We' do not miss our *upayoga* even for a moment.

Who would let go of such a wonderful Vignan- science once it has been placed in one's hands? Before Gnan, one could not remain in any focused awareness *upayoga* even for five minutes. Even to remain in forty minutes of meditation was a major task, whereas for You, this awareness prevails naturally and spontaneously, wherever you go.

**Questioner:** I understand that, Dada.

**Dadashri:** Now stop your mistakes, meaning do *pratikraman*. Decide before you leave home that this is the only way you want to proceed; You want to remain in pure awareness *shuddha upayoga*. If You do not decide in this way, You will lose the *upayoga* awareness. And our science-vignan is great. There are no other *bhanjghad* destruction-creation.

### **To dwell as the Self**

**Questioner:** How can *nijavastu ramanta* dwelling as the Self arise?

**Dadashri:** There are two to four ways for such *ramanta* dwelling to happen. If you do not know any way, then if you say, 'I am *shuddhatma*, I am *shuddhatma*' for an hour or two, it will happen. Thus it progresses further.

**Questioner:** All *ramanata* dwelling by preference- is of varying types is it not?

**Dadashri:** One does whatever he knows. If it is at a gross level, one will continue saying, 'I am *shuddhatma*, I am *shuddhatma*' or he takes a book and keeps writing 'I am *shuddhatma*' in it. In doing this even the body, speech and mind do the *ramanata*.

When one does it, saying, 'I am pure Soul, at the gross level, *pudgal ramanata* dwelling in the non-Self complex, will begin to leave. This is the beginning. Then one advances further within, at more subtler levels and

when he asserts what He is, with reference to attributes of the Self , then that is the true dwelling *ramanata*. This gives instant reward. The bliss of the Self is experienced.

**Questioner:** Just as there is the ‘delight’ and the pleasure of the non-Self, likewise, the ‘delight’ and pleasure of the Self *anand* should express, no?

**Dadashri:** On what grounds are You *aparigrahi* non acquisitive? On the grounds of this Akram Vignan! But you are not *aparigrahi* in your worldly dealings and interactions *vyavahar*. Therefore, until You become *aparigrahi* completely, the state of the Gnani Purush, you will not attain the ultimate ‘thing’, the total Self.

**Questioner:** Until then, what should we do to attain the true delight , the bliss *anand* of the Self?

**Dadashri:** Recite: ‘I am infinite knowledge ’, ‘I am infinite vision ’, ‘I am the abode of infinite bliss’ and ‘I am infinite energy.’ This will bring forth the bliss of the Self. The Self is *anandmaya*, the ocean of bliss, it encompasses all the bliss of the universe. This bliss is verily within everyone. But because of one’s weakness of awareness *jagruti*, one does not know where it is coming from.

**Questioner:** Will the bliss of the Soul arise if I suppress the pleasures of the self *pudgal* ?

**Dadashri:** No, there is no meaning in suppressing it. Those pleasures become insipid on their own. If You recite the attributes of the Self for an hour, then bliss arises immediately. This is something that gives you instant reward. Otherwise, it is also possible to be in this blissful state by ‘seeing’ the *shuddhatma* the pure Self in everyone.

**Questioner:** If I see *shuddhatma* in the other person, then will that person experience bliss too?

**Dadashri:** No he will not because there is no telling where his inner tendencies *vruttis* are at that moment. Who knows what he is thinking at that time? Yes, You benefit a lot from seeing the *shuddhatma* in him. Only the Gnani Purush can ‘give’ benefit to the other person.

**Questioner:** Dada, you have talked about four kinds of *atma-ramanata*; will you please tell us those again?

**Dadashri:** Many people recite, 'I am *shuddhatma*...I am *shuddhatma*'. Some do it by repeatedly writing 'I am *shuddhatma*...I am *shuddhatma*' and when they do that, even their body is engaged in that *ramanata*. The body, the speech and the mind, all three are present while one is writing.

And some others, even while conducting their worldly affairs, with a devoted mind, dwell in the attributes of the Self *shuddhatma*. This and the direct affirmation of 'I am infinite knowledge...I am infinite energy...' is called the *siddha stuti* accomplished recitation. It will give tremendous rewards.

**Questioners:** Dada, the effort You make for other people's happiness is beyond words. Those who suffer from the horrible agony of their misery, you make them absolutely happy; is it possible for us to become like that?

**Dadashri:** Yes, it is possible. But such huge capacity should arise for You. Now, You can become a *nimit* one of the evidences. That is why I am preparing You. Otherwise, it is not possible if you try to do it or make it happen by yourself.

**Questioner:** So what should I do in order to become such a *nimit*?

**Dadashri:** All this; everything that I am telling you to. Before becoming a *nimit* for salvation of the world, you have to get rid of certain types of 'rust' *kashaya*.

In that, you should not have any *himsak bhaav* violence, like getting angry, getting irritated, etc. with anyone. Actually You do not have the real violent intent *bhimsak bhaav*. These are all discharge violent intents, but when these discharge intents come to an end, that is when all these energies will open up for You. Discharge stealing, discharge sexulaity, when all these discharge intents come to an end, the energy to become a *nimit* for others, will arise. When all these end, You become *paramatma* supreme Self. These discharge *kashaya* are all gone from 'us-Dadashri' and that is why 'we' have become a *nimit*.

**Questioner:** So we have to talk about getting rid of our 'rust' first.

**Dadashri:** Everything can happen with *purushartha* being the Self first. Having become a *purush* the Self, one can come into *purushartha*. That is what I have done for you. From now on, whatever *purushartha* You make, is all Yours!

**Questioner:** As I remain in my *shuddhatma*, but at the same time a connection with the other person's *shuddhatma* should also be there, should it not?

**Dadashri:** The benefit of seeing *shuddhatma* in the other is to increase your own purity *shuddhi*, not to benefit the other person. By 'seeing' the *shuddha* pure in the other, You become *shuddha* pure, and this is the way Your state rises higher.

**Questioner:** Does a connection between one *shuddhatma* and another *shuddhatma* happen?

**Dadashri:** No connection, this is a natural attribute *swabhaav*. If we take this light, then this light and then this one – if we combine all the three lights, each light's individuality will remain. In all this, one does not benefit the other.

**Questioner:** So the hurtful inner intent we have for the other person, does that decrease by doing *pratikraman*?

**Dadashri:** Our hurtful intents will get destroyed. All this is only for our own sake. Others have nothing to do with that.

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### **The effect of karma dissipated by talking with Chandulal**

What remains after You attain the Self? You are able to see the pure Self in everyone, you can also 'see' the pure Self within. So then what else remains? The wedge of karma effect. You have become *paramatma* the supreme Self who 'knows' everything, but then what happens? The answer is that the wedge-obstruction of karma, is the hindrance. How can this wedge be removed? It can be removed by settling the file with equanimity.

The only solution to removing this wedge of karma effect is to deal with all the files that present before You, with equanimity that is without *raag-dwesh*. The action of the karma is all being done by the non-Self. You know, you might even end up slapping someone, but there is no *raag dwesh* there. Even before the file arrives, You have made a decision that You want to deal with that file with equanimity. The wedge of karma effect is due to your own plan and design of past life. When that effect of karma comes along, one becomes needlessly entangled. Now You have come to 'know' that 'Chandubhai' is getting entangled. Do You not become aware of that?

Is this wedge of karma the same for all or is it different? It is different because everyone is different. Now if this old lady tries to teach something to this young girl, how will she understand her? 'Dada' will recognize the 'wedge' in the old lady and the 'wedge' in the young girl. 'We' can also tell how these impediments arose in them. In studying people, 'we' can easily tell what kind of past impediments people have. The current knowledge tells You that all this is wrong; this cannot be 'Yours'. But what can You do when those 'wedges' karma effects express? You have no choice but suffer-experience them. They will give bitter and sweet experiences. They could be sweet at times and bitter at other times. Do you like to experience pleasure?

Dislike *ungamo* towards the unpleasant- pain, will prevail as long as likes *gamo* in pleasure prevails. The moment the liking *gamo* for the pleasure ceases, the dislike *ungamo* towards pain, will come to an end. How long will there be a liking for pleasure? It will last as long as the opinion 'true happiness, bliss lies only in *moksha*' has not become strong enough. This opinion still remains weak. Hence, you need to keep saying repeated,

'real pleasue- bliss lies in *moksha*, and everything else is false'. Every other moment 'You' should keep reminding 'Chandubhai' and making him understand this. If you are all alone in a room and no one is around, You should preach 'Chandubhai'. Talk to him, 'Chandubhai! Have a seat, understand these facts!' When there is no one around, who is going to know what kind of a drama you are doing? If there is someone else in the room, he will wonder whether you are crazy. Hey you! I have not gone crazy; in fact I am removing the craziness that is there. The other person may still comment, 'You are talking to Chandubhai, what kind of a person are you? Are you not Chandubhai yourself?' So therefore, when you are alone in your room, all by yourself, close the door and speak to Chandubhai, 'Have a seat Chandubhai, let us have a talk, what do you gain from doing this, and that? Why don't you become one with Me? There is endless bliss with Me!' Chandubhai is separate from You and hence You have to say all this. Just like we have to make young children understand, similarly 'Chandubhai' needs to be told, only then will he shape up.

