Pujya Dr. Niruben Amin

Presents to the world……the Aptavani 2 of Gnani Purush Dadashri

Please click here to access Aptavani2 with wonderful images

Note about this translation:

As we enter the year 2007, the year that commences the one hundredth anniversary celebrations of the greatly revered Gnani Purush Dadashri, this book, **Aptavani 2,** is being presented to the world, on the Internet for all human beings who struggle to find the bliss that never leaves, moksha. This was his dream and goal, to let every human being of this era attain the knowledge that enables the expression of the bliss that exists within. This knowledge, termed 'Gnan', can now be attained in 2 hours through the grace of the Akram Vignani.

This large volume is being presented to all on the internet , free, just like all the other books of the extensive collection in the The Library of Akram Vignan. The Gnani Purush has maintained and instilled in all His followers that while there must be religion in business there must never be any business in religion. Please note that in Akram Vignan, the Path of Gnani Purush Dadashri, no one will ask you for any money or donations.

Traditional conventional presentation is being breached, in this book, which is filled with hundreds of words in Gujarati, the language in which the Gnan came forth. The meanings of these words are presented along with the English text, to make it easy for the reader to understand, as well as for the benefit of those who wish to learn the Gujarati to explore the spiritual science in greater depths directly.

Ambalal Muljibhai Patel became spontaneously enlightened in 1958. He became the Gnani Purush. Within Him, the fully enlightened Self, is addressed by Him as 'Dada' or 'Dada Bhagwan.' Thus in this book prior to 1958, his interaction with others is as 'I' and after Gnan, the term 'we' is used to denote the term 'amey' which means 'us' meaning the Gnani Purush.

By the same token, the worldly seeker who first comes to the Gnani is simply addressed as ‘you’ or ‘self’ or ‘soul’ and after attaining the Self in the Gnan Vidhi, the same individual is now addressed as a ‘mahatma’, or ‘the Self’, or ‘You’, ‘Soul’, while his relative self is addressed as a ‘file’, ‘first neighbor’, ‘Chandulal’, or ‘the self’, or ‘the non-Self’ and as the context changes, these are incorporated in the translated text for ease of comprehension.

The reader of this great scripture of Akram Vignan is urged to use the material in this book as a foundation upon which all related questions in matters of spirituality and liberation are further posed, directly to the current living representative of the Akram Vignani, in a live question and answer session, for final closure. Currently, this representative is Atmagnani Pujya Deepakbhai Desai. With Dadashri in our hearts, and at His divine feet, with deep humility and reverence, we salute the eternal within you, and offer you, His eternal words.

Jai Sat Chit Anand
shuddha

Jan 1, 2007

The Akram Vignani Dadashri The Gnani Purush

APTAVANI 2

EDITORIAL

Pujya Dr. Niruben Amin

The One whose every word can eradicate the worldly wonderings life after life from its very root, whose single roar can awaken the soul that has been in profound sleep for an infinite time, at whose divine feet comes to halt time, karma, and illusion; that speech; has been compiled in this book. This speech is verily the manifestation of the Goddess of Knowledge—Saraswati. It is the speech of the vitarag—free from all attachments. The other definition of vitarag speech is according to the sutra of Dadashri, 'when the detailed experience of the prakruti—the non-Self complex—is done, one becomes a vitarag.' Since it is the speech of the one who is trusted at all times (apta-purush), it can never be crossed out at any time. It is syadvad speech – speech accepted by all- does not offend anyone's viewpoint. Such speech that has come forth naturally and for the salvation of the world, based on the evidences of worldly situation, time, location, and deep inner intent; is extremely difficult to compile. This speech expresses after having 'touched' the manifest fully enlightened Lord within. Humble apologies are offered for any shortcomings in the compilation of this book of Gnan—knowledge that leads to liberation.

This book of Gnan is not a book of religion; it is a book of practical spiritual science—vignan. An attempt has been made to present to the world the extract of the knowledge of the inner spiritual science of the fully enlightened ones –vitarags, which came forth from absolutely revered Dadashri from 1958 onwards. However the precise understanding, 'as it is', can only be attained by a direct meeting with Him. Nevertheless, as long as His presence (overt or subtle) prevails in any corner of this world, this book of Gnan will give the exact effect. This book will be enormously useful to spiritual seekers, philosophers, thinkers, and those who are truly inquisitive. Since the language is simple and easy, it will give complete results to even a common man. The humble open minded reader who studies this great book in depth and contemplate upon it, will definitely attain samkit—a right worldly vision. For that goal, it is my sincere prayers to the prevailing celestial deities of the vitarag Lords.

Dr. Niruben Amin.

PREFACE

By Dr. Niruben Amin.

No one except the One who is fully enlightened can expound the nature of the worldly illusion, which has prevailed for infinite life times. Such absolutely enlightened Ones have exposed the truth thousands of years ago, however that truth has been covered up in these terrible times of Kaliyug. In Kaliyug such fully enlightened beings do not exist. It is indeed a phenomenal wonder that such a One has arisen in this era of the current time cycle. He is sarvagnya Shri 'Dada Bhagwan'. He has given complete answers about the nature of this universe; its origin, sustenance and dissolution in only one sentence! And that sentence is:

"The world is the puzzle itself" - Dadashri.

'The world is the puzzle itself, there is no father God (bapo) who has created it.' How does the entire universe run? The world runs only by scientific circumstantial evidences. Now these scientific circumstantial evidences range from the gross to the subtlest. The Knower and the Seer of it all is verily the Omniscient one. And hence only the Omniscient one can show us the true nature of the universe. And that is why Narsinh Mehta sang:

'Shrushti mandaan chhe sarva eni pere, Jogi Jogeshwara kok jaaney.'

"The origin of the universe is beyond comprehension, this is known by the rare Yogi and Yogeshwar—(the enlightened One)."

What devotee Narsinh Mehta meant by 'yogis and yogeshwars' is that, only a rare Atmayogi-Self -realized - or an Atmayogeshwar—the One who is fully enlightened, can know about the beginning of the universe! All other yogis, who are yogis of the body, yogis of speech, or yogis of the mind; none of them can know this.
These two sentences that have come forth from Dadashri in English:

1. The world is the puzzle itself.
2. God has not created this world at all, there is no father God above.

The above sentences depose 'God' from the status of being the creator of the world! These two sentences drive away the wrong notion that falsely accuses Ishwar, Bhagwan, Allah or God, as being the creator!

- What is the foundation on which this worldly life interaction carries on, life after life? The illusion--'I am Chandulal' is the basis. On the foundation of the false basis of this vision, knowledge and experience—'I am Chandulal' all interactions of this worldly life happen. This false belief establishes—pratishtha and creates a new causal body for the next life—pratishthit atma, and that that is the foundation on which this world exists. Dadashri is the only one who, for the first time clarifies the nature of the worldly soul—pratishthit atma.

- What is religion? That which brings forth 'results' is called religion. When anger, pride, deceit and greed progressively decrease and eventually become annihilated; that is religion. When in an entire life time, not a single such fault decreases, what is the meaning of doing darshan—devotional viewing of God, listening to religious discourses, doing introspective meditations—samayik, doing pratikramans—apology coupled with repentance? How can that be called religion?

There are two types of religions; a relative religion and a real religion. Relative religion is the religion of the mind, religion of speech, and the religion of the body. The other religion; the real religion, is the religion of the Self, the religion of the Soul. The Jain religion, Vaishnav, Muslim, Chrisianity etc., are all relative religions. The real religion, the religion of the Soul, exists in the heart of only the 'Gnani Purush'; it cannot be found anywhere else.

Shrimad Rajchandra has said:

"Look for nothing else. Find only a Satpurush- a self realized person - and surrender all you bhaavs—feelings and intents, to Him, and then be your Self. If after that you do not attain moksha, then come and take it from me."

The religion of the Soul—the Self, can only be attained from the One who has become fully enlightened. There is religion elsewhere, but it is prakrut—religion of the non-Self. Chanting the Lord's name or prayers, penance, renunciation, listening to religious talks and lectures, meditation and repentance, are all prakrut religions i.e. religions of the relative self. Where there is complete religion of the Self, there is only absolute knowledge and absolute vision; the result of which is absolute conduct.

'Dharma—the true nature of a thing, when it attains its total-original state, then one-the self, verily becomes the Self.'

Dadashri

Real religion is scientific in nature; it is not just idle talk. This is a science. The general understanding that prevails about religion is not exact religion.

"Dharma i.e. religion is when an element or anything reverts to its original nature-state."

- Dadashri

To comprehend this scientifically, gold is gold when it has the properties of gold. Polished or gold plated brass may look like gold, but it can never become gold. Similarly, when matter is in its own property-state, then it has attained its own religion – dharma. Therefore matter cannot be different from its property. When the Soul remains in its own properties-state, and becomes stable in its own Self-state, it can be said that the Soul is in its own religion. This verily is what the omniscient Lord has called Self-religion, (swa-dharma), religion of the Self, real religion.

Religion of the Self lowers one's ego intoxication—keyf and the common religion of the non-Self increases it. When one becomes completely impartial towards ones own self; when one 'sees' one's every fault, even to the extent of the subtlest level; then one is considered to be in real religion.

What is the nature of the worldly life? The world is relative, it is temporary. The world is a total deception; not a single being is your relation. Three fourths of all scriptures are for creating vairagya – dispassion towards the worldly life, whereas only four sentences of the Gnani Purush will create vairagya in the listener!

‘Hey brother!, have you ever seen a nanami—death? At the time of death, are the wife, children, cars, bungalows and whatever one has earned in his life not forfeited? And what comes along (for the next life)? The accounts of karma created in this life. Deceit, anger, pride, and greed; kashayas—which create new causes will accompany him. And then he will have to start earning anew (in the next life) in order to pay off these debts!’ Dadashri.

Another noteworthy point is Dadashri would create instant dispassion for worldly life, which he says with the seeker, in a jovial manner, but which is very grave in reality:

Dadashri: How many children do you have dear lady?

Questioner: Four.

Dadashri: So where are your children from your past life now?

- ‘Sansar’ is derived from the word samsaran means that which is constantly changing. That which is constantly changing is called the world. All embodied souls are constantly traveling in this moving path and are attaining higher life forms. Only after coming the human form, is it possible for the embodied soul to return to a lower state (regress), and at the same time, there is the benefit that from this human state, the embodied soul can attain the state of freedom, final salvation!

The Gnani Purush gives a description of the world in a very simple yet eloquent language through this simile. The world is like a horse. People of the world are the riders of the horse. The rider believing the horse to be weak mounts it fearfully, carrying a bale of grass on his own head. But in the end the burden still falls on the horse! Similarly, all of you should put your burden on the horse that is the world, why carry the burden on your own mind? In the end, the horse—the world, carries it.

- Only the Gnani Purush is capable of uprooting the tree of this worldly life. How? Without touching anything else, He puts a pinch of medicine at the main root of the tree of the worldly life, so that the tree, on its own will dry out and be uprooted.

- Who is a satdev? Sat means eternal; Dev means god. Is it the idol in the temple or derasar? No. It is the one who is 'within' i.e. the supreme Lord—parmatma that resides within every living being. That verily is a Satdev. Until the realization of that supreme being- the pure Soul, is attained, one should accept the idol God in the temple as the Satdev.

Who is a Sat Guru? The final guru is the Gnani Purush. But, until one meets a Gnani Purush, whoever is at a higher stage, even if it is by two degrees, is one's guru.

What is Sat Dharma? Dharma means religion. The Agnas of a Gnani Purush is the only sat dharma. The words that have originated from the Gnani Purush are sat dharma, not the scriptures. The scriptures give relative religion, not the real. However until one finds real pearls, one will have to contend with cultured ones, no?

With satdev, satguru and satdharma, moksha is attained.

What is murti dharma (idol worship)?

What is amurta dharma (worship of the formless)?

Dadashri has given a beautiful explanation of the religion of the idol worship, and the religion of the formless worship. Many people, due to misunderstanding, do not believe in idol worship and are contemptuous towards it. This is a grave mistake. One should perform idol worship until one attains the religion of the formless—the religion of the Self. Until the Self is known, isn't it necessary to have instruments that will help still the chit? And when thousands have done worship of the vitarag Lord in an idol, how can one reject that idol? The one who has the proper knowledge of the Self will not only not do so, but neither will he cause any pain at all, to any living soul, with his mind, body or speech.

The religion of idol worship is a science of India. It is a support that sustains people of a certain standard. How can this support be called wrong? It is appropriate for those who do not require the religion of idol worship, for those who have gone beyond that standard, those who are completely enlightened, those who have conquered all inner passions and remain only in the bliss of the Self; to not accept the religion of the idol

worship. However for such enlightened, there is no such thing as acceptance or non-acceptance in this world; they know everyone's view point and conduct themselves in a way that does not hurt anyone's view points.

Who can do pranpratishtha –instillation of 'life' in an idol? Only the Gnani Purush can do so.

- There are two paths to liberation. One is a Kramic path, a step-by-step path. The other is Akram; this is a step-less path. This step less path is an exceptional path, it is a wonderful path!

It opens up once every million years! The same Akram path, which was given by Lord Rushabhdev to the Emperor Bharat, has been opened up by Dadashri and has become available to all who have such merit karma. Why Akram? The answer is, in order to attain the Self, even the emperors gave up their kingdoms, wives and children and followed the sadguru to the forests and even then it was not certain that they would attain it. This Akram is not such a painful path. This is Akram. The one who gets the grace of Gnani Purush attains the Self in only one hour! After that, there is no need for any renunciation or acquisition. These become redundant after attaining the Self. After Self -realization, the Gnani's Agnas is the religion and the penance. Lord Mahavir has said, 'Agna is religion; Agna is penance'. And in the Akram path, there are only five Agnas and they are such that they cause no hindrance in the interactions of the worldly life, and they prove to be very helpful as 'master keys'. With this master key, not a single lock in the world can remain unopened!

Although this seems incredulous, it is indeed, a fact; there are no two views about it. Thousands of people with merit karmas have attained the Self within one hour and have experienced that. It is the experience of many that after attaining it, the awareness as the Self, is not lost even for a moment. This is the only cash bank of divine solution in the world. In this bank, one can present any check for cashing in but one should do so after a complete understanding. Your check can be cashed all the way up to the final moksha, lest you should become swooned by the mortal things of the world!

- Who can explain the science of prakruti—the non-Self completely? The one who has become 'Purush' the pure Soul, and is constantly the

‘seer’ of the non-Self. Such a One can understand the science of ‘prakruti’ and explain it. How can those, who themselves are in the relative self, have not awakened as a Purush—the Self, know or explain the non-Self—prakruti? That can only be done by the Gnani Purush. There are infinite souls and infinite prakrutis and unless one becomes the Purush, one is constantly dancing to the tune of the prakruti.

In the Kramic path, prakruti - the relative Self- becomes natural in a step-by-step process and then in the end one attains the Self. Whereas in the Akram path, the Gnani Purush brings the self in it’s natural form-the Self and after that the relative self-prakruti is to be brought in its natural form. And how can the relative self become natural? The answer is that, whenever the pending ‘files’ (karmic accounts) of the relative self are settled with equanimity; then one attains initial liberation. Hence what remains in the end is the relative self in its natural form.

‘There is no decree forbidding one to attain moksha, only that one has to realize one’s own Self. One may have an inclination towards renouncing, others may have a temperament for penance, yet others may be in the habit of enjoying sensual pleasures; whatever the case may be, in order to attain moksha, one only has let the prakruti dissolve naturally.’

‘The body complex, the prakruti is characterized by the phenomenon of input-output (puran-galan); whereas the Self is not subject to input-output.’

Dadashri

The Vitarag Lords always remained in a state of ‘seeing’ and ‘knowing’ their own prakruti . When one remains the ‘seer and the knower’, the prakruti dissolves.’

‘The sign of absolute knowledge—keval Gnan is that, one is in the state of continuous ‘seeing’ one’s own self—prakruti .’

Dadashri.

What is the characteristic of prakruti – the non-Self complex? Prakruti is like a child. If you want to get some work done by the prakruti, you can do so through persuasion, flattery, cajoling etc., just as you would with a

child. It is easier to persuade a child thus, whereas, if you become an opponent of the prakruti, it will become uncontrollable. Therefore, somehow or other, even by enticing it with a 'lollipop', you can get your work done from it!

Some people refer to the Self as nirguna - without attributes, but that is not correct. In terms of the attributes of the prakruti, the Soul is nirguna; and in terms of the attributes of the Self, the Self has countless attributes.

'Not a single attribute of the prakruti is in the pure Soul, and not a single attribute of the pure Soul is in prakruti.'

Dadashri

- 'When the prakruti becomes natural and spontaneous, the Self becomes natural and when the Self becomes natural, the prakruti becomes natural.' Dadashri.

The goddesses Ambama, Durgama, and all other Matajis represent divine non-Self energies. All the divine Goddesses have laws; the divine Goddesses grace those who follow their laws. Amba Mataji symbolizes purity of prakruti. Ambama graces and blesses the one whose prakruti is pure. What laws are to be observed to keep Goddess Saraswati - the goddess of knowledge happy? It is to never use speech improperly. If one tells no lie, does not use fraudulent speech, or abusive language in any manner whatsoever, Goddess Saraswati will be pleased and as a result one will attain extraordinary energy of speech! The speech of the Gnani Purush is considered the manifestation of Goddess Saraswati, because it has been spoken after it has 'touched' the absolute Self!

What are the laws of Goddess Laxmiji – the Goddess of wealth and prosperity? Her law is: 'I will never steal through my mind, body or speech.' That is one major law of Goddess Laxmiji. One should not go chasing after Laxmiji nor should one obstruct her path. One should not have contempt for Laxmiji either. The Gnani Purush will honor Laxmiji with flowers when she comes before Him and he will honor her with flowers even when she leaves. Those who harbor a wish for wealth, Laxmiji will visit them later than sooner and she will visit on time, those who do not harbor wish for wealth.

How does one earn wealth? With labor and hard work? With intellect? No. One earns wealth as a result of one's past merit karma. Not having the awareness of this hidden fact, people boast 'I earned my wealth. I earned it because of my intellect.' This is a wrong ego. Laxmiji will come to you if your intent improves. True wealth—money that brings meaningful happiness while being spent, will never be earned if one has deceitful intents. Only true wealth will give one peace in life. Wealth acquired through deceit means will be lost, and while one is losing it, the pain he will endure is like the pain from a thousand scorpion bites! The authority over whether one gets wealth or not, is under the control of some other entity and not in one's own control. Man only needs to do the work as an instrument; he has to make all attempts. One should not become disinterested in Laxmiji. One should not insult Laxmiji. Anyone who insults Laxmiji will be without Laxmiji for many lives to come and all efforts he makes for Laxmiji will be in vain.

- Gnani Purush 'Dada Bhagwan' gives a new spiritual aphorism to the world. A world where people have discarded old aphorisms.

'Dishonesty is the best foolishness' Dadashri.

Those who want to attain moksha will have to follow a 'no law-law' maxim. Once one follows the 'no law-law' maxim, one is said to have become natural. Wherever people try to gain control through enforcement of laws, people become resentful towards the law and prakruti will spring back with greater force and become uncontrollable!

'One day, this world will have to remove all laws! We are the first ones to start this 'no law' status. We will tell the government 'look, at our management where there is a 'no law-law'!" Dadashri.

By enforcing laws the mind becomes spoiled and then the behavior gets spoiled. Laws bring forth restlessness and turmoil related results. The Self is natural and laws are the chains that make one unnatural.

- What is true meditation—dharma dhyan?