### **Samayik in front of the mirror**

Have you ever scolded Chandubhai in the mirror? Have Chandubhai sit in front of a mirror and tell him, 'You have done a good job of printing books, giving donation for propagating this Gnan, but you also do other things such as this and that. Why do you do this?' Should You not talk to yourself this way? Instead of just Dada telling Chandubhai, if You too were to talk to him, he will listen. He will accept it more if it comes from You! What goes through your mind when Dada tell you things? 'Why does Dada tell me anything when 'the one within' who is close to me, does not say anything?' Therefore, You should scold 'Chandubhai' yourself.

You know how to see mistakes in others but you do not know how to see even a single mistake of yours. However, You do not have to get rid of the mistakes; You just need to scold 'Chandhubhai' a little. You already know your-Chandulal's mistakes, so now You need to scold 'Chandhubhai' gently. He is meek and humble, but at the same time he is also a very proud. He is a *maani* pride filled one, in every way. Therefore if You coax him and appease him a little, Your work will get done.

Now when will You practice such scolding? You may keep one or two people at home to do the scolding, but they will not scold you genuinely, will they? Only genuine scolding will bring forth positive outcome. Fake scolding will not bring forth results that will work. When anyone scolds you, should You not take advantage of that? But you do not know how to arrange for something like this!

**Questioner:** I would not like it if there were someone around to scold me.

**Dadashri:** You do not like that. But if there were someone to scold you all day long, then You will know how to deal with him. You will feel that since it is an everyday event, there will be no end to it. Instead it would be better if you were to withdraw into your 'cave' the Self.

### **Talking with and correcting the self in the mirror**

**Questioner:** You have said, 'I am not a *jiva* worldly being, but I am a *shiva* liberated being, but the separation does not remain.

**Dadashri:** It does not let go of its *bhaav* nature, it will not give up its right, will it? Therefore, you have to coax and persuade it in order for him ,the relative self, to understand, and get Your work done. That is because the *pudgal* is *bhodu* naïve and straightforward. What is the nature of the *pudgal*? It is naïve and straightforward. Therefore You can trick it into the right way. Both the *jiva* and the *shiva* are separate, are they not? When it comes into *jivabhaav*, 'I am Chandulal', it will eat potato chips and everything else, and when it comes into *shivabhaav* , 'I am pure Soul', He will do *darshan*!

**Questioner:** But is the mind of the *jiva* independent?

**Dadashri:** It is absolutely independent. Have you seen your mind when it becomes confrontational? Hey! If the mind is truly 'my' mind, then how can my mind fight with me? Can you not tell whether it is independent or not when it becomes confrontational?

**Questioner:** There is no control over speech and hence there is no control over the mind.

**Dadashri:** You have no control over that confronts you.

Before you believed 'I am a *jiva*.' That belief is now fractured and now you are aware, know that 'I am *shiva*'. *Jiva* will not let go any of its nature and rights. But it may let go everything if you persuade it. Just as it is affected by bad company *kusang*, it will be affected by good company *satsang* too. Therefore, it is so good that it will give up everything if it is persuaded! Now what You have to do, is seat Chandubhai down and talk to him. Tell him, 'At the age of sixty seven years you have been attending *satsang* and everything. You pay good attention to it. You are doing a good job!' Along with that, You also need to make him understand, and advise him, 'Why do you care so much about the physical body? Whatever happens in the body; let it. Why don't you come over on this side of the table with Me! You will have endless bliss with Me.' You need to say this to Chandubhai. When you seat Chandubhai in front of a mirror, will You or will You not see him exactly as he is?

**Questioner:** My internal conversation with him continues for hours.

**Dadashri:** But in the conversation the others, the k's, the *kashayas*, take over the 'phone lines', hence you need have him sit before a mirror and talk to him loudly, so that he does not answer any other 'lines'.

**Questioner:** How can 'I' make myself sit in front of the mirror?

**Dadashri:** If you seat 'Chandubhai' in front of You and keep scolding him, he will become wise. When you scold him Yourself by saying, 'Chandubhai, how can you do this? What nonsense is this? Do something good, now that you have started to.' What is wrong in saying this? Does it feel good having to listen to someone else telling you off? That is why 'we' ask You to scold Chandubhai otherwise everything continues in ignorance. What this *pudgal* is saying is 'you became a *shuddhatma* but what about me?' It is staking its claim, it has a right too. It also wants something. So, persuade and coax it. It is *bhodu* simple and naïve; naïve because in the company of fools he will become a fool and in the company of wise, he will become wise. With thieves, he will turn into a thief! As is the company, so he becomes! But he will never give up his right.

You need to seat 'Chandubhai' before the mirror and carry out this process. In the mirror You can see his face and everything else. There after you need to tell 'Chandubhai, 'Why did you do that? You shouldn't be doing this. Why do you create *matabheda* separation due to difference of

opinion, with your wife? If you wanted to do this, then why did you marry her? Why are you doing all this after marrying her?' You need to tell him all this. Scolding and persuading him in this way, in front of the mirror for an hour would increase the energy greatly. This is considered the greatest *samayik* 'seeing within'. Would You not know 'Chandubhai's' every mistake? Whatever mistakes You see, seat Chandubhai in front of the mirror for an hour and tell him about all those mistakes. That is the greatest *samayik*.

**Questioner:** Would it not work if I spoke to the mind within, for an hour, instead of in front of the mirror?

**Dadashri:** No, it does not work. You should be able to see Chandubhai in the mirror. You will not learn to do it if you do it in your mind. Only a Gnani *Purush* can do it all by himself. But you will need to be taught in a child's language. And it is good that you have this mirror, otherwise you would have to spend hundreds of thousands of rupees to buy one. It is good that these mirrors are inexpensive! In the time of Lord Rushabdev, only emperor Bharat had a hall of mirrors constructed! And these days you can see huge mirrors everywhere!

This is all the theory of *parmanus* subatomic particle which are indivisible. But much more work will get done if *samayik* is done sitting in front of a mirror. But no one does that, do they? When 'we' tell you, you remember this once or twice, in due time you will forget!

### **After Self-realization, one is neither a female nor a male**

Lord Rushabdev gave Akram Vignan to emperor Bharat, but it wasn't till he took the help of the Hall of Mirrors, that it worked out for him. In the Hall of mirrors, his ring came off his finger, and when he saw his fingers in the mirror, it looked different to him. He wondered why only this finger was different as compared to the rest. He then realized that a ring was missing on that finger. Thus began a thought process of whether the finger appeared beautiful because of the ring! This went on until he attained absolute knowledge *keval gnan*! He started thinking whether the finger appeared beautiful because of the ring or because of him. Thus he realized that the true nature of the Self. Then later he started realizing, 'this is not mine, ...this is not mine, ...this is not mine', and in doing this he attained *keval gnan* in the end. Therefore, You should take full benefit of a mirror in

a room. Ours is the Akram Vignan. Anyone who takes advantage of it will indeed accomplish his work. But no one knows that, does he? It does not matter that he does not know the Self, but the enquiry in front of a mirror will be a great help.

**Questioner:** You give this Gnan to many persons. It instantly fits few a people, while the rest, no matter how hard they try, it does not fit them. So what energy are they lacking?

**Dadashri:** It is not a lack of energy. The wedge of karma he has brought with him is crooked, whereas the 'wedge' in others is straight. The one with straight 'wedges' will be able to remove it himself, easily; whereas the one with a crooked one, no matter which way he pulls, will not come out. Our 'wedge' was straight and it dislodged instantly. 'We' know no crooked ways or deceit. 'Ours' was absolutely open and clear! Whereas you, you might have learned some crookedness and deceit. Although you come from a good family, what can you do when some of the crookedness set in, during your childhood? If a nail is crooked, then it will take strength and time to remove. Women by nature have some deceit *kapat* within, they are not straightforward within; which is the reason why they have become female in this life. Now after attaining the Self, there is no such thing as a female gender, is there? But because the 'nails' are crooked, removing them takes time, does it not?! It wouldn't take much time if they were in straight! The men are naïve and straightforward *bhoda*. A woman can easily convince a man, and she will know it too. She will know that she has convinced him so now he will go out. A slightest deceit *kapat* resulted in Tirthankara Mallinath to be born as a woman in the final life! This happened even though deception happened naturally and spontaneously! Deceit *kapat* will not spare anyone! After attaining Self-realization, one is no longer a male or a female. One has become *shuddhatma*!

### **The influence of wrong company**

Despite not having the desire, a man goes out and inevitably falls into *kusang* bad company; one is never immune from the influence of bad company. Many people claim that in spite of being in the company of people who drink alcohol, they will never drink. But from the very start of moving in such company, they begin to drink. The nature of any interaction or association cannot refrain from painting its true colors on you. So abandon such company.

In fact, the *pratiti* conviction of the pure Self has really happened within you, but *kusang* and its effects prevents the taste of true experience *anubhav* from coming through.

The real test comes when someone at home becomes angry and you react in anger too; then you should realize that you still have weakness.

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**Atkan: Major blockade in the path of liberation**

**Dadashri:** Do you ever experience *galgalia* excitement with temptation of pleasure?

**Questioner:** When Sunday comes and it is time for betting on the horses, *galgalia* happen inside me.

**Dadashri:** Yes, why does that happen on a Sunday and not on a Saturday? Only when *dravya* matter, *kshetra* place, *kaada* time and *bhaav* intent come together, do you experience this excitement - *galgalia*.

Each person has been left dangling and stranded from infinite past lives; each has been stranded in his own *atkan* major inner obstruction which inevitably blocks spiritual progress. One gets stuck in it. Why has one been stranded since time immemorial? Why is there still no solution for it? It is because one has some kind of *atkan*. Every one has a different *atkan*.

Do you understand this *atkan*? A smart care-free horse pulling a carriage comes across a grave of a muslim person covered with a green cloth. The horse will stop as soon as it sees the green cloth. Why is that? It sees the green cloth on the grave and sees it as something new and gets startled. Then no matter how much the owner strikes it, it will not move forward. Then he may have to strike, coax or put blinders on him and take it across. But the next day the horse will get stuck at the same place. That is because there is an *atkan* major blockade, within him. At that time he forgets everything, who he is, and forgets his knowledge- gnan. If the owner hits the horse, it will even roll the carriage over.

Likewise, if a human being *manushya* becomes *murchhit* deluded with what he sees, an *atkan* is formed there. That *atkan* will not go away; he may be someone who is not likely to become deluded anywhere else, but when he comes to that particular 'place' of his inner *atkan* blockade, he will become deluded again. He will forget the Gnan, his awareness and everything and will make mistakes. That is why Kaviraj says:

*'Atkan thi latkan, latkan thi bhatkan.*

*Bhatkan ni khatkan par, chhaton charan-rajkan'*

One dangles because of the inner blockade, the dangling leads to wandering

On the problem of wandering, spray the liberating medicine from the feet-grace of the Gnani Purush'

Now if one wants to escape from the life after life wanderings, then surrender at the feet of the Gnani and bring about a solution, so that the fear of *atkan* no longer remains.

### **The Gnani Purush removes atkan**

So there is *atkan* in everyone and that is why he is stuck here. One has to look for that *atkan* and find out its nature. It causes wandering for endless life times. That is the only thing, nothing else. *Atkan* means to become *murchhit* deluded. It means to lose the awareness of the Self. *Atkan* does not apply to every situation in life. When one leaves home, he does not get into quarrels everywhere; he does not do *raag-dwesh* everywhere. I give the analogy of the horse, for your understanding. One can find one's *atkan* if one looks for it, he will discover where he becomes deluded; he will discover in which instances or places he loses the awareness of who he is.

**Questioner:** Does this *atkan* mean *pakkad* obstinate insistence?

**Dadashri:** No, not obstinacy or insistence. Obstinacy goes into insistence. In *atkan* one becomes *murchhit* deluded, whereby he loses Gnan and awareness of of who he is; whereas in obstinacy, gnan and awareness are still there.

Every human being has a weakness, does he not? Due to this attribute of weakness, one continues to suffer a s human being. Once his weakness goes away, he is liberated *mukta*. But it is not easy to get rid of this weakness *atkan*. Who can remove it? No one can remove it except the Gnani Purush. The Gnani Purush exposes the weakness and removes it for us. No matter what kind of a 'horse' gets stuck, the Gnani will take it forward. He will do whatever it takes to make it go forward. Otherwise, the horse will not budge even if you were to 'kill' it. And it is not just the horses, the elephants too; if they encounter an *atkan*, they will not budge either.

**Questioner:** But Bhagwan, is it because of some strong *samskara* – effects of karma, that has brought us here at your feet?

**Dadashri:** It is because of the *samskar* karma effect, that all these things have come together. Who will help you get rid of them? Who liberates you from the *atkan*; who sets you apart? Therefore, recognize the nature of *atkan* and where the *atkan* lies? Then remain very alert and aware there. Have you recognized your *atkan*? Have you recognized it from all the sides; all around? You should be able to recognize it right away; even when it moves from behind you, you should be able to say, ‘there goes the *atkan*!’ Yes, that is how alert you must remain!

Only the Gnanis *mahatmas* search for the *atkan*, others do not. Naïve and guileless *bhoda* people have simple *atkan* which can be easily removed, and a deceitful person will have a deceitful *atkan*; which is very difficult to remove.

### **Atkan is so deluding that it blocks bliss and liberation**

Now everything should be clear within. This Akram Gnan that we have is such that You can remain in constant bliss, if You want to. Therefore You have to look for ways to see how you can be free of the *atkan*. You should even do *alochana* recall the mistakes, *pratikraman* ask for forgiveness for the mistakes and *pratyakhyan* decide never to repeat them, to get rid of it. Before when there was no happiness, one is bound to remain in *atkan*, is one not? But what is the need for it once this bliss arises? Why does real happiness not arise? It is because of the *atkan*.

**Questioner:** But Dada when one has the *anubhav* experience, *laksha* awareness and *pratiti* conviction of the Self , twenty-four hours a day, is *atkan* even an issue?

**Dadashri:** No, everyone experiences that, but there *is atkan* within, is there not? Should it not be searched for, and got rid of?

The whole world will be attracted to you and appreciate you after *atkan* leaves. The mere sight of you will make them happy. It is because of this *atkan* that *anand* bliss is not experienced.

Does the mirror show only one person’s face or does it show everyone’s face? It will show the face of anyone who comes before it. Therefore, if it, the inner state, clears up just like a mirror, then it is worth it.

People are not attracted to you because of the *atkan*. Attraction should happen; then the words that come out will be considered *brahmavakya* the eternal words. Therefore, find out where the *atkan* lies. Others too have the experience, awareness and conviction *anubhav*, *laksh* and *pratiti* of the Self, but why does the attraction not increase? Should one not become attractive to others in this world? Instant attraction means instant; it should not appear to be 'on credit', should it? So you should look for all the reasons within. *Atkan* is such that if he does not see a 'hotel' for ten days, then there is no problem, but the minute he sees one, he will run into it. Circumstances come together and he is tempted and tickled!

If you have helped someone stop drinking alcohol, then when he sits in *satsang* he will feel at peace. He will forget alcohol for several days, then one day he goes out with you for a walk and he reads a sign 'liquor bar' and immediately a change will come about within him. He feels *galgalia* temptation of exciting pleasure, within. He will somehow deceive you; he will tell you he has to use the restroom and that he will be back in a little while. Hey you! You are talking about using the restroom now? You will understand that he has been aroused. He will somehow manage to find an excuse to slip in through the back door and take a shot or two of alcohol. Only then will the *atkan* leave him.

Do you understand this *atkan*? *Atkan* will make you *murchhit* deluded, lose awareness. For the duration of that period, five to ten minutes, one loses all awareness of Gnan and *darshan*; it renders you completely deluded.

### **Atkan versus heavy karma**

**Questioner:** Is *nikachit karma* karma that is so heavy that it has to be suffered, same as *atkan*?

**Dadashri:** *Atkan* is much heavier than *nikachit* karma. *Nikachit* is of a lower level. *Nikachit* karma means that you have no choice but suffer its effects; whereas with *atkan*, not only do you have to suffer it but in the process, it will create another mess for you to suffer. With *nikachit* karma, with Gnan, you can only become free after suffering through its effect. Even

though you do not want to, you will still have to suffer it. Therefore there is no problem with *nikachit* karma; *nikachit* karma is a kind of a punishment for you. Once you serve your punishment, you are done with it, but there is a big problem with *atkan*.

**Questioner:** Is that known as *kriyamaan* karma, in Vedanta?

**Dadashri:** Not *kriyamaan*. There are some karma that can be removed just by thinking or others are removed with *dhyana* meditation, and there some that you have no choice but suffer them, even if you do not wish to. Those are *nikachit* karma. They are sticky karma, whereas, this *atkan* is such that it creates another problem. So for *atkan*, one has to keep 'seeing' with much awareness, to bring it to an end. That is why these boys, at a very young age, have started *purushartha* of getting rid of their *atkan*.

### **Purushartha and parakram**

**Questioner:** In attempting to destroying the *atkan*, arises a great *parakram* - energyful extra effort?

**Dadashri:** You can only get rid of you *atkan* if you do *parakram* extraordinary inner energy effort. Going after the *atkan* is itself a *parakram*. One cannot get rid of the *atkan* without *parakram*. That is the job of a 'parakrami purush' one who is able to come into *parakram*. With the Gnan I have given you, you can do *parakram*.

*Nikachit* karma has to be suffered; nothing will deter it, but at least no new or additional problems arise after or during the suffering, because one does not have a desire in it. If one gets to eat a mango, he will eat it and if he does not get to eat one then it is fine too. The mango will have to be tasted; he will have to eat it, even though one does not want to. He has to do this because of *pudgal sparshna* pending account of the non-Self. No one can do anything about it.

Whereas in *atkan*, there remain, hidden desires within. Therefore, in this era of the current time cycle, in the presence of the Gnani Purush, one should eradicate all *atkan* from its roots. And this is possible to do so. Everything can be cured in the presence of the Gnani Purush. The presence of the Gnani Purush is defined by the eradication of all disease! Do you like *atkan*?

**Questioner:** No, having learnt about what *atkan* is now, it pricks like a thorn; how can I like it?

**Dadashri:** Yes, it is bothersome like a thorn. It is called *mayashalya* the mightiest thorn of illusion!

**Questioner:** On the one hand the *atkan* continues within, and I am aware of it and on the other hand, the mind likes one thing and it does not like another. It all takes place simultaneously.

**Dadashri:** Yes, but *atkan* is *atkan*. One should uproot it and eradicate it forever. You should remove it from its main root so that there is no scope of it sprouting again. And it is possible to do so through *parakram*!

**Questioner:** When this *atkan* comes, is 'Dada' also present at that time? Then what if I say, 'look Dada what is going on'?