Is it doing worship, prayer, penance, samayik (introspection), repentance, and listening to religious talks? No. All those are overt and tangible acts of rituals; they are material practices. However, what is of

importance and becomes recorded is where one's attention—inner intent—dhyan lies while conducting those rituals. While worshipping God, if one pictures God in the mind along with the picture of his shop or the shoes he left outside the temple, how can that be called true meditation (dharma dhyan)? The Lord does not take into consideration your external actions but rather the inner attentive intent during all activities (kriya). The actions being done now are the result of the meditation (dhyan)) done in the past life. They are indicative of your independent efforts (purusharth) of the previous life, whereas the present day meditation is the independent effort for the next life, the scheme for the next life!

Now, what is dharma dhyan? When circumstances, which create adverse meditation arise, the efforts one makes to change them is dharma dhyan. An integral part of dharma dhyan is sincerely recalling and acknowledging the wrongful act, repenting for it and resolving never to repeat it (alochana, pratikraman, and pratyakhan respectively) This however cannot be carried out according to one's own understanding, it should be done according to the Gnani's teaching.

How does one change adverse internal meditations of arta and raudra dhyan? It is to apply the knowledge that these are happening because of my own karma of past life and no one is at fault here. On the contrary, one should repent: 'Because of me, others have to endure pain. I will never do it again', one should make a firm decision like this. Pratikraman and pratyakhyan should be 'shoot on sight'; i.e. they should be done instantly. If done instantly, the moment a fault or mistake occurs, only then can that mistake be washed away. When one understands dhrama dhyan well it will bring instant results.

Dadashri by giving great examples useful in everyday life has made it simple for one to come out of negative meditative states and remain in dharma dhyan. One will be able to adjust to this in one's own way.

- The one whose all, negative passions, are gone, becomes a God. The one who has no negative passions and also no such negative passions arise because of him, is the rare One whom the world will worship.. As such the Gnani Purush, who is beyond all adjectives, to give Him the adjective of God – Bhagwan, is the same as trying to compare that which is incomparable and lowering His unparalleled status. Yet, to

let the world know about Him, people use the term Bhagwan, Sarvagnya etc. What does sarvagnya mean? It means the One who knows all that is to be known. There are two types of the omniscient—sarvagnya. One a causal omniscient and other is effect omniscient – i.e. omniscience that has come in one's worldly conduct.

The Lord regards the ongoing activities in this current life as having been completed—already happened (causes of past life coming in effect in this life).

For example, if someone left home to go to Baroda, and five minutes later somebody asks, 'where did he go?' what answer will you give? You will say, 'he has gone to Baroda.' Now he has barely reached the railway station. Lord Mahavir regards the action that is in progress as completed action (its full causes having been laid in the past life). Thus the one who is harboring the causes to become omniscient verily is called the causal omniscient. Dada Bhagwan is causal omniscient.

- The law of the world is that one whose mistake is clearly visible is at fault, whereas the law of the nature states, 'the fault is of the sufferer.'

'If anyone is hurt even to the slightest extent, you should believe that it is your fault.' Dadashri.

The person who lives according to the law 'fault is of the sufferer' does not have to suffer anything in this world; he does not have to suffer from any pain from any deliverer—nimit of pain. One is bound by one's own faults, and the one who has broken the bondage of all faults, becomes the absolute Self! The vitarag Lords broke all their bondages of faults and attained moksha! We have to attain liberation in the same way. The vitarags represent one's ultimate goal—dhyeya and the manifest Gnani Purush is the original connection for that purpose! To say 'it is not my fault' is the biggest fault; it creates a dense covering over that fault.

Krupaludev has said: "I am a receptacle of infinite faults, O Compassionate One!"

When one is a vessel of infinite faults, there are faults at every step. Oh, our existence here in this world, is it not the biggest blunder? When one

himself is full of faults, how can one fault others? To find faults in the other person is a very dense illusion. There is nothing worse than it.

‘The one who abolishes even a single fault of his own is called God.’

‘In this world, there is no one superior to you. This, I guarantee you. No father figure (bapo) is your superior. Only your faults are your superior (boss).’ Dadashri.

Once the answer of ‘who am I?’ is known, one progresses rapidly on the path of abolishing all faults, and ultimately one becomes the supreme Self—paramatma!

- The rule of the world is that if someone says something bad to you, you will see the fault of that person, ‘why was this told to me or why was this done to me?’ Thus, you will believe that you have been subject to injustice. In fact, justice is not to be sought. Whatever suitable or unsuitable treatment is received from others, it is due to your own karmic account, so where is the need to seek justice from the world? Everybody’s worldly interaction—vyavahaar is unfolding according to one’s own karma in past life. Furthermore, whatever is unfolding is only accounts that were created. So in this, if one tries to find worldly justice or does not accept nature’s account, how can one refrain from suffering? How can he then escape the beating due to him?

For the one who understands ‘this is my fault’; for the one who has arrived at that stage, there is ‘justice’ and his faults are abolished. And for the one who says, ‘this is not my fault’, for him there is the relative life to make him understand.

- The common understanding of pain and pleasure that people have is not in fact actual pain or pleasure. The Lord says that it is really the experience of the karma of pain experience (ashata vedaniya) and pleasure experience (shata vedaniya). These are for a fixed period of time and are temporary, because these are situations, and all situations are temporary. Now as per general understanding, if these karmas of suffering are believed to be long lasting and given greater importance, then one will experience greater suffering. All pleasures and pains of

worldly interaction have an end. Only the bliss of the Self is eternal and infinite and that is the only thing one needs to attain.

Through the common understanding, the illusionary valuation of worldly pleasures and pains create very grave and dangerous bondages through karma effects. Amidst such situations Dadashri has given the world, very simple, natural and yet exact 'knowledge-vision' (of the Self). Once this is understood in exactness then it makes one free from the effect of all pleasures or pains of everyday worldly life.

'To be overcome by mental and physical fatigue (kantado) is a state similar to sleeping on a bed of thorns.'
Dadashri.

Now, who is the fortunate one who has not experienced such fatigue? Many great teachers, priests, saints, ascetics and men of glory have not been without tedium. Only the Gnani Purush does not have to experience tedium! One should deal with situations of mental and physical fatigue with equanimity; instead one tries to look for ways to remove them. Arey! Going to the cinema, drama or doing other things makes one regress spiritually and in fact the tedium is not removed, it is merely pushed aside for a little while and then it returns with twice the force. This is because karma that has come into existence to give result will not spare anyone; one has no choice but undergo the effects.

- The difference between peoples understanding of raag-dwesh (attachment-abhorrence), and the Vitarag's understanding of the same, is comparable to the difference between milk and buttermilk. 'I am Chandulal' is attachment—raag . To falsely project one's self where one is not is raag. The one who realizes 'I am Shuddhatma – a pure Soul' has broken all attachments.

The common understanding 'I have attachment towards so and so' is not correct. In fact, the Soul does not have the attribute of raag - attachment. What appears to be attachment is really attraction of the sub-atomic particles and what appears to be dwesh - abhorrence, is repulsion between the sub-atomic particles (paramanu). This is all the ingenuity of the pudgal, the non-Self complex, but one believes that attachment and abhorrence are occurring to 'me' and hence one inadvertently declares

the Soul as having the attributes of attachment and abhorrence. The Soul is always vitaragi – without attachment and will always remain vitaragi.

‘Love for ignorance is raag - attachment and love for Gnan is Vitarag- without attachment.” Dadashri.

- The foundation of this world is based on vengeance (veyr). If vengeance is eliminated, the worldly life will be naturally eliminated. There is only one way to become free from vengeance and that is ‘settling of all files with equanimity’. In this day and age, to take ‘refuge of this weapon’ is of tremendous value. Dadashri has given us this ‘weapon’. Now, the one who goes to war with this weapon is a true valiant. Is the worldly life not a war? Hence, in this war you have to settle all your files with equanimity. The person who goes to war with this weapon of Dada will definitely be triumphant and what will be his victory? Moksha! Dadashri has referred to the present mind, speech and body as a ‘file’ and once a person comes to attain this inner vision, he attains spiritual triumph!

- In so far as a single charged particle is effective, can the relation with the receptacle filled with infinite particles (human being) be without effect? Whether that relation is with good company or bad company, the effect will definitely be there. And this ‘satsang’- association with the eternal, i.e. being in company of Dadashri, is the only one that liberates one from attachments from all relations and events. The meaning of the word ‘satsang’ here has a completely different connotation as compared to that used elsewhere. The Gnani Purush, who despite being amidst all events and association with others, eternally remains in a state free of all attachment. Anyone who attains the satsang with the Gnani Purush will definitely attain freedom from all attachments. The satsang of such a Gnani Purush is fresh and new , every day of the year and every hour of the day.

With satsang, the subatomic particles of kusang (association with worldly things) will disperse and new and pure particles will enter.

“If a cooking pot absorbs the odor of asafetida—hing and six months later you cook doodhpaak (dessert of milk, rice, sugar, nuts and cardamom) in it, your doodhpaak will be ruined. The effect of the

asafetida odor (stain) remains for up to six months, whereas the stain of kusang will spoil your life for infinity." Dadashri

- Mantra is a science; it is not a fake speculation. Especially the Trimantra is helpful in destroying obstacles of the worldly life. The Trimantra is impartial; it indicates equanimity for all religions. The celestial beings that protect all religions are pleased when we recite the Trimantra. When does a mantra become effective? If a Gnani Purush gives it, it has immeasurable effect! As long as vyavahar-life's interactions- exist, one should offer all the three mantras at the same time, i.e. the 'Namokar--Navkar', 'ॐ Namo Bhagavate Vasudevaya,' and 'ॐ Namah Shivaya.' To offer only the Navkar mantra is proper for the sannyast being only. Until the sannyast state—Self-realization is attained, one should recite all three mantras together. Renunciation does not mean changing of clothes; it means renunciation of the non-Self and the realization of the Self.

- Dadashri explains the current condition of the world. Dadashri says that, 'Since 1942, I have been saying that the whole world is being converted into a mental hospital.'

Wherever you look, madness is evident. You ask for one thing and the answer is about another thing! There is no accord with one another! Is it not madness to create major clashes over trivial things?

People disgrace the younger generation of today, but Dadashri says that only this young generation will make India famous. And Dadashri's naturally spoken words are that India will be a center of the world in the year 2005, and now it is becoming that.

Thirty-one years from now, people from other countries will come here to learn how to live life, how much to eat, how much to sleep and how to live.

- 'In this world there are only two things, the pure Soul and circumstances.' Dadashri.

'The pure Soul is eternal and circumstances are constantly changing."

‘Gross circumstances, subtle circumstances, and the circumstances of speech are the non-Self, and are dependent on other forces.’
Dadashri.

All circumstances that can be experienced through the five senses are gross circumstances. Circumstances of the mind, the intellect, chit, and ego are subtle. The circumstances of speech are gross as well as subtle; all these are the non-Self, and they are also dependent upon some other force. Speech is a record; it is physical. The Soul and speech are not related. The Soul is without speech. Yes, the Soul is the Knower-Seer of what type of speech is being spoken, where mistakes are made in the speech etc. Circumstances by there very nature are prone to end. If one dwells in the circumstances, one will become temporary and if one dwells in the Soul, which is eternal, then one is eternal. Lord Mahavir has said all else except the Self is the science of the circumstances. The Self is unattached and free from all such circumstances.

- There are two types of penance; one is inner penance and the other is outer penance. In the outer penance, others will know about it; and the inner penance is where no one will about it. One does inner penance within one’s own self. The result of outer penance is improvement of one’s worldly life; and the result of inner penance is moksha! Everyone knows about outer penance, the inner penance can be learned from only the Gnani Purush.

‘Real penance is to not let the Self and non-Self become one.’
Dadashri.

To be the Self, is to be in the ‘home department’ and to be in a place other than the Self is to be in the ‘foreign department’. The penance that one does to not become the relative self is inner penance. The outer penance that one does and the doer ship that is needed in order to do that penance, is the ego. The Lord has said to settle with equanimity, penance that one comes across. Penance is not to be carried out with the doer ship of the ego! All external penance that is done nowadays is done by the prakruti—the non-Self; where is the Self-oriented effort—purusharth in that? Self-oriented effort starts with inner penance, after one becomes Self-realized. The relative self makes one do the penance, and yet one’s ego says, ‘I did the penance!’ Whatever penance is done is done

dependent on the prakruti. If one has the constant awareness that the Self is not doing anything, there will be no ego as a reaction to penance; otherwise the reaction to penance is anger, pride and ego.

- What is the true definition of renunciation (tyaga)? It is renunciation that naturally manifests in one's behavior or conduct. All other renunciation is done through the ego. 'That which has been renounced, will have to be dealt with, later.' That which is renounced egoistically, will be multiplied a hundred times, and will return with hundred times the force. 'In the path of liberation there is no requirement to renounce or not to acquire.' The scriptures themselves have said that for a Gnani the question of renouncing or acquisition does not even arise. Those engrossed in their prakruti; whatever they do, whether they renounce or acquire, they do so according to the dictates of their prakruti. They merely have the ego of, 'I renounced!' And for those who always remain as the Self, it is not possible for them to renounce or acquire. It is not the property of the Self to renounce or to acquire. If that were true, the liberated Souls in the Siddha Khestra (location where all liberated Souls reside), will be doing renouncing and acquiring! How then, can that be called moksha? In fact, the non-Self complex (prakruti) does the renouncing and acquiring but one's merely exercises the ego in the process, 'I renounced, I acquired.' The Lord has not instructed to renounce any thing, He has instructed to renounce the attraction—murchha and the illusion—moha for it.

'To become the non-Self is raag—attachment, and to be the Self is renunciation.'

Dadashri

- Only the Vitarag can give the subtlest interpretation of ahimsa - nonviolence. The one who has the constant inner intent of not hurting any living being to the slightest extent and this is also evident in his conduct is a vitarag. No living being can kill another living being and for that matter no living being can save another from dying. If 'Chandulal' had made the intention—bhaav to kill and when the timing for another being to die arrives, the death of

that being will happen at the hands of Chanubhai. No living being can ever die before its time of death. The intention one makes to kill, is bhaav-maran, and its effect will come in the next life as one being the killer. The Lord did not say 'don't do overt himsa.' He said one should not do bhaav himsa – make intentions to hurt or kill. This automatically includes all types of non-violence. It is not important to harbor mercy for avoidance of killing. It is very important not to harbor any intent to kill.

- There are two types of yoga (yoga – join, union). One is Gnan yoga; that is the yoga of the Self; and the other is ignorance—agnan yoga and that is the yoga of the non-Self. Non-Self yoga includes yoga of the mind, body and speech. What does one unite with? Is it that which one has knowledge of or that which one is ignorant about? Until the Self is known, how can the yoga of the Self be possible? That yoga can only be called yoga of the body because only the body is known. And with body yoga, one can never attain nirvikalp samadhi - the bliss of the absolute unaffected state, the bliss of the Self. Those with vikalp i.e. the belief of 'I am Chandulal' can never attain the state of nirvikalp. Only the Omniscient One—sarvagnya who has experience of the Soul can help one attain the state of the Self! Only the lighted lamp can light all other lamps.

- What is 'concentration' – ekagrata? Why is it necessary to do concentration? It is meant for those whose minds have become restless and unsteady—vyagrata. What is the benefit to the Self in doing so? These laborers, do they need to practice concentration? The Gnani Purush also does not need to practice concentration. When one applies the medicine of concentration on his affliction of restlessness, where is the benefit to the Self in it?

  When one does meditation, what should he meditate on? Without knowing the goal—dhyeya , what can one meditate on? If one has an imaginary goal, how can he reach it?

  What is samadhi (sam-adhi = oneness with the Self)? Is it when one closes his nostrils and practices bodily exercises? No. That is called 'handle samadhi'. As long as the handle is cranked, it will work but later on that effect will be gone. Can moksha be attained

with this kind of samadhi? Real samadhi is one that prevails in spite of all routine activities of walking and talking. Even when one is fighting, when the samadhi that prevails that is the real and exact samadhi. It is called exact samadhi when one is not affected by mental, physical or externally induced distress.
What is the mind? Only the Gnani Purush can know the mind. Revered Dadashri, who always remains separate from the mind, remains as the knower-seer of the mind, has opened to the world, the exact science of the mind. The mind is made of knots or tubers. When the outer and inner circumstances arise, the tuber in the mind will erupt and sprout. The sprouting of this tuber is the beginning of thought. Thoughts come and go. The Self is the knower-seer of thoughts. The mind is the object to be known and the Self is the knower of the mind. Some people say, 'take away my mind'. If the mind is removed, one will become absent minded. The mind is needed in order to attain moksha. The mind is like a boat. Without the boat of the mind, how can one go to the shore of moksha living in the worldly ocean? Some people say that it is the mind that wanders. The mind never wanders outside the body. What wanders is the chit.

Intellect – buddhi - is the light of the non-Self; it is the indirect light. The light of the Self is the direct light. The Self illuminates the Self and the non-Self. What is the definition of intellect?

'Knowledge of all the subjects of the world, is included in the intellect, because it is knowledge associated with ego and the knowledge without ego is Gnan'
Dadashri.

Where there shines the sun of knowledge—Gnan , why would there be a need for a lamp of intellect?

The nature of the intellect is to cause inner turmoil. The Gnani is without intellect; He has no intellect at all! When the intellect comes to an end, simultaneously the state of absolute enlightenment arises with all its glory.

The chit is the inner component of the non-Self with characteristics of knowledge and vision. It is the one that wanders around without

a ticket – fare! While sitting here, the chit shows you an actual photo of anyplace that you have seen before. Pure knowledge plus (+) pure vision is equal to pure chit and that is Shuddhatma –the pure Soul. Impure knowledge + impure vision = impure chit. The world is immersed in the infinite chit. The sages are in a state of 'many chit', and the Gnani Purush and the Sat Purush (those who have knowledge of the Self) are in 'one chit'.

'Why is the impure chit, impure? It is so because it can not 'visualize' the Self; it can visualize only that which is non-Self; whereas the pure chit can visualize the Self and non-Self both!' Dadashri.

Those who eat without the presence of their chit, suffer from diseases like heart failure, blood pressure etc. If one can keep the chit present while eating, there will be no diseases.

Anahat Naad (the original sound), Kundalini etc., are all manifestations and 'appearances' in the chit and are all, physical.

Some people say, 'I see Lord Krishna inside me.' This is not the Self; it is the phenomenon of the chit. The one that sees Krishna is the Self. In the end the vision is to be focused on the Seer—the Self. People, however put their vision—drashti in the object being seen.' Dadashri.

The 'Krishna' that is 'seen' is a scene, and the one who sees the scene is the 'seer'. The seer indeed is Krishna.

'I am Chandulal' is the original ego. Once that is gone, the ego less state is attained. Then, what remains is the discharge ego- the dramatic ego. There are two types of discharge ego; one is attractive and the other is ugly. The ego has ruined everything; it does not allow one to taste the bliss of the Self. There can be only one remedy to dissolve this ego and that is the surrender at the feet of the Gnani Purush!

There are four inner components antah-karana—the inner working machinery: and these are the mind, intellect, chit and ego. They function like a parliament. The mind shows pamphlets, the chit sees photos-

scenes, the intellect will side with one of the two and render a decision - just like the prime minister does, and the ego, like the president puts his signature, and the act then happens.

Minor and major religious vows (anuvrat and mahavrat respectively) are not vows of renouncing but vows that are naturally exist in one's conduct. There is a vast difference between renunciation and natural conduct. That which is intrinsic in one's conduct is called the vow. This means one does not even remember what one has renounced; that is called natural renunciation. The one who gives up smoking cigarettes naturally, does not even remember it and the one who gives it up through the exercise of the ego will keep on remembering, 'I gave up smoking'!