**Dadashri:** *Atkan* makes one *murchhit* deluded and unaware. At that time 'Dada' does not remain as your awareness. *Atkan* will make you forget Dada. It will make you forget the Self and make you lose awareness *laksha*. Awareness will not remain. If 'Dada' remains present, it is not called *atkan* but it is *nikachit*.

**Questioner:** What should I do if we come to know later that it was *atkan*?

**Dadashri:** That is the *murchha* delusion, which You will have to 'see'. You will have to do *samayik* for that. Just like everyone here, in the *samayik* you will have to put *atkan* and its phases, on the 'stage'.

**Questioner:** When a young boy does not get a bat and a ball to play with, it will play on his mind; he will throw a tantrum, is that considered an *atkan*?

**Dadashri:** No, that is not *atkan*. *Atkan* is what has caused one to wander for endless life times. This bat and ball is only for a short while. It will last until he is five to seven years old; only as long as he is a child. Once he gets involved in a business, there will be no trace of it, whereas, *atkan* will remain forever. It will remain from age fifteen till he is an old man!

**Questioner:** It is possible to remove *atkan* through *purushartha*, and *parakram*, is it not?

**Dadashri:** Yes, it is all possible. That is why ‘we’ warn you that one can do *parakram*, where he has attained the Self and has become a *purush* the Self; there is *purushartha* there. One is able to do *parakram*, therefore, now get Your work done. It is dangerous to get stuck again, so go for the ultimate solution *ukel* here.

Any kind of *atkan* can take hold as long as one has not realized one’s bliss. Now that You have attained the bliss of the Self, you do not need the support of external pleasures and happiness. Therefore, put aside all other forms of pleasure. Bliss of the Self and external pleasure can not arise together. Therefore find the *atkan*.

Experience *anubhav*, awareness *laksha* and conviction *pratiti* prevail for everyone; that is not the fruit of *purushartha*. They are the fruit of ‘Dada’s’ grace. Now, when can you call something a *purusharth* and a *parakram*? When the ‘rope’ you are hanging on, the rope that makes you wander life after life, breaks. To break this You have to do *parakram*. What you have attained, is the result of your merit karma *punyai* of the highest order. Through these merit karma you attained the Gnani’s grace and through the Gnani’s grace you attained the Self.

When the *atkan* leaves, your speech will be liked by everyone. There is nothing wrong with what you say, but because of the *atkan*, it does not come out as it should. Speech is hampered and unnatural due to the *atkan*. It will not even produce a liberating smile *mukta hasya* on your face. Once the *atkan* is gone, your speech will be good and your smile will radiate with liberation. Therefore, get rid of the *atkan* and do *jagat kalian* salvation of the world.

The speech *vani*, the conduct *vartan* and the humility *vinaya*; these three should become such that they win over the mind and the hearts of others. When that happens, then realize that You have begun to become like ‘Dada’. Thereafter there is no problem. Then You are safe; You have a safe-side. Therefore these three, the speech, the conduct and the humility must become directly visible to others. Without attributes one cannot verify whether something is authentic, can one?

## Extraordinary inner war against atkan

Have snacks, eat whatever you want; you have to do that anyway. 'Dada' has not objected to you having snacks. But what has left you stranded and dangling? Look for that *atkan*. And if that connection is still there tell me about it and if it is something you cannot tell me, then find out what it is and if you go after it and do *parakram*, then it will be fine. For that, do *vidhi* (get Gnani's blessings) here and in your mind ask for the energy to do so, then the energy will manifest within. There is nothing else.

*Nikachit* will not let you off. *Nikachit* means that you have no choice but suffer through the effects- fruit, no matter how desperately you do not want it. Even when you feel 'I do not want anything now', the karma that will drag you into it is called *nikachit*. With whatever inner intent *bhaav* it was bound, it will dissipate with the same *bhaav*. Therefore there is no problem even with *nikachit* karma. This whole *sansar* – the worldly life is nothing but *nikachit*. Now a man may not have any interest in sex or a the woman may not have any interest in sex, but they have no choice but suffer through the act. That verily is called *nikachit* karma. The problem however, is with *atkan*. You need to keep 'see' where he still gets *gagalia* excited with temptation of pleasure. That is where he loses awareness and becomes deluded *murchhit*. Do you understand the word *galgalia*?

**Questioner:** I have heard the word, but I haven't understood it exactly.

**Dadashri:** If a boy from a very respectable family gets into a habit of dancing in plays and theatre and someone switches his interest and takes him away from the dancing. He may not have a problem for a year or two. But if he happens to pass by a theatre and reads the billboard, he will have *galgalia*. The old habit and delusion will overcome him. It will make him lose awareness and he will lie to you and somehow get in. He will not even have awareness of what lies to tell.

Therefore, as long as one does not have bliss of the Self, he will remain absorbed in some 'happiness' or other. But after one receives *atmagnan* the knowledge of the Self, how wonderful is the bliss! You will have however You want it. It is possible to remain in *samadhi* the state of being unaffected despite all external turmoils and oneness with the pure Self

Therefore it is possible to get rid of those other things. Our Gnan is such that if one remains constantly in the five Agnas, he can experience the same state as Lord Mahavir's. Why does one not experience that? It is because of the force his past life's karma. You may want to go north but the boat will take you south. Even then You will be aware that that You want to go north but it is taking you south. You should never lose that awareness *laksha*, and if on your way another boat owner shows you a few bottles of alcohol and *galgalia* will arise within, then there is a problem. Then you will forget north and make a home right there. That is called *atkan*.

That is why 'we' are telling You to become free from everywhere. You have now become a *purush* the Self and therefore You will be able to do *parakram* – extraordinary spiritual effort to remove a major blockade. Otherwise, man is entirely dependent on his *prakruti* the non-Self, which is like a 'top'- spinning toy. You have now become free from that state as a 'top' and have attained the energy to do *parakram*. You are now able to do self-*purushartha* and self-*parakram*. Furthermore, the Gnani Purush is with You, so where is the fear?

**Questioner:** Do we have to stay with you for that?

**Dadashri:** No, it is not a question of staying with me. But you should remain in touch increasingly, should you not? By staying in touch will You not know that it went away? But how would you know if you stay away? And when you remain in touch, the energy to cure that disease will also arise. It is not easy to remove the *atkan* and do *purusharth* through your own energy. *Parakram* can be done only when you take the energy from here.

First of all, you cannot recognize an *atkan*, or what form it is in or what its characteristics are. Therefore, you have to find the *atkan* by looking at the *galgalia*, where they happen and under what circumstances. Where does it makes him-Chandulal- lose his sense *saan* and awareness *bhan*. That is all you have to 'see'. How do you have to care for this Chandubhai? Tell him, 'You may eat and drink whatever you want. Follow Dada's Agnas. If there is any weakness in that, we will see about that.' But 'You' have to see where Chandulal has *galgalia*?' Keep an eye on him like a private detective, because he has been stranded and left hanging life after life in the world due

to *atkan*. And that *atkan* does not leave. Right now, because the Gnani Purush is here, he can free you from the *atkan*.

### **The biggest atkan is that of sex**

Laghraj Maharaj, disciple of Gnani Purush Srimad Rajchandra, also called Krupadudev, wrote to Krupadudev from Surat stating that he wanted to come to Bombay to do his *darshan*. So Krupadudev wrote back, ‘Bombay is a city of illusionary attractions *mohamayi*. It is not suited for *sadhu-acharyas* saints-religious teachers. Here *moha* illusion will possess you from wherever you look. If it does not get to you through the mouth, it will get to you through your eyes or ears. If not then it will get you even from the holes in the body where air comes gets out! Therefore it is not worth coming here.’ What did Krupadudev name this place? He called it a *mohamayi* city. I have given you Gnan in such a city, but does that mean that all the *moha* illusion has gone away? No, it is still ‘*mohamayi* the city will delude you. That is why ‘we’ tell you that the five senses are not a problem, but if you even think about sex, then do *pratikraman* immediately on the spot. And then later, do hundred-two hundred *pratikramans* for it.

However, if you happen to go to a hotel for food and failed to do *pratikraman* for it, then it is fine. I will make you do that *pratikraman*. But make sure you do not get infected by this disease of sexual pleasure. This is a dangerous disease. What is the cure for this disease? The answer is that wherever a man has an *atkan* blockade, that is where the disease lies for sure. With certain men, when a certain woman is passing by and he happens to see her, that very instance, changes *galgalia* happen within him. In reality everyone is made up of flesh and bones, but he has a certain attraction for a certain woman, which happens from within, a karma effect. Therefore he will be attracted. Does he feel attracted to all the women? No. But as a human, he has the old habit of being attracted to a certain shape and form *roopa*. ‘How beautiful are these eyes? They are big beautiful eyes’ Hey you! Even the bulls have big and beautiful eyes! Why are you not attracted to the bull? And he will say, ‘but that is a bull whereas this is a human being.’ Hey man! These are places of entrapment!

## Being free from the major blockade of sexuality

Therefore, whichever 'shop-sexually attractive person' you get entangled with, the *shuddhatma* within that 'shop' is verily the one who will liberate you. So, request the *shuddhatma* within that person to free you from this *vishaya* of *abrahmacharya* this topic of sexuality and sexual impulses. If you try to become free from this sexuality problem by other non-specific approaches, it will not work. Only the *shuddhatma* within that 'shop' is the one that will liberate you, and this is the *vidhi* the method.