The one who despite being immersed in the ocean of acquisitiveness, is not touched by even a single drop of it, is the true aparigrahi—nonacquivisitiveness! And the one who is drowning even in a puddle of acquisitiveness, how can that person be called aparigrahi? Only the Gnani Purush can be the real aparigrahi!

- Who can truly understand and know Yogeshwar Krishna? Only the Gnani Purush; the One who Himself has become 'that' form (Yogeshwar—the one who has attained the final union, the ultimate Self), can properly know Yogeshwar Krishna and can exactly explain what He meant to say. This is because one Gnani can never be different from another Gnani, They are one from the real perspective.

At the end of all the four Vedas (Hindu scriptures), what do the Vedas themselves say? They say, 'This is not that…this is not that; the Soul that you are searching is not here!' After one reads the four Vedas and has grasped them, what is the end result? 'Neti…neti' (not this, not this). How can the Soul be contained in a book? The Gnani Purush can make one experience the Self; such a Self that is not describable, not speak able, not approachable; this the Gnani Purush does with association with Gnan—sangnya. The Gnani Purush can show one, 'This is that' within one hour!

- The process of recalling a fault, repentance of it and avowal to not repeat it; when done properly, can wash away faults in the proper

manner and one becomes that much purer. However this process is only beneficial when applied the moment the fault occurs.

- The science of the Vitarag Lords can only be divulged to all by the one who is a Vitarag himself. Only the Gnani Purush can open up the innermost meaning of the Vitarags, through the speech that is acceptable to all and appropriate for the time. Once that meaning is understood, even the common man can remain in exact religion—dharma dhyan. The only desire worth having is the desire for the final liberation.

'The one who has the unflinching desire for moksha only, and nothing else, will not be obstructed by any force in this world. The Gnani will come to his home!'

'The one who desires moksha, has no ownership of the pudgal—no-Self complex, the body, speech and mind. The one who has ownership of the pudgal, has no desire for moksha!'

- Devotee and God are separate; however, this separation does not exist in the Gnani Purush.

For how long is devotion—bhakti needed? Devotion is needed until one meets a Gnani; once one meets a Gnani Purush, request from Him, final liberation. Devotion to the vitarag gives final liberation.

"What is the meaning of 'God'?" Dadashri gives us the following explanation:

"Is 'God—Bhagwan' a name or an adjective? If it is a noun, we have to call Him 'Bhagwandas'. God is really an adjective. Just as the word 'bhagyavan' (fortunate one) was derived from the word 'bhagya' (fortune), the word 'Bhagwan' (God) is derived from the word 'Bhagvat' (Godly, godlike). Whosoever attains God like qualities, has the adjective 'God-Bhagwan ' attached.' Dadashri.

Which is the highest bhakti - devotion?

To remain in the awakened awareness of the absolute enlightened knowledge as the Self, is the highest bhakti-devotion.'

Dadashri

“The Gnanis’ ‘pratishthit atma—final remaining discharging ego—remains in devotion—bhakti, and Gnan remains in Gnan (the Self remains the Self). One remains in the state of the Self—Shuddhatma, and makes one’s pratishthit atma—ego—do the bhakti of Shuddhatma and ‘Dada Bhagwan—fully enlightened Lord within.’ This is the topmost and final bhakti.’ Dadashri.

What is moksha?

Moksha means a sense of freedom, liberation from all bondages, liberation from all pain and suffering! This is experienced right here in this life. After experiencing this initial moksha, will come the final moksha of the Siddha—the one who does not have to take another birth. Putting the body through suffering can never attain Moksha. The Self by its very nature, is in a state of moksha; but because of one’s ignorance of the Self, one experiences bondage. When is that feeling of liberation experienced? It is when the Gnani Purush, with His infinite energies and spiritual powers, shakes and awakens the worldly soul. Gnani Purush is the manifest formless-form and represents moksha in living form. Within one hour, He makes one experience the Self. This is the phenomenal spiritual prowess of Akram Vignan!

Many people are stuck in the belief that, in this day and age, the path to moksha is closed and as a result of this belief, they have given up all Self-oriented efforts. In fact, the path to moksha is open, one can reach all the way up to the gates of moksha and this has been proven. Although, in these times, a check for Rupees 100,000 (final moksha) cannot be obtained, Dadashri gives us a check of worth Rupees 99,999.99 and many have obtained it! How much loss is there? There is a loss of only one paisa.

The ‘path to moksha’ is open. One only needs to find it.

‘The one who wants to be free can not be bound by anyone and the one who wants to be bound can not be freed by anyone.’ Dadashri.

What is one bound by? One is bound by ignorance and one becomes liberated through Gnan. The root cause of bondage is ignorance.

Dadashri has opened up the exact path to moksha. Where there is a living Gnani Purush , there is no need for scriptures or rituals. Merely complying with his Agnas is religion; his Agnas verily is penance. Lord Mahavir has said, 'Agna is religion, Agna is penance'.

The Lord also said that after 2500 years come to an end, the effect of Bhasmak Grah (planetary influence) will be over and once again, the Vitarag religion will come in to magnificence. Now the 2500 years are over. Now, with the manifestation of the Gnani Purush, what harm can come to the Vitarag religion? When one becomes totally impartial; impartial even for one's own self, moksha will come face to face!

- There are two types of attention—inner attention absorption of the self; one is in the non-Self—pudgal ramanata, and the other is that of the Self—atma ramanata. The one who has not even the slightest parmanoo—subatomic particle—worth absorption in the non-Self will definitely attain the bliss of the Self. As long as there is even the slightest of involvement with the non-Self, one cannot attain the Self. From the moment one is born, one remains only in pudgal ramanta. Oh! Reading the scriptures, turning the rosary, doing repentance or giving religious discourses; all these are activities of the non-Self. Only when one becomes absorbed with the Self, can moksha be attained! The one whose swa-ramanta has commenced, is indeed unattached and non-acquisitive amidst an ocean of attachment and acquisitiveness. And the one who has not attained swa-ramanata is completely attached to all material things, despite having renounced all worldly and material things. This is because he is in pudgal ramanata.

'Once the detailed study and experience of the prakruti is completed, one becomes a vitarag.'

Dadashri.

Gnani Purush Dadashri the Akram Vignani

I offer my highest obeisance to the eternal sadguru Dadashri

APTAVANI 2

The reality of this world

What is this world all about? Who created the world? Why was it created? Who runs it?

The Christians say, 'God is the creator of this world'. The Muslims say, 'Allah made this world'. The Hindus say, 'God made this world'. Many Jains too, say that God made this world. If there is a creator who created this world, then he would be called a creator, and a creator means a potter. Which sons of God were going to remain bachelors that he had to create this world? When even factory owners delegate their work to their secretaries and sleep peacefully, why would God have to work so hard? God is not a laborer that he has to toil with his hands or fix people's marriages. God is not crazy that he would sit inside the womb of a water buffalo and create a bull! Besides if there were a creator of this world, people would have killed him a long time ago, because what kind of a person would create a world in which no one is happy? Indeed if such a being did exist, people would have gone looking for him and they would have searched him out and fixed him. But how can they find any such being when he does not exist.

There is no creator of this world. The world is the puzzle itself. It has become puzzle some and that is why we call it a puzzle. The one who solves this puzzle attains the state of the supreme Self (paramatma pad) and the one who cannot, becomes dissolved in the puzzle. Prominent sages, ascetics, monks, nuns, preceptors etc, have all become dissolved in this puzzle, just as sugar dissolves in water. Someone may ask, 'Where is the

sugar in the water? Why can't I see it? We can assure him that there is sugar in the water but it is dissolved within the water. In the same way the soul (chetan) is present in everyone, but it is as lifeless living element (nischetan chetan). When it becomes pure (shuddha chetan), then the puzzle will be solved.

How alert are you of your own digestive processes?

A retired chief engineer of a big chemical company once came to me. He told me, 'Dada, my company would not run without me'. 'We'(Gnani Purush) asked him, 'What is so special about you that your company would not run without you?' He said, 'I am very alert in my business. The work would stop if I did not go in just one day.' So 'we' asked him, 'When you eat some andhvo (a baked Gujarati dish) at night, do you go to investigate within to see how it is being digested as you sleep? Do you check to see how much bile is secreted, how many other digestive enzymes are produced? And by the next morning all the end products from that andhvo will fall into their appropriate places; blood will go where the blood is, urine will be in its place and feces in its place. Do you go to check within how everything falls into place? How alert are you when it comes to your own body? When you can't do anything for your own self, what makes you think you can do anything in other matters? So many powerful kings have come and gone and still their kingdoms continued, so what makes you think everything will stop in your absence? What alertness are you talking about? Even a Gnani's shoe is more alert than you! It gets the constant of the devotees who keep it shiny. When you were born, did you have to worry whether your teeth will grow or not? Do you worry whether the sun will shine tomorrow or not?'

Who is the creator of this world?

'The world is the puzzle itself'. The Christians, the Muslims, the Hindus all say that God is the creator of this world. They are correct by their viewpoints but incorrect in fact. If you want to know the facts, you will have to come to me. 'We' give you assurance and a guarantee that no one has created this world. There is no one up there in the sky or the heavens running this world. Only 'we'(the Gnani Purush) know how this world runs and who runs it. There is not a single atom in this universe that 'we' have not traversed through and experienced. From the vantage of both in and out

of this universe, ‘we’can tell you from all the viewpoints and perspectives, that there is no one up there running everything.

‘We’ will tell you how this world runs in a one simple sentence. Later you may understand it in full details. This world is run by only scientific circumstantial evidences; no individual entity is running it. Everyone and everything is merely instrumental in the process of its functioning; no one or thing controls it independently. Furthermore, God can never be the doer of anything. If God were the doer, then He would bind karma and therefore He would have to suffer the consequences of those karmas. If God too is subject to bondage of karma, then how can we call him God? Then what difference would there be between you and God?

Everything you hear is nothing but humbug! People act according to their own understanding. People think there are no consequences to be faced for their acts and so continue with the lies at will. This world is not haphazard by any means; the world is a fact, but it is a relative fact and the Self is the real fact. When the Gnani Purush places you in the real fact then it becomes your abode of freedom (muktidham). People believe this world is without any basis; they think they can enjoy themselves in any way they want and that no authority is going to question them. The fools, this world is not like that. “You are whole and sole responsible for yourself.” You carry the burden of your previous life and the responsibility of your future life. Make sure that you do not make even the slightest mistake. God does not interfere in this at all.

Will you not have to understand this world? How long can you go on living perpetuating this falsehood? Will you not have to solve this puzzle? How long will you go on being trapped in this entanglement?

The only solution to solve the worldly puzzle

The world is the puzzle itself. There are two viewpoints to solve this puzzle: one relative viewpoint and one real viewpoint. By relative viewpoint, you are Chandulal and by real viewpoint you are pure Soul (Shuddhatma). If you look at the world with these two viewpoints, all your puzzles will be solved. This verily is the divine vision (divya chakshu). But you will not gain anything until the Gnani Purush destroys the sins of your countless previous lives and gives you the realization of the Self. Without a

living manifest enlightened being (pratyaksh pragat purush), nothing can be attained.

Brahma, Vishnu and Mahesh

Dadashri: Who made this world?

Questioner: Brahma, Vishun and Mahesh – these three collectively created the world. Brahma is the creator, Vishnu is the administrator and Mahesh is the destroyer.

Dadashri: Then who is the father of Brahma, Vishu and Mahesh?

Questioner: Shankar himself is the father.

Dadashri: Then who is the mother?

Questioner: He himself is the mother.

Dadashri: Then why did he create only three, why not five?

Questioner: Because there are three qualities (gunas).

Dadashri: There is no entity by the name of Brahma, Vishnu or Mahesh. These names represent the three natural attributes (gunas). In the process of learning about the three gunas, people misused the information and hence created these three idols. One needs to be rid of these three gunas of the prakruti (characteristics traits of the non-Self complex) in order to become pure—shuddha.

Questioner: By getting rid of these three gunas?

Dadashri: Yes. Brahma, Vishnu and Mahesh are symbolic representations of these three gunas and you have to transcend them. Bliss exists within you but why can you not find it? You can't experience it because of obstacles. Who created these obstacles? Did God create them? No, you yourself created the obstacles. And these obstacles are such that even when happiness comes to you, it will not let you experience it. Otherwise you are the supreme Lord, but alas you have created the obstacles, no one else. Only you have created whatever suffering you have to suffer. If there were

someone else who was responsible for creating all the suffering, people would have caught him and destroyed him by now!

Not Yamraj (God of Death) but Niyamraj (Natural Law)

Yamraj horrifies many people. How do people depict Yamraj? They portray him with long horns, large fang-like teeth riding a buffalo. If that does not terrify people what else would? When a dog howls, people say 'Jamra is coming.' Meaning the God of Death is approaching. You fools! There is not even an insect called Jamra. This Yamraj people refer to is really a precise natural circumstance occuring. Everything in this world runs precisely in a scientific manner. Death comes as dictated under natural laws. Now, will you have anything to fear when 'we' tell you that Yamraj is the God of natural laws?

*****

The foundation on which the world functions

What is the beginning of this world? What is the foundation that supports the starting point of this world? This is a very deep and mysterious puzzle about the world. Through this medium of Dadashri, naturally today the truth of the origin of the world is being disclosed for the world.

Pratishthit Atma (false projection of one's identity, the relative self, 'I am Chandulal') is the biggest foundation and the origin the world.

What is the action that continues to perpetuate the dependency of the worldly being (adhikaran kriya)? It is the ignorance (agnan)of one's real identity. The ignorance of one's Self is the force and power behind these

actions. The one who says ‘I am Chandulal’ believes that to be the case and this is in his action as well. This is the illusion. This verily is what perpetuates the worldly life. This verily is the adhikaran kriya of the entire world. One projects and establishes the belief ‘I am Chandulal’ in a place where one is really not. And hence one acts and behaves according to this false projection (aropit bhav), and furthermore he believes that he is the doer in all that he does. This false belief is the adhikaran kriya. In other words the projection ‘I am Chandulal’, ‘this is my body’, ‘I am the doer in all that is taking place’ is the pratishtha. The pratishthit atma of this life is the result and creation of karmas and projection done in the previous life. Now in this life, as the pratishthit atma discharges, due to the prevailing illusion of one’s real identity, the adhikaran kriya continues and as a result a new pratishthit atma for the coming life is created. Whatever is charged will inevitably discharge. No one, absolutely no one can make a slightest change in this because it is an effect and no one can obstruct or prevent an effect.

The pratishthit atma is completely different from the shuddhatma (pure soul). The relationship between the two is that of gneya-gnata (gneya - object or thing to be known. gnata - the knower). In this relationship, if the pure soul remains in its state as the knower and the pratishthit soul (the relative soul) remains in its place as the absolute discharge entity, then new karmas will not be charged. This is when the adhikaran kriya stops completely and there is no creation of a new pratishthit atma for the coming life. Then all that remains is the discharge of the pratishthit atma created due to past mistakes. Nothing will be charged anew and therefore nothing will have to be discharged.

The Gnani purush alone can put a stop to this. The Gnani Purush can dissolve the sweet relish that perpetuates the illusion (bhranti ras) and separate the pure soul from the pratishthit atma. He establishes a line of demarcation between the two. Thereafter the two always remain separate; their relationship remains as one of gneya-gnata (that to be known-knower). The one that knows the pratishthit atma as a gneya, is the pure soul. The pure soul illuminates the self as well as the non-Self (swa-parprakashak), whereas the prathisthit soul illuminates only the non-Self (par prakashak). The prathisthit atma knows only that which is known through the senses (indriyagnmya), whereas the pure soul is the knower of that which is beyond the senses (atiindriya). All visible actions are that of the prathisthit atma – no part of that belongs to the pure soul. Knowing (gnankriya) and seeing

(darshankriya) are the only actions of the pure soul and eternal bliss is its core attribute (swabhaav).

'I am this' and 'this is mine' is the false projection (prathistha) and this binds the prathisthit atma. When 'I' and 'mine' depart, then there is no new prathistha for the prathisthit atma; new causes are not created. A new prathisthit atma is not created and the only thing that remains is the effect of past causes. What remains when all the remaining effects are suffered as simply effects? Only the absolute Self!

*****

The Nature of Religion

What is meant by religion?

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

The nature of anger, pride, deceit and greed (kasahya bhav) is such that they will not decrease. Rather, they keep increasing within. They will not decrease by one's own efforts. They will decrease through religion (dharma)

as defined above. Where will one attain such religion? From a Gnani Purush. It should be a certified religion by the Gnani. Thereafter, use of just two words of the Gnani Purush, words that are laden with the energy that brings exact results (vachanbud), words that awaken and maintain awakened awareness (jagruti); will shatter the veils of ignorance to release tremendous energies from within.

That which brings forth results is religion. That which does not bring forth a result is not religion (adharma).

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

To become the religion and then bring forth the result means what? What result is to be expected? To learn how to take a vow, discipline, penance? No, none of these. It means to be rid of anger, pride, illusionary attachment, deceit and greed. To be rid of these kashayas is called dharma—religion. Then some say, what about these daily introspective periods (samayiks), meditation sessions (dhyan), listening to discourses (pravachans)? Is that not religion? The Lord says that no, that is not religion. The Lord advises to ask these teachers of religion, do you experience kashays with your disciples? The master will then reply that none of the disciples are following their instructions to do samayik and therefore I get very upset from within. Now, is that dharma? Are they following religion? No, on the contrary they are only increasing the kashayas.

Religion does not exist in samayiks etc. Religion exists in the expression of meaningful results. Religion means that which eradicate kashayas and their intents. These kashaya bhavs cannot be killed even if one tries to, they cannot be decreased, no matter how much one tries to do so; they are very resistant to eradication.

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

*****

Real Dharma: Relative Dharma

There are two types of dharma: relative and real.

Relative dharma encompasses the workings of the mind, the speech, the body and all other non-Self activity. Chanting mantras (japa) is the dharma of speech. Meditation is the dharma of the mind. Bathing, performing religious rituals are the dharma of the body.

Everything remains within the parameter of its own dharma. The mind remains in the dharma of the mind, the intellect remains within its own dharma, the chit remains in the dharma of the chit, the ego remains in the dharma of the ego, the ears remain in the dharma of the ears. Ears do the work of listening; they are not involved in the action of seeing. The eyes perform the action of seeing and not listening. The nose is involved in the action of smelling, the tongue plays its role by tasting and the tactile sense is involved in the feeling of touch. Every sense is always involved in the function of its own subject matter.

When the mind is involved in its dharma, the mind may have good thoughts or bad thoughts but nonetheless, it is in its own dharma. When the thoughts are good, one says, 'my thoughts are good'; because of the illusion (bhranti). Here one becomes one with the thoughts (tanmayakar). When the thoughts are negative, one remains separate from the thoughts saying, 'I have these terrible thoughts even when I do not want them'. The function (dharma) of each component of the antahkaran (the internal functioning mechanism in every human being composed of the mind, the intellect, chit and ego) is separate. The function of the mind is separate, the function of the chit is separate, the function of the intellect is separate and the function of the ego is separate. But one interferes in their functioning and creates a mess! To become one with the thoughts is the illusion. When does the interference of becoming the owner of the thought cease? When the Gnani Purush bestows the knowledge of the Self , one ceases to become one with

everything that takes place within and without. As the Self, one becomes impartial. Then there will be no support for the mind, the chit, the intellect, the ego or the body. You become one with them because of the false projection (aropit bhaav) 'I am the body'. Once one attains the Self, one remains separate as the knower and the seer.