Now, there are not many such 'shops' that attract you. There are only a few such 'shops'. The one who is faced with many such 'shops' must make increased and greater *purushartha*. But the who has only few such shops should clear the account, and make it exact-'see' it as it is, the relative and the real. There is nothing wrong in eating and drinking, but the problem is with *vishaya* sexual interaction through thoughts, speech and acts. Male *vishaya* and female *vishaya* both are factories that give rise to *veyr*, life after life enmity and revenge. Therefore, bring an end to it in whichever way You can.

**Questioner:** Is that what you mean when you tell us, 'get your work done'?

**Dadashri:** Then what else? Get rid of all these diseases that are within! I am not telling you to do anything. I am just telling you to know *janavoo* it. This gnan knowledge is worth knowing, it is not worth doing. (Dadashri uses the word *gnan* for three types of knowledge: *Gnan* with capitalized G, is the knowledge of the Self. The second *gnan* is the knowledge of cause and effects life after life, and the third *gnan* is the worldly knowledge of human beings). The *gnan* that one knows- *jaanyo* as an experience, cannot refrain from producing the desired results, for sure. Therefore You do not have to do anything. Lord Mahavir has said that, in the *vitaraḡ dharma* the religion of the ones who are on the path of liberation, there is no '*Karomi, karosi and karoti* 'I am doing, he is doing and they are doing,' respectively.

Can you or can you not know what your *atkan* is?

**Questioner:** I will know it immediately.

**Dadashri:** When you come to ‘know-*janavoon*’ a *lufroo* a file or an event related to a file, which is very difficult to be free from—as a *lufroo*, then it will fall away. Similarly, when you know *atkan* as *atkan*, it will fall away. The Lord asks, ‘Did you ‘know’ the *atkan*?’ One will reply, ‘Yes’. So the Lord says, ‘Then you are free.’ Then it is up to You to see which ‘room’, the Self or the non-Self, you want to sit in. If there are pebbles and stones flying outside, you have to sit in your own ‘room’ until the bell rings to inform you that it is clear for you to come out, then You should come out.

**Questioner:** In the matter of *purushartha*, is the part of subtle understanding considered *purushartha* and does ‘letting go of the reins of the senses *indriyas*’, fall under this?

**Dadashri:** At the start of the morning, say five times with a pure inner intent that You are ‘letting go of the reins of the *indriyas*- senses’ Then simply see the free reins for one whole Sunday! But instead one worries, ‘What will happen, what will happen?’ Hey you! Nothing is going to happen; you are a God. What can possibly happen to God? Should you not have enough courage of being a God? ‘Dada’ has given me the state of Godhood. Such is this Gnan that you have become a God. But as yet, you are not getting the full benefit of it. What is the reason for this? It is because You are not even testing that state, are You? You do not use that state but what if You try to remain that way a little?

**Questioner:** So to live in the world of these five sense pleasures, without interest *ruchi* is the same as living without opinion *abhipraya*?

**Dadashri:** Opinion must toally leave completely. There should not be any opinion whatsoever. If you have the slightest opinion; if it is hiding somewhere, then You should remove it. The opinion, ‘There is pleasure in the worldly life, there is pleasure in these five senses’, should not remain at all.

And those opinions cannot be ‘Ours’, they are all of ‘Chandubhai’. ‘I’ am the *shuddhatma* that ‘Dada’ gave me’ and *shuddhatma* pure Soul is *paramatma* supreme Self. It is important to understand this much. These five Agnas that have been given to You; they are for the protection of the *shuddhatma*, the state of the Self.

## Factory of vengeance

The law behind settling with equanimity *sambhaave nikaal* says that, whatever it takes, You should settle with the other without binding-causing a new karma of vengeance *veyr*. Become free from *veyr* the karma of vengeance. There is only one thing worth doing here, and that is to ensure that vengeance does not increase, multiply. And what is the main factory for producing vengeance *veyr* ? It is male and female sexual interaction.

**Questioner:** How does that bind vengeance *veyr* ? How is a seed of vengeance for infinite life times planted?

**Dadashri:** It is like this; if we can put some kind of medicines in a dead man or a dead woman and make them look as if they are alive, then having a sexual interaction with them is not a problem. With them, you will not bind vengeance because they are not living. Whereas these are living beings and so you will bind vengeance.

**Questioner:** Why is vengeance bound there?

**Dadashri:** The opinion *abhipraya* of the two are different, that is why! If you say, 'I want to go see a movie', she will say, 'No, I want to go to see a play.' Therefore the timings do not match. If the timings match exactly then go ahead and get married!

**Questioner:** Nevertheless, there may be some one who will say that whatever he says happens.

**Dadashri:** That happens to the who is *punyashadi* one lot of with merit karma effect; his wife will always remain obedient to him! She will not have anything of her own; she will not have any opinions of her own; she will always remain surrendered.

What it is; is that I have given this Gnan to worldly people, married people. I have not told anyone to become ascetics and renounce everything. But I have asked them to settle whatever 'files' they have, with equanimity. I have told them to do *pratikraman*. I have shown them these two ultimate solutions. If You 'do' these two things, then no one can create any entanglement in your life. You could never stand on the shore line if 'we'

had not shown you these two solutions, could you? Danger lies at the shore because the ocean of the world can drown you easily.

When you had *matabheda* inner separation due to differences of opinion with your wife, did *raag* or *dwesh* attachment or abhorrence, happen at that time?

**Questioner:** They both happen one after another. *Raag* happens when everything is suitable with us and if we are at odds with each other, *dwesh* happens.

**Dadashri:** Therefore all this is *raag-dwesh* dependent. Opinions do not become one, do they? Only rare is the one who is *punyashadi* merit karma laden one, whose wife will tell him, 'I will remain subservient to you. Wherever you go, even to your funeral pyre, I will remain subservient to you.' But that is rare. Therefore there is no fun in this worldly life. You do not want to start a new worldly life all over again. You want to go to *moksha* now. Somehow or other, You need to settle all the profit-loss accounts of karma, wind everything up and bring about a final solution *ukel* to this.

This truly is the path of *moksha*. This Gnan is such that no one, at any given time, can ever touch You. But if You deliberately do something wrong, then things will become ruined. But even then the Gnan will bring about a solution at some point in time. Therefore now that You have attained it once, it is not something You want to let go of.

### **Opinions obstruct the bliss within**

This whole world runs because of opinions. Opinion is such that if we get some mango and other nice things, depending on the *prakruti* the non-Self complex of karma effect, the senses will become attracted to those things. The senses and the signals from the senses result in the eating, or overeating but the senses do have or bind an opinion about it. It is the *buddhi* intellect within that decides, 'this mango is very good', so that is how he will form an opinion about mangos. He will then tell others that there is nothing better than a mango in the world. He will also keep thinking about the mango and it will keep bothering him that he does not get to eat one. There is no problem as far as the senses are concerned; if a mango is there, they become engaged in eating and there is no problem if there are no mangos either. It is the opinion that causes the problem. Now, the intellect alone is

not the only factor. *Loksangnya*, the knowledge arising from association with the worldly people, works a lot in this too. First a belief is formed based on what others tell him like, 'this is good and this is bad'. And if someone whom they respect and appreciate, says so, then his belief becomes even stronger.

So one does not form an opinion himself; it is formed by the influence of the beliefs of others *loksangnya*. The beliefs of 'how can it happen without us? How will it work if I don't do it this way?' this is the kind of association *sangnya* that has set in. Then 'we' gave you the knowledge of 'vyavasthit' scientific circumstantial evidence as the 'doer', and so your opinion is now changed to 'we are not really the doers; vyavasthit is.'

Opinions have been formed through *loksangnya*, which has to be destroyed through the Gnani's *sangnya* knowledge and association of the Gnani. The biggest of all opinions, 'I am the doer', is destroyed by the Gnani Purush the day he gives Gnan. All other smaller and many opinions are formed according to each individual's *prakruti*. Some of these have very strong opinions and that is called *atkan*. Opinions like, 'one has to do it this way!' are dense opinions and if they remain, they need to be eradicated, for the total clearance of the path of the *vitaraḡ*.

When Nagindas enters the room, one may immediately feel an *abhaav* dislike arising towards him. Why is that? It is because he has formed an opinion, 'Nagindas is a useless man'. Even if Nagindas has come to tell him us something beneficial, he will ignore him. Will we not have to remove all such opinions that have been formed for anyone?

Therefore you should not have any kind of opinions. You should get rid of all the wrong opinions you have formed of others. These are all unnecessary opinions formed out of misunderstanding.

If someone were to ask, 'If the opinions about him dissipate, is his *prakruti* going to change?' I would tell him, 'it does not matter if his *prakruti* does not change, what do You have to do with it? He will then say, 'but I will still have clashes with him, will I not?' and I would tell him, 'No, whatever *parinaam*- internal result and state specific to a person- is there within you, such will be the *parinaam* within the other.' Yes, when your opinion about the other person is broken, you talk to him with a sense of

pleasure, then he will talk similiary with you too. Then at that time, you will not see his *prakruti*.

Therefore your mind will cast a shadow *chhaya* over him. What kind of *chhaya* shadow does 'our-Dadashri's' mind have on others? Even if a person is totally stupid, he will become wise! If you feel 'I do not like Ramesh' in your mind, then dislike will arise within you, as soon as Ramesh walks into the room. A shadow *chhaya* of your feelings, its image falls on his mind. He will immediately get 'picture' within about what is going on within you. This *parinaam* result within you, will confuse and entangle him! He may not know what is happening, yet he is bothered within. Therefore you should get rid of the opinions. When you wash off all your opinions, then and then you are free.