Everyone in the world is practicing relative dharma. They are engaged in the dharma of the body, the speech and the mind. They believe the dharma of the mind to be their own dharma. True dharma is one where one believes the Self to be the only dharma. All others are relative dharma. The dharma of the Self is the only real dharma. That is the dharma of the self(swadharma) and that is liberation (moksha). One needs to know the dharma of the Self. All others are the dharma of the non-Self.

'Dada Bhagwan' within you is the living Lord. He is the absolute supreme Self (paramatma). This very Lord is fully manifest within me and within you He has yet to manifest. Here there is no religion; here you have to get your work done. How long will you go on sitting in religious schools? All you have to do is to get your work done, by that 'we' mean you have to attain the knowledge of your Self from the Gnani Purush. The Gnani's lamp is lit, all you have to do is touch the wick of your lamp to his, and your lamp too will be lit. Very rarely, only once in a while is there a presence of a Gnani Purush on this earth. A Gnani of the Akram path (the short-cut path to Self-realization) comes about once every million years, but when that happens, it is possible for you to realize your Self within just one hour! And that is why 'we' are telling you to get your work done. This body is like a bubble, there is no telling when it will burst. Sitting within is Dada Bhagwan, he is the supreme Lord, his presence is so magnificent and powerful. Therefore as long as this bubble exists, people will achieve salvation. This is because the supreme Lord within is very pleased with me; the Lord of the three worlds (lokas) follows my wishes. The Lord does not have speech, neither does he have hands or feet and that is why he has surrendered to me and has made me an instrument (nimit) in this path of salvation of this world. And that is why 'we' are saying, as long as this bubble remains intact, get your work done.

Here, with me, the only dharma is the dharma of the Self. Here there is only the path that is free of all contradictions. Elsewhere in the world there is the practice of the relative religion. To make a false projection of being what you are not, to live as ' 'I am Chandulal,' to walk the path where good

deeds are advocated and bad ones denounced; to maintain an obliging nature towards everyone, even when done in the entire life, remains in the domain of the relative dharma. And here, if you practice the real dharma, if you realize the Self even just for a second; then there is liberation. The Lord has said that if you were to say, 'I am the Self', even just once after becoming the Self, then you will get your work done. Otherwise even if you keep repeating ,'I am the Self and the body and all its entanglements are not mine', for a million life times, you will not gain anything. What does the Lord say? He says, 'You believe you are Chandulal. This has also become your faith. Your faith is not broken. That belief or knowledge is not broken and neither is your conduct any different and yet if you say, 'I am the Self', then you will never achieve liberation. How can you say you are the Self when all the while you remain in the false belief of 'I am Chandulal'? How can you say you are the Self when, when you speak, you speak as if you are Chandulal? When the false projection of your knowledge and vision are broken and you are placed in the right belief and knowledge, only then is liberation possible.

What do the relative dharmas preach? They tell you to stop doing bad deeds and do good ones. Good deeds bind merit (punyaii) karma and bad deeds bind demerit (paap) karma. It is not possible to do only good deeds your entire life. If you call someone names, you create five rupees worth of demerit karma and if you do philanthropic work, you earn hundred rupees worth of merit karma. Demerit karma cannot be subtracted from merit karma. If that were possible, millionaires would not allow any demerit karmas to accumulate. They would spend their money to pay off their debts of demerit karma. But this is real justice. And therefore whatever karma is unfolding, one has to suffer the consequences. Merit karma will bring you happiness as they unfold and when your demerit karma unfolds, you will find their fruits very bitter. You have no choice, but to taste the fruits of both kinds of karma. The Lord says to plant the seed of the fruit you can afford to taste. If you want happiness, then plant seeds of merit karma and if you want unhappiness, then plant seeds of demerit karma; but both merit and demerit karma are relative dharma, they are not real. In real dharma, in the dharma of the Self, liberation from both merit and demerit karma is attained. Relative dharma will bring you material happiness and will help you towards the path of liberation, whereas real dharma will grant you liberation. Here, with me, you will attain the real dharma which will give you liberation directly. Only here you will experience the bliss of liberation. Only here you will you experience freedom from physical ailments (adhi), mental anguish

(vyadhi) and miseries imposed upon you by others (upadhi) and constantly experience the bliss of the Self (samadhi). Only here does the state of absolute easiness (nirakudata) exists. Here there are talks of the Self (atma) and the absolute Self (parmatma).

How can you do purusharth (true inner endeavor) without becoming a purush (the Self)?

A prominent professor of a theosophical society once came to me. He harbored the notion 'I know something' and 'I am doing some purusharth.' 'We' asked him, 'What do you do?' He replied, 'I am a member of the theosophical society'. 'We' asked him, 'What is your purusharth?' and he replied, 'All my efforts are for solely for the soul'. 'We' asked him, 'How can you do purusharth without becoming a purush? You dance according to the tunes of your relative self (prakruti)and you say,' I danced'.

'We' challenge anyone in this entire world that whatever he is doing, it is not under his own independent power. You know what, even when you go to the toilet to evacuate your bowels, it is not your own independent doing. Some very prominent doctors came to satsang in Baroda and 'we' asked them, 'You claim to treat your patients who are constipated, but do you think it is under your control to evacuate their bowels?' They all asserted, 'but indeed we are the ones who help them go to the toilet.' 'We' asked them, 'When you do not have the independent control over your own bowel movements, how can you have control over someone else's? You will realize this when you become constipated yourself, you will discover that it is not under your independent control. The prakruti makes one do everything but the ego within says, 'I did it'.'

That which increases the ego is relative knowledge

The knowledge of all prominent scholars, of those who have studied the scriptures extensively, the knowledge of prominent sages, preceptors and spiritual teachers is all worldly knowledge, relative knowledge(prakrutgnan). The difference between prakrutgnan and atmagnan (knowledge of the Self, real knowledge) is like the difference between milk and buttermilk. How does relative knowledge work? It uses prakruti to wash away prakruti; doing this makes the prakruti light. A person can spend his entire lifetime washing away his prakruti (the non-Self complex) but if in his next life he falls into bad company, his prakruti can become very dense

again. The Lord has equated this to an elephant bathing in a muddy pool. When an elephant bathes in water, he becomes nice and clean but the moment he comes out of the water, he dusts his body with mud. Such is the state of the human being. Atmagnan is rare, extremely, extremely rare. Liberation is merely a word and any reference to it is mere talk because it is not so easy to attain it. Everyone with prakrutgnan believes, ‘‘We’ know everything’. The pitiful ones! All they know is prakrutgnan; it is all relative knowledge. What they need to know is atmagnan – Self-knowledge. For so many lifetimes all you have attained is prakrutgnan and what do you claim? All along the prakruti has been the doer and yet you claim, ‘I did it’. Prakruti makes you dance, it makes you wake up in the morning, but you claim, ‘I woke up’. Even when you sleep, it is the working of the prakruti. Sometimes you cannot sleep even when you want to and when the prakruti makes you sleep, you claim, ‘I fell asleep!’

‘We’ are telling you this with absolute assurance that the entire world is caught up in prakrutgnan. Whether a person is reading the scriptures, by reciting Lord Mahavir’s forty-five agamas or reciting the four Vedas, ‘we’ would still tell him that he is under the spell of prakrutgnan. The difference between atmagnan and prakrutgnan is like the difference between milk and buttermilk; they both look white but prakrutgnan increases one’s ego (keyf) whereas atmagnan decreases it. That which decreases the ego is the level of atmagnan.

Questioner: Does the ego increases by studying the scriptures?

Dadashri: Yes, because it is prakrutgnan and that serves to increase the ego, ‘I know’. For heaven’s sakes what do you know? Your worries and restlessness and its effects on others has not decreased. Even when someone breaks a simple glass in your home, you act like your soul is broken. The Gnani, on the other hand, will remain unaffected even if his diamonds were to get lost. Prakrutgnan keeps one entrenched in the ego ‘I know something’, that is all it does.

In the current time cycle, renowned ascetics, sages and religious preceptors (acharyas) all dwell under the intoxicated ego of ‘I know’. When they preach or say anything, they do so at their own risk and liability. All of them have lost the real path but alas what can anyone do? They are not at fault. Their desire is for liberation too and to abide by the Lord’s Agnas (cardinal directives). But the current time cycle is very peculiar and that is

why they are caught up in a twisted misunderstanding. Everything is prakrutgnan and it increases the level of the ego whereas atmagnan decreases it. It would be good even if they had constant awareness that they do not have atmagnan but on the contrary they go around concealing their ego. When someone challenges them, they strike back. When one becomes free from such intoxication, one will have the world in the palm of his hands. You are the owner of this world; you yourself are the Lord of this universe! If these preceptors were to admit, 'I don't know anything about atmagnan', they can come near to their liberation.

Is the knowledge of prakrutgnan of any use? No, because for liberation, atmagnan is needed. Atmagnan is not found in books or scriptures; it exists with the Gnani. It is the task for the one who has nothing left to know in this world, no scriptures to read and no rosary to turn. If we see someone reading scriptures or turning the rosary, can we not deduct that he or she is still in the process of learning. Can we not deduct that he is in a certain standard? If he still has to study, how can he teach us? Only the one who has become absolute can be of help to us. All the religions in the world are relative and have varying standards. Everyone finds an appropriate standard depending upon his or her spiritual development. And for the real religion, for the religion of the Self, you will have to go "out of standard". Only after having passed and accepting all the standards, does one become the supreme Self!

How can there be liberation for the one who take sides?

Jainism, Vaishanavism, Shaivism, Swaminarayans, Islam, Christianity are all relative religions; they are religions of standards. They are religions of different viewpoints. Whatever one sees according to his viewpoint, he accepts it as being correct and gets entrenched in it. When is liberation attained? When is absolute vision attained? When is real knowledge attained? This happens when there is no conflict of opinion with anyone in this entire world and when there is no partiality towards any being. The one who is partial can never attain moksha. Why does one become partial? People with ego create sides to support their ego, whereas the impartial Gnani unites everyone. The Gnanis are always impartial; the vitarag Lords (fully enlightened supreme beings who have no attachment to their relative self or the world) are always impartial. They have no partiality towards any race or creed; they are absolutely and perfectly impartial. They have

oneness with everyone. They have oneness with even the minutest living thing.

All beings are a 'packing'(package) of one kind or another, there are all varieties of packing but within them resides the Self. The 'material' within, i.e. soul within everyone is exactly the same. However because of external differences, the divisive intellect has arisen. The Gnani does not look at the packing at all; he only sees the 'material' within. He constantly sees the soul in the person in front of him. The Gnani's vision is the vision that sees the soul only (atma drashti). Divisiveness and segregation remains because of the vision that sees only the packages and that is the reason the worldly life (worldly life) continues to exist. By being partial, one strengthens the pillars of partiality and divisiveness. You fools! Do you want liberation or do you want to remain in partiality? Liberation and taking sides is a contradiction. The Lord himself is impartial and yet people have become partial. The Jains say, 'this is ours, that is not, that belongs to the Vishanavs'. The Muslims too say 'this is ours. This is not – this belongs to the Hindus.' Everyone in all religions takes sides. Here, with the Gnani there is clarification for people of all religions. Everyone that comes here regardless of his or her religious belief, feels no alienation. They feel as if 'we' are talking about their very own religion and that is because 'we' are absolutely impartial. Only here is there a coming together of all religions.

When people become partial, they moves further away from the Lord within. Not only have people become partial but they have also created so many different divisions within just one faith. Even amongst Jains, there are eighty-four different sects and there are so many factions amongst the Vedantis too. What is the definition of the Jain dharma? It is when one does not take sides. What is more, if someone creates divisions, a true Jain would go to that person to explain things to him in details and try to overcome any conflict of opinions. The definition of a true Jain is that even when he is right and the other person is completely wrong, he would still approach the other person himself. Many will say to him, 'why do you bother with him when you are right?' But the one practicing true Jainism will say, 'I am a Jain and that is why I have to approach him' – A Jain is someone who has no fixed insistence on any perspective and who listens to everyone. He will listen to everyone and will not allow any viewpoints to cloud his own vision; he remains focused. He would not resort to the deceit, 'Yours is wrong and mine is right'. Surely one should listen to that which reaches the self within, should he not?

Lord Mahavir used to listen even when someone of a different religion came to him. But here in the very religion of Lord Mahavir, people have created so many factions.

Today the ascetics and sages too have become partial. What is the difference between the sages of Jain faith and the sages of the vitarag Lords? The Jain sages are partial; they even fight. Just as two brothers fight with each other, they fight too. The sages of the vitarag Lord are impartial and never interfere in anything. We pay obeisance to the sages of the vitarag Lords who never take any sides, regardless of whether they are a Digambari (lit. 'sky-clad' or 'naked' the sect of Jains who believe nothing besides the atma merits owning and hence they do not believe in rituals or idols) or a Swetamber (the Jain sect that believes in idol worship and rituals and visit derasars). But here the Deravasi Jains (they visit the derasar for their rituals) will not go to listen to a Sthankvasi (their beliefs are closer to the Digamberi. They visit upashrai where they perform their rituals) and vice versa. A Swetambari will not go to a Digambari maharaj. Can they attain liberation if they are caught up in taking sides? If it is the truth, then even if comes from a Muslim home, it must be accepted. But where does truth exist today?

The Swetambaris and the Digambaris have quarreled over whether they should clothe the idol of the Lord or to leave it naked. What was the reason behind leaving the Lord's idol naked? Adorning an idol is a childish ritual, but it attracts people to come and do the Lord's darshan, does it not? Whereas the Digambari concept is for those who want knowledge, but nowadays everything is completely turned around. One Digambari sage came to me and told me, 'surely liberation will come only to us, no?' 'We' asked him, 'Why do you say that?' and he replied, 'Why? Did God not say, "Nagga ey mokha magga"? (Only the one who sheds his 'clothes' will attain liberation)?' 'We' told him, 'Yes, you are right, the Lord did say, "nagga ae mokha magga", but you have misunderstood this statement. The Lord said to de-clothe (unveil) the self, not the body!'

All this is nothing but misunderstanding. The soul has three layers of 'clothing': the cloth of the mind, the cloth of the speech and the cloth of the body. These are the 'clothes' the Lord was referring to. A true Digamber is the one who takes off these clothing and exposes the self completely. It is the clothing of the mind, the speech and the body that need to be shed; these represent the greatest acquisition (parigraha). It is these that need to be shed.

Shall ‘we’ tell you what all this taking-sides is like? Is it possible for a person to think that he is not good looking? If it were then people would not get along with the mirror at all, but the fact that they do, is because of their partiality. A truly beautiful face is that which keeps coming back to the mind within. Whereas, here one is partial and prejudiced. The aura of the one who is impartial will win all around him. People who are partial and prejudiced, repel others wherever they go. They smell horrible even in their own homes!

So many people will ask me, ‘Are you a Jain?’ or ‘Are you a Vaishnav?’ You foolish people! What Jain or what Vaishnav? ‘We’ are vitarag. ‘We’ are in all religions. By calling me a Jain or a Vaishnav, people create an obstacle for themselves. They think of me as being partial towards a certain religion, but if they were to see me doing darshan of Lord Ramchandraji just once, all their beliefs would be broken. But alas, one needs merit karma for that too!

*****

The nature of worldly life: nature of vairagya-dispassion

Sansaar - the worldly life is a betrayal. In it no one is related to you. If a person were to clearly understand the terrible misery of worldly life, he would have an intense desire for liberation. This terrible misery of the world is a counter weight for liberation. As misery increases one feels the intense desire for liberation.

Today a person may find the world fearfully miserable and yet he continues to suffer its severe blunt blows repeatedly because of the illusion. He continues to put up with the beatings saying, thing will improve tomorrow, but does brass ever turn into gold? No it will never turn to gold. That is why it is important to understand its horrible misery for once and all. As it is, one is under a false belief that he can derive happiness from the world; 'if I do this, I will be happy'. Alas! Even here, one is subject to a beating.

If the Gnani Purush were to merely describe the terrible misery of this world, one will definitely begin to question, 'Is the world so terrible? There is no way to escape from it. We must solve it once and for all.' You can become free from the worldly entanglements through submission. 'Yes sir. Yes, sir' is what you have to do in order to disentangle yourself. This world is such that it calls for settling all matters with equanimity.

This is a very profound fact that 'We' am telling you. The world perpetuates and remains in existence because of all other superficial talks.

There is a pot of yogurt sitting on the floor, a cat gets a whiff of it and comes to eat it. She tips the pot over and eats the yogurt. There is still some yogurt left in the pot, so her greed drives her to push her whole face inside the pot, and she becomes trapped in it. There is nothing but total darkness

inside and so she runs around trying to get free. Now how can she escape such a trap? In the same way, the entire world is caught in such a trap. How can a person escape from his own trap? The cat can only become free if someone frees her. In the same way, only a Gnani can free you from the trap of this world, no one else. A person can never become free on his own; on the contrary, he will sink deeper into the trap.

I had studied and analyzed this about the cat when I was young. I used to put a pot of yogurt as bait and watch it quietly. I did not care whether the yogurt would be wasted but at least I would be able to see and know from it. If one gets a direct experience of this trap, then why would he be foolish enough to fall in it again? Despite getting her head stuck in the pot once, if a cat were to see a pot of milk again, she will forget her previous predicament and do the same thing over again. Then she will regret it a lot but what can anyone do after the fact? Even if she has been trapped once, does she remember that she should not repeat the mistake? No, she forgets even when she is punished. When even human beings forget, what hope is there for animals? This body will never become yours. Despite this, people say, 'this is mine, he is mine, she is mine'. You miserable people, when even your body is not your own, how can anyone else be yours?

You are coming home from Calcutta and on the way you buy some nice mangos; you have to handle them with care because you do not have a basket to carry them in. What is more you have to carry them yourself since you do not have your servant with you. After you bring them home, you eat them and you throw away the skin and the large seed. For heaven's sake! You took so much care to bring the mangos home and now you throw them away? The answer is yes because only the sweet juicy pulp inside was useful. In the same way, when these human beings turn to skin and bones; when there is no 'pulp' left in them, even their children will kick them!

An old lady and her son lived next door to us. The old lady was blind but she worked all day long taking care of the home. One day her son's boss came to their home. The son was the boss in the home and the other man was the boss at work! Both these 'bosses' came home. The son thought to himself, if my boss sees my blind mother, I will loose my reputation and so he tells her, 'hey you blind woman, get up! My boss is here'. He kicks (insults) his mother to impress his boss! The fool! As if he is some big shot! The dope! Should he be thinking of protecting his mother or his boss?

Why do people buy mangos? Because of the pulp and its juice, similarly this whole world has selfish motives. That is why only the Lord within is real and if we attain liberation, then we have attained something, otherwise they will tell you, 'Get up you blind woman!'

Some people complain, 'we don't have any children'. What are they going to do with the children, put them on a pedestal? Of what use are children when they mistreat their parents? Instead it is better not to have any, besides in which past life did you not have children? All these animals, dogs, cats, donkeys, cows, buffalo have carried their young around their necks in their past lives too, have they not? You have attained this human birth with great difficulty so why don't you shape up now at least! Look for the instruments that will help you attain liberation and get your work done. An old lady will say, 'damn this worldly life, it is filled with misery', when her son mistreats her. We can ask her, 'Dear lady, was this worldly life not miserable before?' The worldly life has always been miserable but it appears sweet because of illusion (moha) and infatuation (moorchha). When her son mistreats her, she comes out of her illusion transiently and for that duration of time she finds the worldly life bitter, but once again the illusion clouds her perception and she forgets everything. Those who have no self-realization (agnanis) will forget everything all at once, at a time. The Gnani, is constantly aware of the reality of the world, at a glance. The Gnani can constantly see this world exactly as it is, so where is the scope of any infatuation setting in? It is because people do not have such awareness that they take the beatings.