However, we do not have opinions about everyone. If someone steals every day, why do you have to form an opinion, 'he is a thief'? He steals due to his karma effect, and the one he steals from, is also due to that person's karma effect. What does that have anything to do with you? But when you call him a thief, is that not an opinion? And really speaking is he not the Self?

The Lord saw everyone as *nirdosh* without mistakes. He never saw anyone at fault. And when your vision becomes so pure, you too will have an environment which is clean and clear. Then this world will appear like a garden. In reality, people do not have bad attributes. One binds an opinion about others within and thus gets bound. 'We' may talk about anyone but 'we' do not have any opinions of 'he is like this or like that' while we are talking at all!

You will also experience *anubhav* that since you got rid of your opinion about this man, this change has happened within him. What do you have to do in order to change your opinion? The opinion forms and is changed the mind. For the opinion 'this man is a thief' you have to say, 'this man is honest.' I had formed a wrong opinion about him. I am now letting go of that opinion. It is a wrong opinion. 'It is wrong.' Keep repeating that this opinion is wrong and in doing so, your mind will change. Otherwise the mind will not change.

Many people have speech which has become totally ruined; that too is because of opinions *abhipraya*. The speech will come out harsh and *tantili* associated with a link of *dwesh kashaya*. He speaks with such *tantili* speech that even the other person will add fuel to the fire and will not let go.

For infinite past lives one has done according to *loksangnya*; that has been the cause of all this karmic stock within. The stock of opinions that have been formed and filled is the reason for this *bhanjghad* destruction creation. There is no *bhanjghad* with those opinions you have not kept.

### **Do penance without paying a commission**

You have to do penance *tapa* , but only the penance that presents itself to you while you are sitting at home, you don't have to go looking for it. *Punyashadis*, people with great merit karma will receive everything just sitting at home. Sometimes when you are travelling in the train and someone comes to you and fights with you, realize that it is penance *tapa* that has come to you, on its own. You have to say, 'Wow! It came looking for me', so then 'do' that penance. Lord Mahavir only did the penance that came directly to Him. He did not 'do' any other penance. The penance that comes directly in front of you, you must not push aside. But instead what people do is they invite penance by deciding to fast for three days and yet they push aside the penance which comes in front of them. One will say, 'How can I do *samayik* when my leg hurts? My leg hurts so much...it feels like this or like that'. He will even curse his leg. He will want to tell everyone around him about the pain in his leg. Whenever you tell others about your problems then it is not considered penance *tapa*. When the other person knows about your problems, he will sympathise with you and thus take away part of your your penance. You have to do the penance. What good is it when someone else takes away part of your profit as a commission? Just by listening to your complaints, he shares in your profit. Who would want to give up his profit by accepting sympathy from others?

On the way back to Baroda from Bombay, the moment 'we' sat in the car 'we' told Ambalal Patel, 'You will have to sit in the same place for seven hours. Penance has come to you.' While 'we' are talking to you, 'we' also have our own inner conversation with our relative self. We tell him, 'Today, penance has come directly in front of you, so do not say a word.' People try to console or comfort 'us', 'Dada, are you comfortable or not?' so

I tell them, 'I am very comfortable.' But I will not give anyone any commission because I go through the penance completely. That is considered doing penance.

## Udirana

**Questioner:** Is this *udirana* not considered penance?

**Dadashri:** *Udirana* is considered a *purushartha*. But it is a *purushartha* after one becomes a *purush* the Self. Actually it falls into *parakram* extraordinary spiritual effort. Anyone below the seventh *gunasthanak* the level of the attribute of the pure Self, cannot 'do' that. Now that You have attained this Gnan, You can 'do' all the *udirana*. If some karma are due to unfold after twenty years, then You can destroy them today.

**Questioner:** But how does one know that a particular karma is due to unfold after twenty years?

**Dadashri:** Why not? Once that tuber *gaantha* dissolves, that will be the end of it. Then when the the evidence for that karma unfolds, there will be no suffering.

**Questioner:** In the *pratikraman* we do, is *udirana*, happening there?

**Dadashri:** *Udirana* does take place in that because even though the difficulty is not here currently, you are doing *pratikraman*. Not because it is enjoyable and fun. The bliss You experience, from doing *pratikraman* is an extra benefit.

In the *samayik* 'seeing what unfolds during a forty eight minute period, often specific topic related,' of the Akram path, it is possible that *udirana* of all karma happens.

We are not *charam shariri* -last life in human form- and so whoever wants to keep the karma, may do so. But *udirana* has to be done by the *charam shariri* because such a one will feel that his life span is coming to an end and he can see that there still remains a big pile of stock in his 'shop'. Now, how can he go to *moksha* without getting rid of this stock? He is running out of time and so he says 'dear Lord, do something about this'.

Then the Lord says, 'First ripen your karma'. Just as we ripen a mango in a straw-paddy, ripen your karma in such a way so that it will come into fruition. *Udirana* traditionally, means to invite karma earlier than its due time of fruition and then bring an end to it.

**Questioner:** That is called *parakram*, is it not?

**Dadashri:** That is called a big *parakram* extraordinary spiritual effort. One is already in *purushartha*, but this is considered *parakram*. This is extra.

**Questioner:** You just said that we destroy our karma, then what should one do about the *sanchit* effect karma we have?

**Dadashri:** *Sanchit* karma will come in front of you on its own when the time is right for it to ripen. There is no need for you to go looking for it. *Sanchit* karma will give its effect and then leave. And if you have become a *purush* the Self, then it is possible for you to get rid of certain karma through certain *yoga* of the Akram *samayik*. However, that is possible only after one becomes a *purush*.

It cannot happen through the current state You are in. You will not be able to make the connection; you will not have the timing. At the moment You dance to the tune of the *prakruti*, even though You have received the knowledge of the Self. After becoming a *purush*, the karma that are destroyed through *yoga* of Akram *samayik* is called *udirana*.

What is *udirana*? It is to ripen what is raw and then shake it off. Without ripening of karma, what can you do? When the *khichadee* rice and lentils is not fully cooked, what is to be done? That is how it is when karma are not ripe and one has to leave this world. So he ripens that karma, then that karma undergoes *udirana* dissipates. But this *purushartha* can happen only when one becomes a *purush*, separate from the non-Self *prakruti*. He has this much right when he becomes a *purush*.

There are two benefits with *udirana*. One is that you have to become the Self in order to 'do' *udirana* and the second is that karma's *udirana* will happen.

When does one become *atmaswaroop* the Self? It is when *samayik* and *kayotsarga* a negation of the the body complex, 'I am not this body, not this mind', happens. Here, for us we become the Self with just the *samayik* of Akram Vignan, and that is why *udirana* happens. This is Akram Vignan and that is why you can become the Self, and only then can *purushartha* and *parakram* be done.

Dada tells us all to think a little about what the world calls *purushartha*. This Neem tree is bitter in every leaf and in every branch. What is the *purushartha* of the Neem tree in that? Similarly, when he does all this relative penance *tapa* and when he renounces *tyaga*, where is his *purushartha* ?

One is a *bhammarado* a toy that spins when thrown on the ground called as a 'top' by Dadashri. The 'top' is dictated by his *prakruti*, spins according to the karma effect, so how is he going to do *udirana*? He has not become a *purush* and that is why he is called a 'top'. So how can a 'top' and *udirana* go together?

*Nikachit* karma will always be bitter. There is sweet *nikachit* karma, but eventually when one gets tired of it, it will taste bitter and he will begin to feel that it would be nice if it were to go away.

There are two kinds of *nikachit* karma: one is bitter and the other is sweet. Even too much of a sweet karma becomes an entrapment. If they give you a lot of ice-cream, how much will you eat? Would you not get tired of it too? And during bitter karma, you will get even more tired. You have no choice but suffer it.

*Nikachit* karma means a karma you have no choice but suffer. The other karma are such that they are easily gotten rid of. It is acceptable to call *udirana* as penance *tapa*. However that penance is *naimitik* penance, dependant on *nimit* evidence. If one were doing that penance himself, then he is considered to be the doer. That is why it is a *naimitic* penance. That means if penance comes (penance is the evidence) into fruition then the karma will go away but not otherwise. One will say I will do the penance tomorrow and that will never happen and the time will pass by in this way and then he will die. He will have to be carried off on someone else's

shoulders. If *udirana* does not happen, then he will have to come back to settle all the remaining karma.

*Udirana* means to ripen karma that are not yet ready to give effect so that they come into fruition sooner than they otherwise would. Those who have the final physical body *charam sharir* can do this. If the *charam shariri* has many karma; then he can do *udirana*. But what should he be like? He should be one with energy of the Self and its authority *sattadhish*. He should be one with *purushartha*. Without being a *purush*, everyone is considered a 'top'. Anyone with a name is a 'top'. As the air goes in (the moment he takes his first breath) the top starts spinning and its string starts to unwind. You can even see the string unwinding. That is why 'we' call everyone in the world, a 'top'. If you want an explanation for this, 'we' can provide you with one. Whatever words 'we' use, 'we' do so in order to give clarity. The Gnan this 'Dada' has 'seen', in that the *gnan* knowledge and the *agnan* ignorance are absolutely separate.