If the mother-in-law is not able to do any work, the daughter-in-law will tell her to go sit far away, otherwise she will give the mother-in-law chores that will keep her out of her way. All along the old lady thought her son would take care of her in her old age. It is only later that she discovers just how well he takes care of her! There is no escape if you are bound and there is no bondage if you are free. Only after you attain the knowledge of the Self, can you escape the worldly bondage.

'We' will tell you about an incident that 'we' personally witnessed as a young boy. There was an old man who was blind. When he ate his meals, little children around him would place pebbles in his plate. The old man used to get very frustrated and yell at them. The children found this very amusing and they would place more pebbles in his plate. Alas, this is what the world is like! There is no telling how many more such lifetimes will

have to be suffered. If you get the visa of moksha- liberation, then you will get your work done in at least two or three more lifetimes. But sadly people do not even have this visa and behold the amount of attachment (moha) they have for this world.

The cat forces her face in the pot because of greed and then gets stuck inside. Why does she force her face into the pot? Because of insatiable greed and selfishness. Greed and selfishness verily are ignorance. So here is what we need to learn:

- Who am I?
- What connection do I have with this person here?
- Will these persons ever become mine?

These teeth do not become clean even after brushing them for sixty-five years. Should we then not understand what is true and what is false? All your life you have scraped your tongue clean but even then, it does not remain clean. Everyday you spend time taking care of your teeth but even then they do not remain loyal to you. Did your tooth not starting hurting today? That is what this world is like. This world is truly like that; it will let you down in the hour of your need. A daughter-in-law will massage her mother-in-law's feet everyday, but when the daughter-in-law has a stomachache, the mother-in-law will tell her to take some ajwain seeds! Everyone will give such suggestions but will the mother-in-law take on the pain of the daughter-in-law? Tell me, for that matter does your husband or children take on your pain? This world is such that it works the bullock until it becomes crippled and then they will take it to a slaughterhouse. As long as the father earns money, they have affection for him and when he stops working, they will tell him to sit on one side. They will even tell him he has no sense – this is what the world is like! The entire worldly life i.e. worldly life is one big betrayal. If there were any good in it, would this Dada not say, 'this much of it is real and worthwhile'? However, in reality it is nothing but a betrayal. Nothing in this worldly life can ever be truly yours. Everyone is a living 'top' (spinning toy); they will never let you be in peace. Arey, even if you want to come to this satsang and do darshan, they will not let you. So the fact that they do let you come is very good.

Only the pure Soul is your true relative

Dadashri: When you wake up in the middle of the night, what is the first thing that comes into your awareness?

Questioner: 'I am a pure Soul' and then I see 'Dada.

Dadashri: After 'we' have given you the knowledge of the Self, how long does that awareness last?

Questioner: It remains constantly, Dada

Dadashri: The awareness, 'I am Shuddhatma' is the only thing of ours. The Self is the only thing that cares for you. No one will ask to see how you are doing at night and if you ask for some water, no one will get up for you; you have to get it yourself. If you ask for water, the one who was sleeping will get up, but another who was awake will not get up. 'We' (The Gnani Purush) are constantly seeing all these Kramic accounts at a time. This worldly life is an absolute betrayal; no one can ever be yours.

Dadashri: How many children do you have, dear lady?

Questioner: I have four children.

Dadashri: So where are your children from your past live?

Questioner: Dada, how can I know that?

Dadashri: In every past life, one has taken a horrible beating but he y forgets it and continues to suffer new beatings. One leaves behind his children from the past life and clings to the ones of this life.

If something was truly 'yours', it could never be taken away from 'you' and whatever is taken away from you was never yours to begin with. Even if you have just one son, he will not remain yours.

Is there anyone in this world worth having attachment (moha) for? How can you have attachment for those who 'smell'? Would you feel attracted to a mango that smells? During the time of Satyug (time cycle of purity in thoughts, speech and acts) human beings were fragrant. Those left behind; the rejects from that time cycle passed on to Dwaparyug (subsequent

time cycle of moral deterioration and decreased purity). The rejects of that time cycle went on to Tretayug, (subsequent time cycle of progressive deterioration) and the rejects of Tretayug are now to be found in this Kaliyug (no unity in thoughts, speech or actions). Mostly everyone left behind is a reject from previous time cycle era. Their food, intellect and thoughts reflect this as well. What possible happiness can you find here? Instead just withdraw into the 'cave of your Shuddhatma—the Self' and remain superfluous in your worldly life interactions. What kind of happiness are you likely to find where everything just reeks? In the absence of Self-realization, there is nothing but intense suffering everywhere you look. If you are Self-realized then just remain in your abode-cave and remain superficial in your worldly relationships. If you interact with people who are very nice to you, and respect you, call you for tea and snacks, you will fall spiritually because of attachment. Thus without any relation you will lose the time away from the Self.

All these people that you meet in this life are your accounts from past life. Like the birds that sit together on a tree and then fly away in different directions, people too are the same. And ultimately the body is going to burn in a funeral pyre, is it not? The Chakravarti (emperor) kings left behind their thirteen hundred queens, their entire empire and all the luxuries in a heartbeat to run after a Gnani. And yet today, one cannot leave one's queen. What is more, the 'queens' of this Kaliyug will attack you first thing in the morning, 'Why the heck do you need to drink tea in the morning?'

This world in fact is a furnace in which the potatoes (human beings) are being roasted from all sides.

If there were any happiness in it, you would read in the papers that a certain businessman is happy but truly, no one is happy. Just as potatoes roast in a fire, people are roasting from every direction. This wife of the rich businessman lost all her bungalows because she had no insurance. In the end all is lost. 'Is there any happiness in it? If there were happiness in money, then why would these wealthy businessmen toss and turn at night in their bed? Even the bed squeaks. Where is the happiness in all this? The emperors had hundreds of wives but even then some of them would always be sulking.

There was a Vanik (from the business community) man who would come and sit with me everyday. 'We' asked him one day, "How do you get

along with your wife? What would become of you if your wife were to die?" He replied, 'I have made it very clear to my wife that I will become a widower but I will not let her become a widow! My goodness, these Vanik men are very shrewd. His wife would feel very good that he is going to live longer than her. He tells his wife she can die a married woman but he is going to be a widower for sure. Men have made these rules and that is why they are partial towards the male. The only difference between man and woman are the ones that are naturally made, but otherwise even she is a 'Shuddhatma-pure Soul' is she not?

One Vanik man was very brave! Robbers were robbing the homes adjacent to his, and there was much chaos and noise going on. Upon hearing this, he told his wife, 'You cover me up on this bed with a whole bunch of blankets.' This is the kind of bravery of men these days!

You got married, you have tasted the fruits of married life and now you have to remain vitarag (without attachment or abhorrence). If you taste a fruit of a mango tree and find the mango very tart, are you going to sit under the tree in anticipation that perhaps next year's crop will be sweet? No, that tree will always produce tart fruits. In the same token, this worldly life will always remain bitter but people forget this because of moha - illusion. After suffering, the illusion makes them forget the suffering and they become engulfed in attachment again. This is exactly like the web; one becomes entangled in it. But if even for a second if the Self is realized, this worldly web will no longer be a trap. Once the Gnani bestows Self-knowledge (atamgnan), one become free from all worldly web entanglements and one proceeds towards final liberation (moksha).

Even when a father is on his deathbed, he lies worrying about his daughter who is not yet married. He dies worrying and hence he takes a birth in the animal kingdom, where life is filled with abuse and ill treatment. Alas! what can anyone do, if as a human he does not conduct himself properly? And even when a Gnani Purush tells him, 'Ask for it! Ask! 'We' will grant you whatever you want', he does not even ask for the right thing.

When a ship is sinking, the passengers are given a warning. As the passengers are being placed in the lifeboats, the old man rushes to get there first. Hey you! 'You are close to death now, why not let your young children go first?'

People find this world a beautiful and harmonious place. No, really it is a factory of death. Death is inevitable with old age. Whatever spiritual work you accomplish in this life will be your own and yours to keep.

If a passenger in a train, which has now entered the outskirts of Mumbai on the way to Mumbai Central Station, opens up his bedding to go to sleep, people will say that he is crazy because Mumbai Station is fast approaching. He is foolish because he is making his bed when he has to disembark. Many will start to play cards even when the train passes Borivali (suburb) station. At least get up now, the final station is approaching. Start packing your belongings, be forewarned, whatever awareness you maintain, you will benefit from it.

This worldly life is filled with sheer danger, it is full of horror and disgust and what is more, it is constantly this way. 'Is it not a wonder that people have attachment for it?

Attachment and its consequences

What will you have attachment (moha) for? Fake gold? You can afford to have attachment if it was real but truly all worldly relationships are like the relationship between a seller and a buyer. Customers will pay only if the goods are of good quality. If you were to fight just one hour with your husband, your relationship will break, how can you have attachment for such relationships?

A wealthy businessman says he will work to make money because he wants to pass on his inheritance to his sons. He resorts to corrupt and devious means to make money and that too in foreign lands, which he will pass on to his children. The son has a relation with you. That relationship is temporary and he has a big ego. If his relationship with you were real then it would be beneficial for you to pass on your inheritance but really that relationship is sustained because of societal pressure. If a father and son were to get into an argument, they will even end up in a court! Many sons swear they would place their father in the homes for old people. Don't they put away aging bullocks in those special places? Similarly they want to send off their fathers to the homes for the elderly. What a nice name they have given to such establishments! 'We' fail to understand why one is so stuck in a relationship such as this. If such relationships were gentle and congenial, one could afford to let things be. Are you also not aware of

incidents where sons have imprisoned their fathers in order to take over the kingdom?

This world is like an oil mill; the men are like the bullocks that turn the wheel that works the rig that crushes the seeds for oil and the women are like the masters of the bullocks. In the oil rig the bullock master 'sings' and here the women 'sing'. The bullock has blinders on his eyes and therefore he remains engrossed in his own world, as he toils walking round and round, he thinks 'we must have reached our destination', but when the blinders are removed he realizes he is in the same place as before. The oil maker then feeds the bullock some oil cake and the bullock is happy, and here the wife feeds the husband some andhvo (baked spicy dish) and he sleeps peacefully.

When one enters a hospital for an illness and sees the suffering there, one's moha—attachment would leave. Alas this does not remain in one's awareness. If it did he would lose his attachment for this worldly life. When the wife gets a large pimple on her face, the husband does not like to look at her. Both wonder what others will think if they see her. Aren't people like mangos? We don't like mangos when their skin becomes wrinkled. 'We' view human beings as mangos because that which becomes rotten and decays is a mango. It would be a different matter if the mangos were never to wrinkle and rot, but the moment you bring them home, they begin to wrinkle. This uncle and aunt looked beautiful the day they got married and now they have become old, they don't like it but what can anyone do? This is India! When mangos are fresh, they look beautiful all over but what happens when the skin shrivels? The one who is not able to discern the difference will make do with it but what happens to the discriminating one? Everywhere there is nothing but traps! He liked her when he married her but now that her skin is shriveled, he does not like it. But this is India, and even though he does not like it, he has to put up with her.

Let me tell you what this body is like. Whatever pleasure it was giving in youth, an equivalent amount of pain it is giving now in old age. One says, 'this is my body', but even when one pampers it as one's own, it produces suffering despite being one's own. The teeth are brushed and shined every day, and yet they bring pain and suffering. The eyes hurt, the ears hurt and everything torments. That which is your own, torments you. Such is the worldly life.

Minding one's own affairs

This world is a very big trap and not even an ounce of it belongs to you. The house in which you live is yours only if you pay rent for it. If a sparrow has built a little nest in your house, do you think she thinks of you as her landlord? No, because she too lives in the house, she thinks it her own house. A lizard on your wall too thinks the house belongs to her. Every living being has a claim of ownership of this world.

The Lord said, 'everyone should mind his own affairs. I will take care of my own'. There was a group of milkmen who lived and worked together but they cooked their own meals. They had set up camp in an open ground. Each one of them had their own special cooking clay pot in which they cooked khichidee (rice and lentil). They put their cooking pot over a fire between three stones. They left their khichidee to cook slowly, leaving one person in charge and set off to town to sell their goods. They returned in the evening. One of the milkmen could not remember where he put his cooking pot and could not find it. He could not remember which tree he had set his cooking pot under. He thought for a while and decided that if he picked up the wrong one, others would think him strange so he pondered a little. He then picked up a large stone and called out, 'I am going to break my cooking pot; please take care of your own pot'. All the other men reached out for their own pots and he found his!

We need to take care of our own 'cooking pots' as we proceed in this worldly life. This worldly life is like people traveling on a boat, when the shore comes, each one will go his own way. And yet you say, 'I can't live without her!' How will you make progress if you take this approach to life? All relationships are unfolding Kramic accounts of past life; how long can you go on living like this? Why this interference (create new accounts)? There is nothing to give and nothing to take. All you need is a little food for your sustenance, so why take the weight of the world on your shoulders? And when you fall sick, no one will come to ask after you. You will have to take care of yourself. Did you not know from the start that all these relationships are temporary? If they were real, we can do everything for them but these are all temporary and relative relationships, there is no telling when they will fracture. If relationships were real, then if a father dies, the son too would die with him. Do you think anyone in the city of Bombay dies in this way? No, no one does. So should you not understand from the start that all these relationships are relative? Furthermore, you should not be rigid in these relationships; you could afford to do so in a real relationship.

But what is the point of hanging on to relationships that may break anytime? So know from the start that all this is relative, and concentrate on your own accounts.

That which is temporary, is like clothes. These clothes are changed daily and those clothes (body) are changed at the end of sixty or seventy years. You suffer because you believe you are the clothes. You have not attained the knowledge of the Self and that is why you have wandered into territories that are not your own. You conduct your worldly life under the belief 'I am Chandulal', and when you come to the final destination, Chandulal will be left behind and you will have to move on but along with you will come, all the problems you created in this life as Chandulal. The path to attain the Self, is extremely rare indeed.

In this worldly life, sadden suffering begins as a blast within at the most unexpected moment. There is no peace of mind and yet they live in flats worth hundreds of thousands of rupees. It is a wonder in itself how these poor creatures manage to live. But what else can they do? Should they jump into the ocean? That too, is against the law! They have no choice but suffer. People roast in the fire pit of the worldly suffering day and night. Where can they escape? Once they sit with the Gnani Purush, these flames will quell and they will attain the goal of the human life for sure. The worldly life is truly like a burning fire. Some suffer with superficial burns while others suffer the agony of severe burns. Can happiness even exist in this world? If there were happiness in this world, would the emperors abandon their wives and empire in search for liberation? They were truly aggravated with the worldly life and that is why they abandoned everything and ran away.

Celestial beings have to suffer too?

The celestial beings do not have a childhood. They do not have to take birth through a mother's womb. They do not have to suffer the pain of infancy and childhood. They do not even have to go the bathroom or the toilet. There is nothing in their life that will cause them to feel a sense of detachment and dispassion (viaragya). They are born as young adults and they die as young adults. So what causes them unhappiness and suffering? There is a lot of competitiveness and jealousy in the celestial world; 'This person is bigger than me'. They do have attachment (raag) and abhorrence (dwesh) as a result of this. They suffer intensely because of this attachment

and abhorrence and that is why they too have an intense desire to meet a Gnani Purush. But they are not likely to die prematurely. They have tremendous worldly pleasures and happiness but even then, they feel as if they are in a prison. They too have to suffer inner and outer turmoil's.

The bliss of an oasis in the middle of the desert

Bliss is found only in liberation and for liberation it is not attachment and abhorrence (raag-dwesh) that need to be rid but rather the ignorance. Life is the fruit that offers no bliss. There is sweet juice in it but that juice is of pleasure and pain but not bliss. There is more pain than pleasure in the juice of life. What bliss can there be in such a fruit? The whole day long you have to drink the bitter juice and once in a while, it gives you a little sweetness. Why not drink all the bitterness instead? How can one afford to be fooled in this way? We could accept it if there were fifty percent bitterness and fifty percent sweetness. We could even accept fifty-five percent bitterness but having said this, the bitterness just seems to increase. There is ninety-five percent suffering and only five percent pleasure in this worldly life. For a trace of this pleasure, how can you afford to put up with a life like this? Within you there is an ocean of bliss and you would experience it, provided the drop of pleasure of the worldly life does not distract you. Your memory of worldly pleasures prevents you from experiencing this bliss within you.

This time cycle is very strange indeed. It is so strange that one can say even the bitter melons have become sweet. In the current times all you should do is do darshan (acknowledge with reverence) of the Lord within everyone, but keep your distance from the packing (body complex). No matter how rotten the external packing is, do darshan of the Lord within and keep your distance. People may say, he was like an angel, but he too went on the funeral pyre, albeit one of sandalwood. When a person dies, if you ask someone to sleep next to that body, people will refuse to do so even if that person was godlike. That body was only attractive because of the presence of the Lord within. That Lord illuminates the Self and the non-Self.

Why do women put flowers in their hair? They do so to disguise the body odor. In this age of Kaliyug the head smells, the body smells and that is why they put flowers in their hair to cover the body odor. The women of the past era were padmini meaning they had so much fragrance to their body that even if they were cooking in the kitchen their fragrance would carry

throughout the home. Those women ate food and so do the women today. The men of the past did not have a fragrance to them, but they certainly did not smell either! Today the stench is just like the stench of the sewers in Bombay. Nowadays there is no limit to the perfumes and oils people use. The worldly people today have become such that they consume rotten mangos after spraying them with scents. The Lord has called this, 'abhogya bhogata' (enjoying that which is not meant for enjoyment); it means people are enjoying the very things that are not appropriate for the Self. There is one's own eternal bliss to be enjoyed, which is ignored. How can he? Everywhere you look all one sees is the feeding frenzy of the crows and the cocks!

Critical thinkers will consider whether this worldly path is worthy of pursuing devotedly. If not, they would search for a Gnani Purush and attain the path of liberation from him. There are as many paths of religion as there are hairs on the head! Out of these, there is only one path that leads to liberation, and only a Gnani can show you this path. The path of liberation is not ornamental and glamorous as all others are; all other paths are like dream palaces in the sky.

*****

Evolution as exposed by Lord Mahavir

All worldly life is constantly evolving (samsaran marg). At every mile, at every furlong the scenery changes. Human beings suffer because they become engrossed-entangled in the scenery. The evolution of entire universal life for all living beings accept humans is a naturally flowing process. Only for human beings it is not natural and there is suffering. These crows, pigeons, fish etc., do not have any hospitals nor do they have to take a bath everyday, do they? Yet, they look so clean and beautiful! Do they have to accumulate or hoard anything? They are considered (ashrit) having dependency on God or nature, whereas human beings are the only living beings who do not have any dependency on natural forces (nirashrit). Every human being is without dependency, whether it is a monk, an ascetic or even the one who renounces the world. Any living being that has even the slightest of worry about, 'what is to become of me?' is without dependency and support. Those who do not take support of God or natural forces and hoard things are all non-dependant (nirashrit) and that is why they have worries and anxieties.

For countless lives, one has wandered in the worldly life. No living being likes being in bondage; they all have a desire to be free but what can they do if they cannot find the path of liberation? Besides in which life has one not been an ascetic? Whether one is born as a Vaishnav or a Jain, one becomes an ascetic, gets tired of being one and thinks about how nice it would be to be a family man. Then in his next life he becomes a married man with a family, but gets tired of that life so he begins to wish he could be an ascetic and so he becomes an ascetic in his subsequent life. In this manner, one has spent countless lifetimes just wandering back and forth. However, he would attain liberation if he were to attain the knowledge of the Self. For this he needs to find a Gnani Purush, who will burn all his sins in the fire of knowledge and bestow upon him the state of the Self. Only then can he say, 'I am pure Soul'. He cannot say this without attaining the Self from the Gnani Purush. Without the realization of the Self in this manner, merely saying the words would be of no use and may even harm him. This would be mere knowledge of words only.

This life is a balance sheet of countless past lives. Nevertheless, his experiences have not been in vain, his experiences do come in use. Once a person falls in a ditch, he will be very alert if he comes across another ditch. Experiences are actually teachers.

Here you have to get your work done and then go to moksha (attain final liberation). This body will never become yours so how can anyone else become yours? If this body becomes helpful in the work of the Gnani, then it is your friend but if it takes you towards the worldly life, it is a foe and a betrayal. Everyone is related to the body, no one is related to the Self. The Self never has any relations. Therefore, this point is worth understanding. The vitarag Lords understood everything about the world; they knew everything about it and had concluded, ‘‘We’ have nothing to do with this world. It does not appeal to me. It is a betrayal’. We too have to understand this fact completely and get our work done.

This universe has arisen from six eternal elements; the worldly life is a manifestation of the interaction of these six elements. The phases of these elements are constantly changing. The coming together of these six elements gives rise to the universal life. These elements are eternal (sat). An eternal element is with its inherent properties and phases. The visible part of it, is its changing phase (avastha) , and it is called vibhavik (not original or inherent, but new, arising out of proximity with another element). This is also called prakrut avastha. In this state the illusion arises that, ‘I am this.’ This is the foundation of the worldly life. Nothing has become spoilt in the interaction of the elements. The entire universe exists because of the coming together of these six eternal elements. It runs simply due to the company and close proximity (sanyog) of inanimate matter (jada) and the Self (chetan). The matter (jada) and the Self (chetan) are together as a mixture, not as a compound.

Who bears the weight, you or the horse?

‘We’ once paid a surprise visit to a friend of mine. He was talking to his wife and ‘we’ heard their conversation.

‘What vegetables did you buy?’ he asked his wife.

‘Okra’, she replied.

‘How much were they?’ he asked.

‘Twelve anaa for a kilo’, she replied.

‘How can you pay so much for vegetables? Don’t you have any sense?’ he rebuked her.

‘We’ happened to overhear this and so ‘we’ asked him ‘Why do you go around carrying this ‘two stone weight’ on your head? Your face looks like you just drank some castor oil! Why? If she paid twelve annas for a kilo of okra, that is a burden on the worldly life and you have to put that weight on the ‘horse of the worldly burden’. Even if you carry that burden on your head, it really remains on the worldly ‘horse’. We should not be taking this weight on our heads. Infact, it is because we put this weight on our head that our faces look as if we drank castor oil and so does the horse’s (worldly life)!

A Muslim gentleman was riding his pony. He was a heavyset man and the pony was small and frail. The pony seemed to buckle under his weight. As they were trudging along, he came across a man who asked him if he wanted some green grass for his pony. The Muslim gentleman was tempted to take the grass since it was free but at the same time he was concerned about the added weight on the pony. He thought a little further and not being too bright, decided that if he put the bale of grass on his own head, the pony would not have to carry the extra weight. So he put the bale of grass on his head and sat on the pony and took off. On the way he comes across a Vanik gentleman who tells him, ‘Miabhai, you are carrying the bale on your head, but the load still falls on the pony and that is why both you and the pony look as if both had swallowed some castor oil!”

This worldly life is like the pony. Thinking the pony to be a weakling, the Muslim gentleman sits on it worrying about the weight the pony has to bear but his assessment is incorrect. Ultimately the load falls on the pony alone. Similarly, all of you should put the load of your worldly life on the worldly pony where it belongs. Do not sit on the pony of the worldly life with any worries. Do not have worries as you live your life. The Self the knower of the universe has entered the universe and lost his knower ship—his original abode. Everyone in the world is fooled in this way. Only the vitarag Lords understood that worries of the worldly life should not fall on one’s mind, they belong to the worldly pony. The vitarag Lords were very

clever in their calculations and that is why they attained liberation whereas those with calculating minds have been left behind to wander.

*****

The tree of the worldly life

Kavi Navnit has sung:

"Aha! Never before was heard the knowledge of the Akram Path
He (Dadashri) has unearthed and and destroyed the main root that
perpetuates worldly life."

This worldly life is like a huge tree, which even after countless lives, has not dried up. People try to kill it by cutting its leaves, but new leaves keep sprouting. Many religions believe if they cut out the leaves, the tree will dry up and die but instead new leaves keep sprouting. Many say cut out the larger branches and it will die, but it does not, new branches grow in its place. Many say cut the trunk, but even then, it does not die. Many say go beyond and cut out the roots, but the tree grows again. This is not the real solution to destroy the tree of the worldly life. How this tree keep living? The tree has many roots, which pervade into the ground that helps keep the tree upright but there is one root, from which the tree derives food and water. It is called the main-tap root. Only the Gnani Purush has knowledge of the main root of the tree of the worldly life. He cuts out a wedge from this main root and puts some medicine in it. This is all that the Gnani Purush does; he does not do anything else. He does not mess with the leaves, the branches, the trunk or the roots. He just puts some medicine in the main root after which the worldly life tree slowly begins to dry up. After this, it will not sprout any new leaf.

This worldly life is not to be lived callously; it has to be used like an accounting ledger. You have to know which accounts are deficient and which accounts have worldly happiness. People keep ledger for their business but not for their worldly life.

*****

True God: True Guru: True Religion

Who is the true God (satdev), the true guru (sadguru) and what is the true religion (satdharma)?

Real God is not the one sitting in the derasar (Jain temple) or the temples but the one that resides within you. But until you make the connection with the God within, the one in the deraser or the temple is your real God.

Who is the real guru (sadguru)? The ultimate guru is the Gnani Purush. Until you meet the Gnani, your true guru is the one that gives you a mantra or instructions for penance and some knowledge. Here in our path of Akram satdev, sadguru and satdharma have a different meaning altogether. Satdev is the one within you, the one who is eternal and gives you instant benefits; there are no future credit with this Lord within. All the benefits are in cash only! People practice religion and devotional rituals their entire life and still find no peace within. There is a constant turmoil within them. And here in the path of Akram, things are completely different, the more you learn to drink from the inner well of divine grace the more you benefit.

You will come across many different religions but you will not come across a Gnani. And until you meet a Gnani, you will have to wander life after life and you will never attain liberation. Until you find the true religion and the true guru, the true God can never manifest and until then your kashays (internal enemies of anger, pride, illusion and greed) will continue to hurt you within.

The worldly life is relative. The worldly life is nothing but constant worldly interactions. The Lord has instructed all those who are not Self – realised to establish and revere an external God (idol, satdev), an external true guru, and follow a true religion. Until you meet the Gnani Purush, everything you do will be worldly in nature (giving only worldly benefits).

Questioner: What does the relative satdev mean? 'Is it the idol of a God?

Dadashri: Yes. when you revere an idol, you are projecting your devotional intent on that idol. This is in the relative realm. You, your devotion and the object of your devotion, all three are in the relative realm.

The Self within is the real God (satdev). The speech of the Gnani Purush is the true religion (sat dharma). The Gnani Purush himself is really the true guru (sadguru). These three are real and eternal; the others are relative and worldly in nature. What are the benefits of the worldly devotion? You will bind merit karma (punyai) and will gradually progress spiritually but only the real elements: the alaukik (beyond the world) satdev, satguru and satdharma will liberate you. Otherwise, why would you wander aimlessly, having met the real guru? What is the reality of this world? The reality is that people have met their satdev, but that satdev is not a real but relative satdev. Relative means it is Lord Mahavir but in the form of an idol. Whereas the real God-satdev is the one who lives within; the real God is the pure Soul within. The pure Soul within is truly Lord Mahavir.

Although some of you have attained the realization of the pure Soul, you have not experienced that state fully yet, and until then, the Gnani Purush verily is your pure Soul.

Real religion cannot be found in the scriptures. Real religion is that which comes forth as the speech of the Gnani Purush. Only when you attain the real religion, real God and the real guru can you attain liberation. However, until you find the real, keep the projected real as your anchor. If you cannot find real pearls, at least wear the cultured ones!

When the vitarag Lords spoke about real God, real guru and real religion, the acharyas-principal preceptors of the Jain faith took that to mean that Lord Mahavir is the real God and following the scriptures is the real religion. But they did not understand that an idol of the Lord is a projected image of the Lord Mahavir, it is not the real Mahavir. And dear acharya maharaj, you too are a projection of the Self (relative self); so the God, the guru and the religion are all projected—relative. Once the spoken words are printed in books, it becomes a projected religion. Only speech heard directly from the Gnani's mouth is the real religion. The Gnani Purush is the real Guru. What is the real Guru like? The real Guru gives the realization of the Self to others. The Self then is the real God. And real religion is only the words that the Gnani utters. Only that which grants you liberation is real religion, all others are relative religions. What does real religion do? It

constantly keeps the real and the relative separate. In the relative religion there is the good and the bad; they tell you to do things a certain way. They tell you to perform chants and rituals of penance. If you ask them why they are telling you to perform rituals of idols and not of the Self, they will tell you that rituals of the Self can only be done after attaining the Self, but until then, this is the only way.

If you ask them is this idol the real God? They will say yes. For heaven's sakes! They are not real; they are merely projected as real. Everyone erroneously believes that the projected gods (idols) are real Gods. Every talk and information is projected and relative.

Your work is done once you attain the real God, the real religion and the real guru. Even if you were to meet with the real guru for just one hour, your work will be done. If you meet these three for just one hour, your lifetime's work will be accomplished.

*****

Religion of idols: Religion of the formless

Questioner: Do we need idols to know the Soul?

Dadashri: 'Idols are very necessary. The Lord has explicitly said that true God, true religion and a true guru are all necessary, but as long as one does not attain the right understanding (samkit), as long as one has not attained a true guru, a true God and a true religion, a relative God is needed. Once you attain the realization of the Self, then you will need the real God. If someone were to say 'there is no need for God' that is not acceptable. God in the form of an idol is for the relative perspective and for the real perspective, there is the formless God.

Questioner: Can an idol make one realize the Self?

Dadashri: Until you attain the realization of the Self, you need to worship the idol because that idol will take you towards the Self. Do not shun the idols, because they represent the vitarag Lords. They are the representation of the vitarag Lords and behind the vitarag Lords there are the celestial beings who are the protectors of the path of the vitarag Lords.

'We' once met a Sthanakvasi maharaj (priest of a Jain sect that does not believe in idol worship). 'We' asked him, "Maharaj would you mind if 'we' ask you a question? You would not be offended if 'we' did, would you? Can 'we' ask you something you may not like? You have renounced everything so have you attained the energy and the power to listen to talks which you do not like?"

"Talk to me, there is no harm in talking" he said.

'We' told him, "Why do you still cover your mouth with a muhpati (a little rectangular cloth that covers the nose and the mouth. In order to practice ahimsa, some Jain priests cover their nose and mouth with a cloth to prevent inadvertent inhalation of small insects)? Once the inner kashays (anger, pride, illusion and greed) are destroyed, all actions are natural and spontaneous. In addition, after the kashays are gone, one does not need to perform idol worship. You claim that idols are inanimate (jada), but you cannot say that. For that matter you and everyone else are inanimate too, is that not so? You have not realized the Soul (chetan), you do not know the Soul, so what else is there? Tell me have you known the Soul? As long as you have not attained the realization of the formless (amurta, the Self), are you also not a murti (idol) - with form yourself? This Navkar Mantra too is a murti. What you are reciting is also a mufti and you are a murti too.

Worship of an idol is an indirect (paroksha) form of worship. As long as you are in the relative realm, worship the idol. Until you attain the realization of the Self, you cannot call an idol inanimate (jada). No one has the right to call an idol inanimate. The Muslims claim that idols are inanimate, but they too worship the tombstone of the messenger of the Lord and all other tombs; are these also not idols? Tombstones are also idols. Everything you see through the eye is an idol. The Muslims do not keep idols but they keep little portico image of Mecca , is that not an idol? In this world, you can see only that which has a form (murta), the formless (amurta) cannot be seen.

‘We’ asked the maharaj, “Where do you see the animate (chetan) that you are referring to the idol as being inanimate? Maharaj if my questioning offends you, ‘we’ will stop”.

The maharaja replied, “No, I am not offended. But this is the principle that has been established for us”.

‘We’ told him “You can keep your principle, but why do you preach it to others? If this is your principle, you should keep it to yourself but why are you preaching it to others? Let people make some spiritual progress. Countless chovisi (the cycle of twenty-four thirthankaras) have come and gone. Idols have been around for ages because where else would people of the elementary religious standard go? Idols are meant for those in the primary standards of religion not for those seeking knowledge of the reality. The idol facilitates the focusing of the chit of a human being. These idols are those of the vitarag Lords and people accept them as such. In addition to that, there is tremendous protection of these idols and their influence by the celestial beings of the vitarag Lords. So no one should point fingers at idols. The idols have become the established visible representation of the vitarag Lords. Even if someone were to merely utter the name of Lord Mahavir, it would be enough because it is the name of the vitarag Lord. ‘Is it better to utter the name of the vitarag Lord or some ordinary person? Along with uttering the name of the Lord, one must also have the awareness of what the Lord is and what His qualities and attributes are.

Acharya Shri Dharmadas Muni worked towards establishing the importance of a guru simply because people were becoming increasingly dependant on idols only. The importance of a guru was declining in people’s mind along with the negative effect of the changing time cycle. He conceded that idols were important because they helped people attain focus in their meditation but a guru was also necessary. But instead, people have now completely done away with idols and new paths of devotion to only the guru have been established.

How can one make disparaging remarks like, ‘Here goes the procession of the inanimate idols’? Are such comments appropriate? How can it be appropriate to ridicule the idols for which people have tremendous reverence? Nevertheless the idols will have to be put aside in order to gain awareness of the importance of a guru. However idols are correct for those

who have not yet been able to have a positive focus on anything in life. Where else can those who have not known the formless, not seen the formless, and not heard the formless, and not even aware of the existence of the formless, go? Where will they go, Maharaj?

Maharaj you are calling this idol inanimate, so show me the animate-chetan that you have seen. Have you seen the chetan that you are calling the idol inanimate? You yourself are inanimate; you yourself are a mechanical soul!

The maharaj replied, “But the Guru is chetan, is he not?”

‘We’ said, “No. Everything that is seen, heard and experienced through the five senses is nothing but inanimate. The Navkar Mantra you recite has a form too. People have such tremendous faith and feelings for the idol of the vitarag Lords, so do not look upon it with abhorrence.”

“But our principle does not believe in idols!” said the maharaj.

‘We’ said, “Maharaj, think a little. If what ‘we’ are telling you is wrong, then ‘we’ will accept it as such. If you feel offended or hurt, then ‘we’ will do your pratikraman (apology), but at least think a little! Let the people of the primary standard be and you do what suits you. One is a true Sthanakvasi only when one has established the visual the form of the Lord in between the eyebrows (the location of the subtle mind). The mental image has been established.

The Maharaja said, ‘I am not able to accept what you are saying.”

‘We’ said, “Maharaj, how can you believe what ‘we’ are saying? ‘We’ are even willing to accept that you find what ‘we’ are saying is wrong, because a person believes whatever he does as being the right thing. A butcher cannot see any sin in what he does, because whatever actions a doer does, the action invariably creates a veil (avaran) over the act itself, in the doer. Hence the doer loses the ability to discriminate whether the action is right or wrong. So what can anyone do? When a person loses discrimination between the right and the wrong, that person will not understand the truth even in a hundred thousand lifetimes, no matter what he does.”

‘We’ were pleading with a tapogachha (a belief in penance of physical means in order to attain the ultimate reality) maharaj, “If you feel offended, you can slander me all you like, but let me ask one thing, are you doing the penance for liberation? “

The Maharaj said, “Of course. What else would I be doing penance for?”

‘We’ said, “The Lord has said, ‘penance for liberation should not be visible penance. No one should be able to see your penance. Your penance is like the heavy workouts in a gymnasium. Are you doing workouts? How can you call this penance? This is not the type of penance required for liberation. The Lord has said ‘no’ to such penance.” The Lord has said that unless the body becomes natural and spontaneous, neither will the soul. When the body becomes natural and spontaneous, so will the soul, or when the soul becomes natural and spontaneous, so will the body. When either one becomes natural and spontaneous, so will the other and that is when your work will be accomplished.

Why have idols been set aside? It is because apathy can set in, in idol worship. The idol is not going to get angry with you, is it? The idol is not going to question why you did not do samayik (introspection on errors committed), will it? At least the Guru will tell you off! But calling an idol inanimate completely changes the meaning for its existence. ‘Idols are necessary and so are the temples. Until one attains the darshan of the formless – the Self, one cannot let go of the rope that keeps one afloat. This idol worship is a spiritual science of India. Only if there is an idol will there be a temple and only if there is a temple will there be devotees.

The Lord has said that as long as there is artadhyan (adverse meditation happening within one’s relative self) and raudradhyan (adverse meditation directed against other living beings), you should do darshan of an idol(murta) because until then you will not be able to ‘see’ the formless (amurta) one. You will not be able to the Shuddhatma , the formless Lord within.

Questioner: The idol is a piece of stone, how can one benefit from doing its darshan?

Dadashri: It is helpful to many other people, is it not? The Lord has said that one should not have a narrow-minded perspective (ekantik) but a perspective of universal acceptance (anekantik). Anekantik means if a child is running around naked, no one will tell him off, but if a fifty-year old man does the same, people will get angry with him. The old man may question, 'Why are you telling me off? Why are you not saying anything to this child?' We will tell him, 'You sir! You are an adult. This child is small and at his age what he is doing is acceptable, whereas at your age, it is not.' In this way it is necessary to look at everyone with a universal perspective. Many Muslims do not believe in idols, but they believe in altars or little porticos and it is acceptable in their beliefs; they are correct by their viewpoint.

Kabir Sahib used to live in a Muslim locality near a masjid. When it came time for the bangh (Muslim prayer rituals of reciting the prayers as loudly as possible at predawn hours)…have you heard them sing the bangh? They put their fingers in their ears and then they call out the bangh, do they not? Now Kabir Sahib was very knowledgeable and prominent saint, so he proclaimed, 'Do you think Allah is deaf that you are calling out your prayers at the top of your voice? He hears everything. If you were to put ankle bells on an ant, he could hear it. So why are you shouting at the top of your lungs? It really hurts my ears!' The Muslims became very angry with him, 'You are criticizing our God and our religion!' they retorted and beat him up!