*Purushartha* is independent of unfolding *udaya* of karma. Whatever *purushartha* You do, it is Your own. Our *mahatmas* have become *purush*, *purushartha* is constantly happening within them. *Purush* has come into *purush dharma* the religion of the Self, and that is why *pragnya* the energy light of the awakened Self, keeps Him aware *jagrut*. 'We' call everyone in the world 'a top'. What *purushartha* can a 'top' do? As the first breath is taken, the 'top' spins, and will continue spinning until the last breath, and then the 'top' will fall down! 'Our' *mahatma* has become *purush*; when the breath does not go in, there is suffocation within and so he moves over into the domain of the Self, his Home. Therefore, He has the awareness of the the immortal state.

## Parakram

**Questioner:** The creative energy *sarjak shakti* that is other than the 'charge point', what is that? Is that *purushartha*?

**Dadashri:** By 'creative energy' what 'we' are saying is as follows: When does sunrise happen? It happens when the scientific circumstantial evidences arise. When it is four o'clock on this watch, and four o'clock on the big clock in Bombay, it does not mean that the sun will rise. Even if the

sun is in a hurry; it cannot rise. When will sunrise happen? When all the evidences come together. Therefore, *udayakarma* unfolding of karma is dependent on creative energy *sarjak shakti*. 'We' call that energy, relative, of the *prakruti*, not *purushartha*.

**Questioner:** *Bhaav* itself is a *purusharyha*, is it not? To know our true inner intent, to know the Self by its attributes, is that not *purushartha*?

**Dadashri:** *Bhaavabhaav* is *bhaav* like- attraction *abhaav* dislike-repulsion, all belongs to the 'top-the non-Self' and 'we-the Gnani and mahatmas' have our own *swabhaav-bhaav* the state of the Self. *Bhaavabhaav* is karma. And *swabhaav-bhaav* is the *gnata-drashta* knower-seer and *paramanand* eternal bliss. Our *mahatmas* are in *swabhaav-bhaav*, and that is why there is constant bliss within. But they do not take more experience of this bliss. When it is time to taste and experience it, they may have gone somewhere to a 'hotel'- worldly pleasure situation. That is why they do not know it.

**Questioner:** How do the mahatmas taste and experience that? When they experience it unknowingly, is it due to their *purushartha* or the unfolding of karma *udayakarma*?

**Dadashri:** Their *purushartha* continues, but they taste it from their *parakram*.

**Questioner:** *Parakram* has not arisen within *mahatmas*. Does that mean that they do not have exact *purushartha*?

**Dadashri:** All the *mahatmas* have *purushartha* for sure but they have not come into *parakram* yet. Some come into *parakram* by doing *samayik*. There is always *purushartha* after You become a *purush*. That is a natural thing.

**Questioner:** There are no rules in this, are there? Many times when I am sitting in a *samayik*, I simply cannot become one with the Self, but while I am out on the road I suddenly become one with the Self, and feel nothing but bliss. So how did that happen? Did it happen as a karma unfolding *udaya*?

**Dadashri:** It comes as karma effect *udaya* and so does the other. Both come due to fruition of karma.

**Questioner:** Does that mean *parakram bhaav* (intent of *parakram*) is a different thing?

**Dadashri:** Yes, *parakram bhaav* is different. You do not have to do anything in *parakram*. The *bhaav* that which is, in the state of the Self, gives rise to *parakram*. Then *pragnya* does everything according to that *parakram bhaav*.

**Questioner:** Does *parakram bhaav* mean *gnata-drashta* knower-seer?

**Dadashri:** What is *parakram bhaav*? One does not have the intent, 'I want to come into *parakram bhaav*.' This *parakram bhaav* is different from the original *bhaav*. Original *bhaav* is that which is in front as, 'I am Chandulal.' *Parakram bhaav* is alertness. For the one for whom the decision has been established, 'I want to remain in alertness,' the energy of *pragnya* will make all the arrangements.

**Questioner:** Does *parakram bhaav* come under a strong *nischaya* decision ?

**Dadashri:** Yes of course, You should have Your *nischaya*, should you not? The *nischaya* is, 'I want to remain as the Self'. Then whatever happens, who can stop You? Then the energy of *pragnya* will express its force. And *agnashakti* energy of ignorance, will use its force. But ultimately *agnashakti* will lose, because God dwells with *pragnyashakti*.

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### The secret of the bliss of the Self

**Questioner:** There is constant awareness of *shuddhatma*, and yet many times the mind becomes depressed, why is that?

**Dadashri:** Our Gnan says just keep 'seeing' what is happening to 'Chandubhai'. There is no other solution. Would you not recognize that he has brought more garbage with him from past life?

**Questioner:** At that time the relationship of *gneya-gnata* that which is to be known-the knower, does not remain. The awareness, 'I am separate from this mind, speech and body' does not remain.

**Dadashri:** If that *gneya-gnata* relationship did not prevail, then You would not be able to know that this is happening to Chandubhai. Who comes to know about this? Therefore, the *gneya-gnata* relationship remains completely for You. The knower knows that which is to be known every minute.

**Questioner:** But it should stop after the knowing takes place, should it not? Should it-the non-Self, not turn towards the Self again?

**Dadashri:** It will not turn even if you try. How are you going to turn it around?

**Questioner:** So Dada, when the machinery is going on the wrong path, am 'I' to just keep 'seeing' it?

**Dadashri:** Then what else are You going to do? The wrong path and the right path, both are paths, so 'see' them as such.

**Questioner:** But the whole life will be wasted on the wrong path, will it not?

**Dadashri:** But what will happen when You start quarrelling there? To 'keep seeing' is *purushartha*. You get entangled because you do not understand what *purushartha* is. What you are going through is some simple suffocation.

**Questioner:** In the end I get tired of it wondering what is going on.

**Dadashri:** If anyone gets tired, it is Chandubhai and not 'You'. 'You' have to scold Chandubhai and make him do *pratikraman* in the evening.

The nature of the Self is such that it will not miss knowing even the smallest thing. It knows everything that goes on. Why do others not come and complain saying, 'this or that happened to me today'?

**Questioner:** They must be experiencing *samadhi* peace?

**Dadashri:** How can *samadhi* exist when the Self has not been realized by them yet? The Self has not manifested where the ego is still at work, whereas in You the Self has manifested. That is why You 'know' about all this. Otherwise, why do others not say the same thing?

**Questioner:** Then one's bliss, one's eternal happiness should not go away, should it?

**Dadashri:** But that bliss goes away when these obstacle arise.

**Questioner:** Which obstacles Dada?

**Dadashri:** When you go to work, and 'You' do not 'see *jovoo*' properly what all Chandubhai is doing; then everything falls apart. Nothing will happen if everything runs systematically.

**Questioner:** 'What do you mean by not 'seeing *jovoo*'?

**Dadashri:** You do indeed 'know *jaaney*' it but you do not 'see' it, do you?

**Questioner:** What happens when 'I' 'see' and 'know'?

**Dadashri:** Absolute bliss *paramanand* results when 'knowing' and 'seeing' come together.

**Questioner:** 'Knowing' and 'seeing,' what is the method in that, how is it?

**Dadashri:** You will 'see' all of Chandubhai, external and internal. You will 'see' 'what Chandubhai is doing'. If Chandubhai is drinking tea,

You will 'see' that. You will 'see' him drinking milk. If he is crying You will 'see' that too. If he is angry or irritated, You will 'see' that too, will You not? The Self can 'see' everything. You do not experience *paramanand* the eternal bliss because the 'knowing' and 'seeing' do not happen together.

**Questioner:** How can I 'know' and 'see', both together?

**Dadashri:** It will happen when that practice is encouraged. Keep awareness *upyoga* of 'seeing' in everything. If you do not rush or cause enter into a mess, the 'seeing' is possible. If you make a mistake while boarding a crowded train, and you forget to 'see', 'we' can let go of that. But You can 'see' in all other situations, can You not?

### **Sit on the Everest of awareness and 'see'**

**Questioner:** Dada, after attaining Your Gnan, *maya* illusionary attachment troubles me. Please get rid of it?

**Dadashri:** *Maya* can never arise after one attains the Self. *Maya* will not remain after that. But You are the one who invites her back by saying, 'Auntie! Come here! Auntie, come here!'

**Questioner:** Why don't you kill *maya*?

**Dadashri:** Do I have to come to kill *maya* or do You have to do it? I have to take care of certain things for You, the rest You have to do yourself. Now you have become a *purush* the Self and so you have come into *purusharha* use the energy of the Self. How can *maya* come after you have become a *purush*? If you begin a *yoga* union for one hour with the supreme Self it will turn the worldly life upside down; such is the *yoga* union with *paramatma*, I have given you. The whole universe is transcended; such is the *yoga* I have given you! But what can anyone do if You do not make use of such a *yoga*?

**Questioner:** The universe does not turn upside down, but I do.

**Dadashri:** No one will let go of this *yoga-atmayoga* once they have it in their hand. It can get rid of anything within an hour.

**Questioner:** Up until today, I thought Dada himself will tell me one day, therefore I never said anything.

**Dadashri:** Dada will do everything, but if some *mahatma* becomes lost or goes astray, then 'we' have to place protection for him; otherwise there would be no end to it, will there? Dada has a lot of work to do. Dada has to do *yoga* the whole day. He has to go to America, He has to go to England; he travels (in subtle body) day and night. He is gracing the whole world. Peace and happiness must prevail throughout the world. Forget about religion, but peace must prevail.