If Kabir Sahib had come to me complaining, 'To begin with they are wrong and then they beat me up!,' 'We' would have said, 'Whatever they do is correct. You made a mistake. You have to understand the other person's viewpoint before you speak. To speak before considering the viewpoint of others and to assess them through your own viewpoint is a very dangerous mistake. To assume that other has the same view point as yours is a big mistake.' 'We' would further explain to Kabir Sahib, 'The louder they speak, the more their internal veils will shatter and Allah will hear them. Their veils are much denser than yours. Yours are like a thin cloth so even if you were to think in your mind, it will reach the Lord within you. For them, the louder they sing the better. For them that is correct.' Now if the Christians were to say their prayers out loud like that, it would ruin everything. They need a peaceful and quiet surrounding. No one must utter a word. There is a difference in everyone's language and beliefs. So if someone is speaking his own 'language' and we tell him or her in our 'language', it is comparable to the incident of Kabir Sahib. Those who do

not understand the principle of anekant will get beaten up like Kabir Sahib. They take a beating because of their own mistake!

Kabir had tremendous awareness. Many devotees have awareness but Kabir's awareness was very keen. There have only been five to seven of devotees with such awareness, tremendous awareness. Kabir did not become enlightened although for him the final path to be liberation was just around the corner. Had he found the path, he would have worked wonders!

During the time of Kabir, the Brahmin priests used to perform yagnas –rituals of sacrificial fire. In one such yagna, the Brahmins had brought a big goat to sacrifice in the fire. Upon seeing this Kabir inquired 'Why have you brought this goat here?' The Brahmins told Kabir, 'What are you doing here? Go away from here. This is none of your business'. Kabir understood immediately and spoke, 'This goat is alive. He is healthy. Why are you sacrificing him in the fire? How much pain he will feel and suffer if you throw him in the fire'. The Brahmins said, 'If we sacrifice him in the fire, he will go to heaven'. Kabir immediately responded, 'Why are you making this goat go to heaven? Why not sacrifice your father in the fire, he is growing old, why not secure a life in heaven for him instead?' What a sentence to utter! It is enough to make anyone's head spin, is it not? So the Brahmins beat him up badly. Kabir used to get beaten wherever he went. To speak a word without understanding the Lord's principle of anekant (to accept all view points and remain in the center. Ekant means to have just one viewpoint), will beget you a beating! Otherwise, there has never been a devotee such as Kabir. He was beautiful; he had no worldly desire. No worldly passion could tempt him; he had become desire less. However, because he did not understand the Lord's anekant, he had taken a lot of beating wherever he went.

It is correct for the Christian to stand quietly in a church. It is also correct for the Muslim to sing aloud their bangh prayer ritual. If a Hindu is reciting his prayers quietly in the mind, that too is correct. A Hindu may say his prayers out aloud too. If a Hindu does not say his prayer at all, if he is a little thick, tell him to speak aloud. Or if he is like the Jain who hardly vocalizes one can tell him, 'Why are you reciting the Navkar mantra in your mind, say it out loud so it can be heard'. Say it loud enough to ring the bells within. There is different medicine for everyone. Every human being has a different disease and therefore there are different medicines. What would happen if you to tell me to give everyone the medicine to make them throw

up? So this is what the world is like; that is why the Lord has given anekant. He has established syadvaad (principle whereby you hurt no one's beliefs or viewpoint through your mind, speech and action) and so there will be no difference of opinion with anyone.

Questioner: Why are there bells in the temples?

Dadashri: The idol has no need for the bell. The bells are used to help focus the worshiper's chit; they also help drown out other noises. The incense and the aromatic dhoop are also utilized to help people focus.

Jinamudra - The posture of the Omniscient

The vitarag Lords state, 'We do not accept anything you give us and whatever you offer is returned to you with thanks. If you offer twenty-five cents, you will get many more in return. If you offer a flower, you will get many more flowers in return and if you insult us, you will receive many more insults in return.' Just once surrender your all through your mind, speech and body to the vitarag Lord and see for yourself the abundant results. The idol of the vitarag Lord only is very unique Have you seen such a posture (mudra) in the idol of any others? No other idol posture is comparable. Whatever the level of one's spiritual development, such will be one's idol.

What is the message of the posture of the idol of the vitarag Lord? It is saying, 'If you want liberation then at least in this life, sit like me with ceased internal machinery and folded arms and legs. Even with this posture in life, all your life functions will continue well.'

What is there to see in an idol? 'Is it the stone? 'Is it the eyes? The idols are meant to instill internal devotional feelings (bhaav) in the worshipper: 'This is the idol of Lord Mahavir! How wonderful was Lord Mahavir! What vitaragata (absolute dispassion) he had.' Nowadays such internal feelings do not arise within the worshipper and so they have resorted to decorating the idols. If the idol is decorated beautifully then at least the chit (inner component of knowledge and vision) will remain focused. In case the chit does not remain focused, they ring bells to drown out the radios and the noise that spills into the temple from the outside. They employ different methods in order to focus all the senses. For whatever little time

the worshipers remain focused, even if it is for a fraction of a second, he will reap that much benefit.

If two people are quarrelling, a crowd will gather around them to see what is going on. Why do people do this? It is because their chit does not remain focused anywhere, so it will go anywhere it finds something new to focus on. If the chit does not remain focused on the Lord's idol, where else will it remain focused? There is endless turmoil within everyone and so they find no peace anywhere. The plight of people today is like that of a frightened horse that is startled when someone sets off a firecracker near its legs. These people need compassion. One needs to have compassion for people, only compassion.

The Gnani instills life in an idol

Questioner: After the ritual of pranpratishtha (instilling life in an idol), does the power of the idol increase?

Dadashri: Yes it does. If one does pranpratishtha on a smoking pipe with smoke filtered through water(hooko), the smoking pipe too will become powerful. However, an idol carries projected feelings of thousands of worshippers. When life is instilled in an idol, it will give results. Nowadays however, a true pranprathishta does not occur. 'We' (The Gnani Purush) are able to perform true pranprathishta but only when the circumstance arises. 'We' do prathishta for the salvation of humanity. The prathishta performed by others depends upon their spiritual level and powers. But what kind of bhaav (internal state) is their pratishtha performed with? It is performed with kalushit bhaav (in the presence of the inner anger, pride, illusion and greed). They do pratishtha when their internal kashays are still present and these negativities have a stronghold over them. These priests retaliate at the slightest provocation, so how effective can their pratishtha be? Only the one in whom all kashays have gone has the right to perform a pratishtha. Not only that but such a person must not evoke the slightest kashay in any other being. Such a person falls in the category of the Panch Parmeshti (five stages of enlightenment after Self-realization) and pratishtha is to be performed only by such a being. Nevertheless, as the saying goes 'something is better than nothing'. But in reality the pratishtha must be such that after it is done the idol will smile at you and converse with you. Wherever 'we' have performed pratishtha, the idols talk and smile at the worshipper. 'We' have a tremendous desire that such pratishtha be

performed in all the temples, but it is not in my hands. It is under the control of vyavasthit (scientific circumstantial evidence) and that is why even the prathishta that ‘we’ do are according to the dictates of vyavasthit.

‘We’ do pratishtha even within you and that is why you say spontaneously and naturally, ‘I am Shuddhatma’. When even the pratishtha the Gnani performs in an idol of stone gives results, would it not give results when performed in a living person who spontaneously exclaims, ‘ I am pure Soul’?

Until you meet a Gnani Purush who gives you the darshan of the formless God, you should continue to worship the idol – the one with form. You should sing songs of devotion and praise of the Lord. If you continue to worship the idol, you will meet the idol (the with the form) and you will have all the material comforts. But when you meet a Gnani Purush, you will get the darshan of the formless – amurta - and that will liberate you. You have done idol worship for countless past lives, have you not? But the Gnani Purush himself is murtamurta i.e. one with form and without form, and by worshipping Him, you will attain liberation.

*****

Akram Vignan: The eleventh wonder of the world

There are two paths to attain liberation.

The original path is the Kramic path. In this path a person proceeds in an orderly manner. As he renounces worldly things, he climbs one step at a time. But one has to climb each step. The other path is the Akram path. This path manifests once every million years and it is indeed, a wonder of this world. In this path you merely have to sit in an 'elevator' and go towards moksha (final liberation). In this path you are not required to acquire or renounce anything. It is a path of liberation that requires no effort; it is an 'elevator' path. This path is for those who have tremendous punyaiis. The Gnani grants the stamp of approval (Gnan Vidhi) first and then you attain moksha. This path gives instant benefits. One cannot afford to leave anything pending to collect from this world. One needs instant 'cash' (benefits) and this path will grant you just that. "This is the only cash bank in the world!"

In the Kramic path if you are in company of spiritual people, you will climb five hundred steps but in the company of just one evil person, you can slip a thousand steps! You cannot depend on this path and it also entails a lot of suffering, whereas this Akram path is a path of 'safe-side'. There is no danger of falling out of the 'lift' and you can go towards moksha even while living your worldly life. Just as Emperor Bharat did; he fought battles, enjoyed his royal life and became liberated!

Lord Rhishabhadev had one hundred sons. He granted diksha (initiation into monk hood) which led to moksha for ninety-nine of his sons. He placed the responsibility of running the empire on his eldest son Bharat. Emperor Bharat became tired of fighting battles and his life in the palace with his thirteen hundred queens. He approached Lord Rhishabhdev and asked for diksha and moksha. The Lord said to him, 'If you too leave the empire, who will take care of it? Therefore, you will have to take care of it. But 'We' will grant you 'Akram Gnan', whereby you will not lose your moksha even if you fight battles or rule the empire with your thirteen hundred queens.' The Lord bestowed upon him an astonishing Gnan-knowledge. That verily is the Akram Gnan. And this Gnan, the Gnan of Lord Rhishabhdev is the Gnan 'We' bestow upon you. In just one hour, 'We' grant you this very Gnan and place it in the palm of your hands. After

Gnan you can continue to live your worldly life, get your children married and do everything. You do not have to attain anything new nor renounce anything. Whatever needs renouncing, 'we' do for you. 'We' make you renounce your attachment and ego and make you attain the state of the Self. After that nothing remains to acquire or renounce. The ego 'I am Chandulal' is removed and is replaced by the state, 'I am pure Soul', and all that needs to be acquired and renounced is accomplished in this.

Emperor Bharat had employed servants twenty-four hours a day. They would ring a bell every fifteen minutes calling out, 'Bharat beware, beware, beware!' Upon hearing this, if the emperor who if lost in the relative world, would immediately come back into awareness of the Self. But today how can you afford to hire servants when you yourself are working for minor wages? This is why 'we' establish within you, a servant that will stay with you twenty-four hours. This servant will alert you every moment of the day. 'We' establish the force of pragnya (direct light of the Self) within you and it will constantly keep knowledge (Gnan) separate from ignorance (agnan).

One does not understand, 'Who am I?' One knows he exists (astitva) but he does not have the awareness of who he is (vastutva). If one were to attain the awareness of who he really is even for second he can reach completion-liberation (purnatva). The Self is natural, the path to know is straightforward and easy, but a Gnani Purush is needed to give the knowledge of the Self and only then can the Self be attained. The Gnani himself is liberated and has the power to liberate others; the Gnani is called the savior. And in this current time cycle, the arising of this Akram Vignan is a tremendous natural occurrence. This 'lift' path has come about naturally. In this path you can proceed towards liberation even as you enjoy your worldly life, while eating bohemia (fritters) and jalebi (sweets). Without renouncing anything or practicing any austerities, you can experience the bliss of liberation. In the Kramic path, one has to do penance, renounce worldly pleasures and progress one step at a time; one has to purify one's ego in the process. The ego has to be purified to such an extent that one remains unaffected even when one is shown a lot of respect and importance. In the Kramic path the Self can only be attained when the ego is purified to this level. The ego has to become so pure that ultimately the pure ego and the pure Soul come together.

Ego and pride are separate entities. The belief of 'I am' in the right place (the Self) is not considered ego. To believe what one is not ('I am Chandulal) is ego. The ego becomes absolutely pure when there is no trace of anger, pride, illusion or greed left. In the Kramic path a person progresses through acts of penance; he progresses by attaining the next higher level and renouncing the lower one; both these actions co-exist in the Kramic path but no matter what one renounces, the ego always remains. Not only that, but the ego increases with the sense of, 'I have renounced.' The path the world follows is the Kramic path. In it one moves forward one step at a time. It is a path of acquisition and renunciation. But there is great danger in it also because if a person mingles in the wrong company, he regresses tremendously. That is why people have been wandering life after life for countless lives.

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

In the Kramic path one has to decrease one's ego (arambha) and possessiveness (parigraha, mamatva). Renunciation reduces one's possessions and that in turn reduces attachment. This is how the seeker has to progress till the very end, and provided he does not fall in the wrong company, he will attain liberation. Otherwise just a single company with the wrong company will make him fall countless steps. In the Kramic path the ego ('I') and possessiveness ('my') remains until the last life, but by whatever amount 'I' and 'my' reduces, there is a corresponding amount of reduction in one's anger, pride, illusion and greed. Nevertheless, the internal turmoil still prevails in the seeker till the very end. Whilst in the Akram path; anger, pride, illusion and greed do not remain at all, and whatever anger one seemingly experiences is not really anger but the volatile attribute of the prakruti. It can only be called anger if the Self becomes one with it. Anger only results when the two (the the Self and the relative self) merge together. The Self that 'We' have given you (mahatma) will always remain separate, there will be reactions of anger, pride etc., but no longer will there be a tanto (support, link) in it, to prolong the effect. If there is no prolonged effect in it, it is not called anger.

Greed is a property of the subatomic particle (parmanu), which is attracted and repelled. Prakruti (formed complex) also gets attracted and repelled. Attachment and abhorrence (raag and dwesh) only happens when the Self becomes involved in this attraction and repulsion. If however, the Self remains separate, then there is nothing. The electrical body within our physical body creates a magnetic field and this magnetism causes attraction in the body. Then one says, 'I am attracted!' If you were the one that is being attracted, why then do you become attracted against your wishes?

After 'we' make you realize the Self; anger, pride, illusion and greed no longer remain, but you will have to understand this in clear detail. This is because the pure Self that 'we' have given you never ever becomes one with the non-Self complex (tanmayakar). Nonetheless, because of lack of precise understanding, and because of slipping from one's state (vyaktitva), there is a minor interference (dakhal), which results in an effect (dakho). The effect arises only because of leaving the original place (the Self). One must not leave the Self. The harm that happens from leaving the Self is that one blocks one's bliss and an effect is seemingly perceived. In reality the Self that 'we' have given you, never moves, even a bit. It remains exactly the same, as the continuous conviction (partite), 'I am Shuddhatma—pure Soul.'

After this Gnan, the link (tanto, tant) that perpetuated the kashays is severed. This very link is called anger, pride, illusion and greed. The one in whom this link is destroyed, in him all these kashays are destroyed too. The kashays become destitute (without support) because 'we' remove the very foundation on which they take their support. The Lord has said, 'The world exists on the support of ignorance.' What about the rituals (kriya) and actions, are they correct or incorrect? The Lord has said, 'kriya is neither right nor wrong. Once ignorance is removed, the support of the worldly life will fall away on its own.' You can make efforts towards developing good habits and destroying bad ones but neither the good habits nor the bad ones remain standing on their own energy. Once you take away the foundation that supports them, they will automatically fade away. People keep supporting their good habits and keep trying to destroy their bad ones, but the foundation that supports the good and bad habits remains intact nevertheless. And as long as their support remains intact, the worldly life will continue to exist. There are infinite things in this world and so unless one steps away from them all (become the Self through Gnan), how will one

be able to remove each one of them univocally? But once the support is gone, so will everything else. If the bread earner in a family of twelve dies, they will say, our support is gone. The same principle is applicable in liberation. This world is such that even if you pluck every hair on your head, you will not attain anything(the Jain monks upon initiation into monk hood pluck their individual hair off the scalp). There are infinite things in the world. Instead, it is better that one steps away from them all (move from the realm of the relative to the realm of the real). Then there is no problem whether you have a head full of hair or none!

In the Akram path, the support of ignorance is removed in the beginning. That is why 'we' do not ask you to renounce anything. The Gnani of the Kramic path is able to make just one or two disciples renounce and along with them, he too has to do the same. In the Kramic path they have to attain the next new step and renounce the previous one. Whereas, in this Akram path you have already attained that which needed to be, namely the Self and renounced that which needed to be renounced, namely attachment and ego. Hence the work is accomplished. There is no need to do pluck the hair off the scalp, no need to do any penance, no fasting is necessary and nothing further needs to be renounced. In the Kramic path, the seeker himself becomes the support for the penance. In the Kramic path the 'I' (the seeker) and the 'pure Soul' remain separate till the end. If someone were to tear a page from the seeker's scripture text, he feels bad inside, 'he tore pages from my book!' On the outside the Maharaj maintains a façade of being a Gnani, but within him, there always prevails the subtle sense of 'I'-ness'(ego), but there the 'I' and the Self are separate. The Self is not attained until the end of the path. Furthermore, their feeling of 'I'-ness' remains until the very end. What does the Kramic path call for? It calls for purifying the ego; they have to purify the ego.

One is indeed free, but one is not aware of this. And because there is the prevalence of wrong belief and the wrong knowledge, one's conduct is wrong too. One cannot attain the right knowledge and darshan (vision) through one's own efforts; the wrong belief especially can never be broken. A scientist, a Gnani purush is required to break the wrong belief, and the Gnani should be fully realized Gnani, only then can one's goal of liberation be accomplished.

The vitarag Lords have shown a short path to liberation to those who want a short one and a long path to those who want a long one. They have

also shown the way to those who want to be born as celestials. The path to liberation is very easy – it is easier than making khichadee (rice and lentil dish)! If it is difficult, if it requires arduous self-discipline, then it is not the path of liberation, it is some other path. The path of liberation only becomes easy and straightforward, if one meets a Gnani Purush. Then it becomes easier than making khichadee.

A path, which is an absolute short cut, has manifested here, otherwise the path to liberation is such that even if you cover millions of miles and lifetimes, you would still not find it. This Gnan is verily the Gnan of the vitarag Lords; the Gnan of the Omniscient, the only difference is that the method is Akram – without an orderly succession. It changes one's knowledge and vision completely. The awareness (laksha) of the Self is attained just within one hour, whereas in the Kramic path, no one attains this awareness until the very end. What efforts and labor people have resorted to in order to attain the Self! For just a momentary glimpse of the Self, people take on such brutal and severe penance. The gnanis of the Kramic path do not attain the awareness of the Self until the very end; however their spiritual awareness (jagruti) remains very keen. Whereas for you mahatmas (those who have received the Gnan of Dadashri), this has become so easy and straightforward. After you attained this Gnan in just one hour, the awareness of the Self remains with you constantly and it will never leave.

Tell me maaji (Dadashri addressing an elderly lady) if you happen to wake up at two in the morning, what is the first thing that comes to your mind?

Questioner: 'I' am pure Soul-Shuddhatma', that is the only thing that comes to mind.

Dadashri: Otherwise people will remember the worldly things and beings that are dear to them, but you remember the Shuddhatma. One can never attain the awareness of that which is imperceptible; that is why the Self has been called alakh niranjan (alakh – imperceptible; that which cannot be known. Niranjan – no worldly thing can attach to it or bind it), but here you attain the awareness of the Self in just one hour! Such is the accomplished spiritual power of the Akram Gnani! Such is the grace of the celestial Gods and Goddesses! Through the grace of these beings, you are able to attain a phenomenal spiritual state in just one hour!

An amazing path of liberation has arisen. One can only benefit if one understands it. Otherwise he is doomed to wander in vain!

The other path is the science of the Kramic path and this is the Akram path. The knowledge in both the paths is that of the Vitarag; there is no difference in the knowledge. After 'we' give you the knowledge of the Self, you attain the experience of the Self. Beyond that, what else remains to be done? You have to follow the Agnas (prescribed spiritual instructions after the Gnan Vidhi) of the Gnani; these Agnas become your religion and these Agnas is your penance. These Agnas in no way obstruct your daily and worldly life. You can live in this worldly life and yet remain unaffected by it – such is the science of this Akram path!