**Questioner:** With us, we do things where we are not be doing anything and where we should, we do nothing.

**Dadashri:** That is where *purushartha* is required. Why are you not doing *purusharth* now that you have become a *purush*? You cannot afford to lose sight of the direction you are headed. Now, there is only one direction; one of *purushartha, purushartha, and purushartha!*

This *yoga* that we have given You is such that it will express Your infinite energies. Therefore, go home and start a forceful *purushartha*. Tell the rest of the mosquitoes *kashaya* 'get out! You are not allowed here!'

You have enough energy within You to shake the whole universe. I have personally 'seen' it and that is why I have disclosed everything. But what *lalacha* pleasure seeking, have you become stuck in? And for what? Why should You become tempted even if the whole universe comes in front of You? So get busy with your *purushartha* day and night. How can you sleep now? Now make your *yoga* complete. This *yoga* has arisen after one million years and you have attained it with ease, inspite of having a spouse and children and all the worldly possessions. This *yoga* is not something that will come again and again. This is a *yoga* with the supreme Self *paramatma*. This is no ordinary union.

Great awareness *jagruti* is required, complete awareness! Awareness over awareness, which is the ultimate awareness and that, is what we have here. We should remain 'asleep' where the rest of the world is 'awake'. Where we are awake, the world is asleep. *Keval gnan* absolute knowledge means total awareness. This awareness should be such that it has no short comings. Only the awareness *jagruti* is needed, that is all! By however much the awareness increases, You are that much closer to absolute enlightenment *keval gnan*. In awareness *jagruti*, one can see all mistakes,

provided one becomes impartial. You became impartial when You became a *shuddhatma*. Where there is, 'I am Chandubhai', there is partiality there. What kind of judgment can be given when one is the lawyer, the judge and the defendant?

**Questioner:** I have decided that as long as Dada is there above me, I don't have to worry about anything.

**Dadashri:** Those *kashayas* will sneak in. They will know 'it is hollow here.' Now you have been made a *purush*. You have Dada until you attain the Self. Now I have placed the *purushartha* in Your hands. Dada will be present for you when you have difficulty, but he will not come everyday.

You have been graced with *paramatma yoga* - the union with the supreme Self. So now do not let go, again. This cannot be attained in any life time. It has happened to You only in this life time. This is the eleventh wonder of this era of the current time cycle. The *yoga* union has happened. This union has happened for You because of your merit karma. You have seen everything from the top. You have seen everything up to a certain limit. You have it in Your awareness of what you have seen, don't you?

**Questioner:** Yes I do.

**Dadashri:** And this 'furnace' (the suffering of the worldly life) has always been there, has it not? When has it never been there? All these 'leftovers' have always been there, have they not?

**Questioner:** Why do worldly pressures cling to the one who has become a *shuddhatma*?

**Dadashri:** If this *shuddhatma* that you have attained were attained after all your karma have been settled, then nothing will get in. But You have attained this state with karma still pending. What I am saying is that now You have to quickly settle all those karma which are pending. Clear up all your debts. Otherwise there was no way to clear up all your karmic debts without attaining the *shuddhatma*. Therefore, you have to find a way of becoming rich from the state of bankruptcy. This debt is endless. And now whoever is left wandering, will wander another 81,000 years. That is why 'we' are picking people up, so whoever has attained this union with the Self, get your work done. Otherwise, this is a slippery era. It is a time of slipping.

‘We’ have given you this awareness in the midst of your heavy karmic debt. Are You aware or not?

**Questioner:** I am.

**Dadashri:** You need to sit at the very top level of awareness *jagruti* and ‘see’. If something as much as a fraction moves within, You should ‘see’ that. You should immediately know whether it is for Your benefit or your detriment.

Everyone in the world is asleep even though their eyes are open. What are they awake to? They are awake to money and sex. People have become tired of trying to figure out everything. That is why I am telling you that everything is *vyavasthit*. It means that it is all your karmic account *hisaab*. There is no one who can change that. So do not even try to analyse and understand your life. You just continue doing Your work and *vyavasthit* will continue to be your friend.

Now *maya* illusionary worldly conduct, should remain at a distance. It should not sneak in. It gradually swallows you up like a python by enticing you with little trinkets, and You come into Your *shuddhatma* state only during major predicaments. So You should remain aware *jagrut* in everything. Mistakes are no longer acceptable here.

**Questioner:** But Dada, he should not lose his way again, should he?

**Dadashri:** He should not get lost, but *maya* will still confuse and entangle him. For how long will *maya* do that? Up to three years. Now, it is possible for this *maya* of anger-pride-deceit-greed to remain underground and hungry for up to three years. ‘We’ have taken the authority from its hands and placed it in Your hands, so all of them went underground. Now they will keep making arrangements to surface. So this union with the Self will remain for three years. If You do not move away from Dada-the Self, then they will not sneak in. Then there will be a safe side for You. Then You will be able to remain in our *Agnas* naturally. ‘We’ know why this happens, that is why ‘we’ tell You to be very cautious, ahead of time.

**Questioner:** The divine energy and demonic energy that fight is constantly going on?

**Dadashri:** Yes, they are fighting, but You should be the Krishna and join hands with the divine energy.

**Questioner:** Please give us the *sudarshan* right vision (symbolized by the circular weapon on the right ring finger of Lord Krsna, capable of destroying any enemy)?

**Dadashri:** I have already given you the *sudarshan*. Not just for just one finger, but for all ten! It can cut everything within an hour and destroy the entire army of the devil.

### **The great importance of the Original Purush**

**Questioner:** You will give your energies to some deserving person before You leave, will you not?

**Dadashri:** So does that mean you have to sit waiting for that to happen? Instead of them give it to you, why don't you get your work done while 'I' am still around? There will always be inheritors, the 'intelligentsia'. These intelligent ones will alter the main principle of this Science somewhat. Therefore, when the original Purush is around, then get your work done, and in order to do that, you have to set aside your worldly life!

When such a 'real' One, the Gnani Purush is around, one can attain the absolute Self. That is where true freedom lies. Not even God can be your superior; such is the freedom You will attain.

The *purushartha* after one becomes a *purush* is such that when he roars, even the lions and lionesses, scamper away. But here even the puppies come and lick your face!

When we give the Gnan; reality opens up and then one becomes a *purush*. Then later, one becomes aware that 'I am *paramtma* supreme Self'. 'We' help destroy karma and give You *divya-chakshu* divine vision, so that You can 'see' *shuddhatma* the Self, in everyone. After giving You such a state; after 'we' give You the *parmatma-yoga* the union with the supreme Self, 'we' give you the five Agnas.

Therefore you have 'seen' the supreme state of the Self *parmatma-pad* and the bliss of the absolute Self *parmatma sukha*. As long as You are

aware *laksha* of this, You will always return to this original state. Therefore, attain such a union *yoga* again. Whatever happens to the worldly life, let it happen. Just leave everything to *vyavasthit* and remain in the union of the present *vartaman yoga*. The future is in the hands of *vyavasthit*.

### **Go higher within to become the supreme Self**

**Questioner:** In your absence, if the *ekagrata* concentrated awareness , gets disturbed, what should I do?

**Dadashri:** As long as Dada himself is present, he is *sthool* gross. You should go from the *sthool* gross to *sukshma* subtle. You have found the *sthool*, but you should now go into *sukshma*. And when Dada is not around, you should begin the process of the *shookshma* subtle and move towards the *sukshmatrar* subtler and *sukshmatram* subtlest. Now, with regards to the awareness shifting, know for once and all, that it does not. Is it good to keep playing this record everyday to make Dada affirm this?

However you can, remain in this union of the Self with the supreme Self *paramatma yoga* that 'I' have given you. It is such a *yoga* that You can become *paramatma*. No one can obstruct it and all problems of the worldly life come to an end. You can win even the most difficult of all wars, because the *shuddhatma* is Krsna and He will take You to victory!!

'Our' Agnas are verily who 'we' are. Make the effort to remain within 'our' five Agnas.

### **Moksha swaroop has come in front of you**

Even in a million life times, you will not find such an expert, and You have found Him! Therefore, it is possible to get Your work done here. 'I' failed in attaining *keval gnan* and that is why I have become useful to You as a supervisor!

I am giving you that which is Your own. The Gnan is 'Your' own; it is not mine. I am just a *nimit* evidence in the process. This is 'Your' own Gnan. The bliss You experience is Yours too. The awareness that will increase, that too is Yours. This awareness cannot be something I gave you. This is all Your own.

This is the foundation of Absolutism. Do you understand this? Say no if you do not. We are not in any hurry. We are sitting here in order to

understand and not to merely make you adopt the premise. This premise is not such that we have to make you adopt it. When the real fact is attained in the understanding, that is our promise and the knowledge!

**Jai Sat Chit Anand**

**Aptavani, essence of all religions**

Aptavani will reach great heights day by day. One will find solutions to all worldly questions from Aptavani. Christians too will derive benefit from this. And the Muslims will find their benefit from this. These very people will extract the element of the Self from this. That is what is needed.

After reading Aptavani many people say that there is no need for them to read any other religious book. Therefore everything will operate on the basis of Aptavani. These books of ours will help people a lot.

That is why I had told everyone to continue printing these books. Once printed, people will print them again. Now this is not going to be lost. This matter will not be lost.

*-Dadashri*

**Dada Bhagwan Na Asim Jai Jaikar Ho**

Infinite glory to the eternal Lord within Gnani Purush

**‘A.M.Patel’**



Gnani Purush Dadashri

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