This path of Akram is extremely easy, straightforward and short. It encompasses each and every word of the vitarag Lord. This path is a direct and experiential path and so just understand that you can never do enough when you plunge yourself in it. Otherwise, is there even a remote possibility of finding a solution to dissolve the tubers and knots of the mind? There are paths and methods, which focus on stilling (ekagrata) the mind but none that will dissolve it completely. One needs absolute focused attention to still the mind, but this also increases the ego. Whereas, here in the Akram path, not only does the mind become still, but the knots of the mind begin to dissolve and the ego never interferes in the process. It is as if the ego is retired on pension!

In the Kramic path there is a problem even if a person overeats something he likes but not here in Akram Path! We do not have any such problems. For us in the Akram path, the real dharma has been attained (the Self). And therefore the inner bliss abounds.

In this path, no difference has been kept between the guru and the disciple. 'We' have placed you on the same level as 'us'. From the real perspective, 'we' have placed you on the twelfth spiritual stage (gunathanu) next to us, and that too, in shukla dhyan (constant awareness as the Self). On what basis are we calling this state of ours the twelfth spiritual stage? We call it so because You have attained shukla dhyan – you have attained the Self! Shukla dhyan is to attain the awareness (laksha) and a continuous conviction (pratiti) of being the Self. In the Kramic path there is just a trace of conviction, which gradually becomes stronger. Then comes a stage where the conviction becomes firmly established and only when the conviction

becomes complete, one is said to have attained the state of kshayak samkit (right belief, 'I' am the Self' attained permanently), whereas in this Akram path, the first thing one attains is the awareness (laksha) of the Self, and this conviction (pratiti) will always remain. In this Akram path the awareness is established first. In the Kramic path even though one attains the conviction (pratiti) of the Self, one does not attain shukla dhyan, because in the current time cycle, no one can proceed past the seventh spiritual stage.

In the Akram path, the Gnani Purush establishes a continuous link of the right belief (kshayak samkit), which is why the link of kashays (anger, pride, illusion and greed) cannot remain. There can only be presence of just one link, either the one that perpetuates the kashays or the one that perpetuates the Self.

In the Kramic path, the belief becomes pure- 'I' am the Self (shuddha samkit, gaadha) there is separation between the real and the relative.. Once darshan mohaniya 'I am Chandulal' (darshan mohaniya) stops, what remains is discharging karma effects (charitra mohaniya), the worldly life. Their efforts are to complete these discharging karma.

Nowadays, people try to get rid of their charitra mohaniya (effect) without destroying their darshan moha (cause), how can that be possible?

Here in the Akram path, we deal with equanimity (nikal) all the discharging karma (charitra mohinya). When 'we' give you Gnan, 'we' destroy your charge karma (darshan mohaniya karma, 'I' am Chandulal') and render your discharge karma (charitra mohaniya) unexciting, whereby it no longer fascinates you. As a result, no new 'taste or relish' arises and hence no new darshan moha will remain. Darshan mohaniya prevails because of the allure of the 'taste'. Charging of new karma ceases when the effect is rendered insipid and bland!

In the Kramic path, the seeker has to work to render his discharge karma effects (charitra mohaniya) insipid and that is why he has to suffer severe penance and renunciation. This results in the charitra mohaniya becoming bland. He has to do physical and visible penance like fasting, renunciation etc, whereas in the Akram path, our penance is internal (antarik). In internal penance the inner 'heart' begins to heat up from 80 degrees, 85 degrees, 95 degrees and 'we' know that it is not going to go

beyond 99 degrees, because it is not a hot coal that is going catch fire. This heat of the penance will gradually decrease. For ‘us’, ‘we’ become the knowers of all the phases, from the beginning of the heat till the return to the cool state. That is our inner penance. This is the ‘nikal’ of the discharge karma in the Akram path.

This path of Akram has enough authority to make one an ekavtari i.e. destined for only one more life before final liberation, so after this life, only one more life will remain. And the most one will have to undergo is fifteen more lifetimes; there will not be a sixteenth one for sure. And ‘we’ say, even if one have to take ten more lives, so what? Besides, the coming lives will be filled with all the luxuries and comforts; one will not have to face the tough life like this current one. When one comes to this satsang once and attains the grace of the Gnani Purush and gets the visa of moksha (Gnan Vidhi) then amazing future lives are at hand. This life too will become easy. Such is the path of Akram.

There are only two paths, a worldly path and a spiritual path. In the worldly path if you have medical questions you cannot ask a lawyer and if you have legal questions, you cannot ask a doctor. But here in the Akram path, you can ask everything. Ask anything you want to know and here you will get answers and solutions to all your problems. Here you have to say, ‘I have come to you seeking knowledge but if you cannot give me what you have, what is the point?’ Those who have no desire for worldly things, and are in search for the truth; it is possible for them to attain everything here from ‘us’. Here you can ask and you will get. But alas! You do not even know what to ask for. Ask for something that will remain with you eternally. Ask for the eternal. If you ask for temporary things, how long will they last? Ask for something that will give you eternal peace, ask so you become eternally free from all worries and suffering from all sources. You will attain moksha here. Here, if you do not use your intellect, you will attain this knowledge. This satsang of ours has been going on for ten years. Here in the satsang there are discussions and deliberations, but no disputes or arguments. This is the only place where the intellect cannot work and has no value.

This is the Akram path and so everything here is out in the open, you will find immediate solutions to every topic. The Kramic path however is comparable to the gold thread a weaver weaves in a fine cloth. He weaves an ounce of gold into forty pounds of cotton. Similarly, Gautam Swami wove

all the Lords' spoken words in the form of sutras (aphorisms), but how can people of this time cycle extract an ounce of gold of the Lord's spoken words from pounds and pounds of sentences? No one has the capacity to do so. But here, 'we' give you only the pure gold. 'We' have given all the answers beginning from the state of ignorance to the point of absolute knowledge (keval Gnan). How is karma charged? How is it discharged? How does everything in the universe work? Who runs the world? Who are you? Who are all these people? The answers to all such questions, 'we' give here.

What is the nature of this spoken knowledge-Gnan (shrutagnan) here? It is that which one have never heard before. 'Is this not the shrutagnan of the vitarag Lords? It verily is. It will take one to the same destination the vitarag Lords have taken the listeners to, but their path was different; it was the Kramic path. Whereas this is the path of Akram Vignan; this path is one wherein it is worth getting your work done. This is not a place of any religion. Here all aspects of one's work(both real and relative) will be accomplished. The work is accomplished only there where moksha is readily available. Here you will find knowledge that gives complete solution and satisfaction in every situation. There must be complete satisfaction. If this knowledge (Gnan) does not solve your problems, it means that you do not know how to resolve things; otherwise there must be complete satisfaction. If you abide by my Agnas, you will have complete satisfaction. Here in this path, it does not matter whether you are clever or not; a clever person has pride about his cleverness; a scholar of scriptures will have pride about his ability; a person who renounces worldly things will have pride about his renunciation. This false pride (khumari, keyf) in itself is a horrible disease; it is a grave disease indeed. How can a person with such a disease help others rid their disease? Here, all talks are direct (Self origin) talks of the vitarag Lords; there is not a single indirect (intellectually mediated) word here. Here all talks are of the twenty-four tirthankaras. These words that come forth are applicable collectively to all times: the past, the present and the future, therefore this is the collective message of all the twenty-four tirthankaras. Ego laden pride that afflicts ascetics and sages is a chronic disease. There is no medicine for this terrible affliction. For that 'we' have to 'operate' on them using stern words in order to rid them of their disease. No one here gets offended because every mahatma here is trying to settle his or her accounts with equanimity and they have been with me for the past ten years or so. They all have the same viewpoint and opinion; there is never any difference of opinions here. Even when they go on a pilgrimage

together, there is no discord. There are no divisions here; everyone is united. There is single-minded devotion in all. When we go to Aurangabad for satsang, almost eighty to a hundred people stay in the same home together, but there is never any dispute amongst anyone. Everyone lives together, dines together, but no one can tell that so many people are living together. Everything moves along very smoothly, people have never seen or experienced such unity and harmony. Nowhere else in the world will you witness anything like this. A person can attain salvation even if he were to simply observe something like this. Furthermore, there are no laws here. Where there are laws, there Gnan of the vitarag Lords is not there. Where there is absolute knowledge of the vitarag Lords, there no laws are to be found. There everything runs on absolute humility despite the fact that there are no laws regulating anything. Those who want to spend money here do so, and yet no-body feels any lesser or greater. There is equality amongst everyone. This path is awe-inspiring; it is truly a wonder, so get your work done here. Here, for the past ten years, they have been writing down every word 'we' utter and yet there is no office, secretary or any rules. Wherever words have been uttered, they have been recorded and they are preserved meticulously. And those with offices have papers missing here and there.

In the Kramic path the rule is that a gnani who has attained 80% spiritual level will not prostrate in front of a gnani who has attained a spiritual level of 78%. As the Gnani of the Akram path, 'we' have attained a 100% spiritual level, but 'we' would even bow down to a one with a 5% development. What objection would one have when one has no ego left? 'Our' vision is only that of the Self . Why do 'we' prostrate in front of a gnani with a lesser spiritual development? To make him wise and to show him, 'Maharaj, your way is not correct'. There is no scope of ego arising within 'us' however because it would within him, 'we' would not go to them without a reason. Otherwise, their disease would worsen.

From the time of Lord Rushabhdev up until now, the Gnanis of the Kramic path will have two or three disciples. They will take care of their three disciples. The Gnanis themselves undergo penance and make their disciples do the same. According to history, there have not been more than three disciples. And yet after one million years, this Akram path has arisen for those with the best of punyaiis (punyai-anubandhi-punyai, merit karma effect). Without a living (pratyaksh) Gnani, nothing can be attained. The science of the vitarag Lords can be of no use without a living Gnani. And this is Akram Vignan, which gives instant results. In the Kramic path, even

after enduring severe penance, one does not experience the reward instantly, whereas here this in cash and one does.

Who amongst three and a half billions in this world would not want Gnan such as this? But, this knowledge is not meant for everyone, it is only for those who are blessed with the best of punyaiis. Surely people's punyaiis have something to do with the reason this Akram Gnan arose! This path has come about for those with tremendous punyaii as well as for those who have been the devotees of the Lord who have become completely dependant on Him but have been wandering in vain. This path is for people with many punyaiis. It is also for those who just happen to come to this satsang spontaneously and for those who ask for this Gnan with a sincere heart; to them 'we' give Gnan. But we do not have to go around telling people about this Gnan. The salvation of this world will come through this Dada and the enlightened atmosphere his mahatmas. 'We' are only instrumental in the process; 'we' are not the doer. Here for those who have the desire to be free and do darshan of Dadashri, their darshan reaches all the way to the fully enlightened Lord within—Dada Bhagwan.

Dada Bhagwan, the manifest Lord within, lives as the first neighbor of this body, known as A. M. Patel and the speech that you hear is a tape record. This Akram Vignan is only for a few; those with a lot of punyaii will attain it. The liberation through Akram Vignan is not for everyone. For others, 'we' will give them the gnan of the Kramic path, and make it easy for them to progress on that path. With that they will reach the end of that path. But 'we' readily give Gnan to those who end up spontaneously in this satsang with their 'passport' of punyaii. The one who attains the grace of Dada has attained everything.

Everyone that comes here is suffering, some five percent, some more, but their suffering is all the same. But along with that they also bring such good punyaiis that all they have to do is sit in Dada's lift and go to moksha! One meets Dada after one accumulates punyaiis millions of lifetimes. After that no matter how severe a depression a person has, it will leave. This verily is the place to get rid of depression. For those who are trapped or have depression, this is the place. Here such chronic ailments leave.

Five hundred years from now people will sing about this Akram Vignan. They will cherish and sing Kavi's pados (spiritual songs of Dada's Science). Currently people are caught up on a merry-go-round of their own,

but later they will look for this path. How do these people on a merry-go-round see things? When we tell them about this Akram path, they will say, 'I know everything'. And if you ask them whether they have worries and anxiety, they will say, 'Everyone has worries'. If you claim to know everything, then why would you have worries? To know, means to have light. How can you trip and fall or bump into things when there is light? But here they clash every step of the way and yet they claim they know everything. You poor people, when will you ever solve your problems? When someone comes to me with arrogance about what he knows, 'We' tell him, 'Dear man, your vessel is full. What is the point of adding my nectar in it? If it is added, it will overflow and fall to the ground. If you come to as an empty pot, 'we' will fill it with my nectar and only then will my nectar help you.'

Questioner: Dada, will this path of Akram continue in your absence?

Dadashri: This Akram path will last for a couple of generations after 'we' are gone. (Dadashri came forth with these words in 1974. Later in 1977 he said that Akram Path will continue for as long as there is the presence in this world of a true seeker of liberation). After that, things will be the way they were . Nevertheless, 'we' will be instrumental in raising the Kramic path to newer heights. There will be new scriptures; everything will be new. Things will not be in the state of ruins as they are now.

This is the Akram path. Therefore within just one hour, the Gnani breaks your belief of the worldly life as the reality and establishes it in the actual reality of the Self. That is why, Kavi has written:

"Never has there been knowledge like this in a million years.
Forgotten was this real knowledge, never spoken of before"

This has never happened before and that is precisely why this path is such a wonder. And if in this path one attains the ticket of liberation, then his work is done. This path is for those with a lot of punyai. Otherwise even after taking countless taunts and sufferings from mother in laws and husbands, liberation is not possible. Liberation is not that easy. It is only because there is a presence of the Gnani Purush that it has become so. The scriptural writers have emphasized and praised in glorious terms the Gnani Purush as the giver of liberation.

‘We’ are not the Lord of salvation; ‘we’ are merely instrumental in the process, and those who have the punyai will reap the benefit without doing anything. This Akram path is the result of their own good deeds, otherwise where can one even dream of an Akram path? Only later, when people read about Akram Vignan in the history books, will they wonder whether they were around during the time this Akram path was active. Then upon further investigation, he would discover that he was too busy building high-rise apartments. All other circumstances may come together, but it is not possible for one to become established on this Akram path. The circumstances that come together here are that of the eternal (sat). This one will realize only the day after one receives the Self in the Gnan Vidhi.

It has now been twenty-five hundred years since Lord Mahavir’s nirvana (final liberation). And yet it is amazing to see such a phenomenal ‘instrument’ manifest as a path to liberation, otherwise how is Akram Vignan even possible? Twenty-five hundred years after Lord Mahavir, these instruments would arise and this change would happen. People had made a request to the Lord asking Him to increase His lifespan in order to save humanity from the destructive effects of the approaching time cycle and from the influence of the planet Bhasmak on the earth and on people. But the Lord said no; He said people will have to suffer the suffering till the terminal degradation of human interaction. When it will reach to the peak that that too will give results. This difficult time is now coming to an end. And the end result is this Akram path, otherwise how can Akram possibly exist?

Occasionally, in a million years, there arises a phenomenal human being who has to say all this himself. ‘We’ am giving you this absolute assurance that there is no superior over you. There is absolutely no one in a position of power over you, so is there any reason for you to be afraid?

A person in whom all internal states of easiness and uneasiness (akudata-vyakudata) cease, is always in a state of bliss (nirakutada) or antarang pacchakhaan (antarang means antarik meaning internal. Pacchakhaan means pratyakhyan, which is a vow to never err—never to enter the domain of the non-Self). The gnanis of the Kramic path are always in the state of easiness and uneasiness. The Kramic path is factory of easiness-uneasiness. And this path of Akram Vignan gives one instant positive results in all situations .

Now there will be new experiences. You have seen nothing yet from the hill you have climbed. But now you are free to look and roam around. It will amaze you. Take as much advantage of it as you want. Each one will gain according to his spiritual level and understanding. If one is are not able to carry the load himself, 'We' will help him. This, the Akram Vignan that has arisen is very extraordinary and unique, so get your work done.

'The rain, which the entire universe yearned for has fallen during the spell of torturous and unbearable heat!'
-Kavi Navnit

The rain of Gnan has fallen during a relentless time of suffering. During such a time every human being, be it an ascetic, an acharya, a monk, a nun or ordinary person, are all suffering. It is natural for the rains to take place during the rainy season, but to rain during the heat wave of the current cruel time cycle, is an exceptional phenomenon indeed! The rain, which would never otherwise fall, is falling! This is where you have to get your work done.

The vitarag Lords have two types of Gnan; Kramic and Akramic; Akramic is the one, which today has arisen around 'us'.

*****

Prakruti: the relative self

There is infinite energy in each Soul. There are infinite Souls and there are infinite prakrutis (non-Self complex).

Within there are two components. They are : the Self (purush) and the non-Self (prakruti). When one resides in the non-Self one is weak. Once the Self is realized, then one is the supreme Self. Ignorance of the supreme Self is why one is overcome with weaknesses of anger, pride, illusion and greed.

As the Self we all have the same nature, but as prakruti, we are all different. Some may have a sweet disposition, some temperamental, some may have an angry disposition; nevertheless these are the faults of the prakruti. When the prakruti renounces, then a renunciation happens and when the prakruti acquires, acquisition happens. One dances according to the dance of the prakruti, and yet he says, 'I danced'. Is this not an illusion (bhranti)? This is the amazing thing: it is the effect of past karma that drives one to do things and yet one asserts, ' I did this. I did that'. This verily is the illusion. Unless one becomes the Self, he is merely a top that is spinning as dictated by his prakruti and his past karma. How can one claim to be the doer when one has not even realized who one really is? Who is the doer? Who are you? You do not know this. So how can you say, 'I did it?' You cry because the prakruti makes you cry, and yet you say, 'I am crying'. You laugh when the prakruti makes you laugh, but you say, 'I am laughing'. You get angry when the prakruti makes you angry but you say, 'I am angry'. The prakruti forces you to do things and yet you say you are the doer, how can you say that? And yet this is exactly what everyone says; that is a wonder in itself.

The phase (avastha) of the prakruti is temporary. All that is perceived through five senses are phases of the prakruti. There are eternal elements (tattva) in the world and these elements (dravya) have their properties (guna) as well as phases (avastha, paryaya). The elements are eternal, but their prakrut phases are temporary.

Prakruti is productive by nature (prasavdharmi), which is why it has become so prolific.

Questioner: What do you mean by prakruti is prasavdharmi?

Dadashri: Let me explain. If you put up mirrors all around this room, you will see a hundred and fifty people in the reflection. Did someone go in there and create one hundred and fifty people? Thus one can project into infinity. So from just a single effect, countless more effects are created. Then the suffering ensues. Everything in this universe is in the form of vibrations (spandano). Just one single vibration will create countless new ones. But if one stops emitting vibrations altogether, none will come back to you in return.

The properties of the prakruti are of the non-Self; they are not of the Self. The world believes the properties of the non-Self as being that of the Self. People will say, 'that man is very nice', but if that man becomes sick and delirious, people will say, 'he is not a nice man'. Prakrutik properties will disappear in time. The Lord has said no matter how great a person's disposition, whether he is compassionate or ill tempered; they are all traits of the prakruti. There is no telling when they will change. Prakruti itself is made up of kapha, pitta and vayu. With the onset of imbalce in the three properties there is no telling when a person will become mad; he will have no awareness of what he is saying. That is why the Lord has said, 'you should remain within your own (the Self) intrinsic nature and properties (gunadharma)'. If a person drinks sour kadhee, it increases pitta in the body. There is no telling when the properties of the non-Self may change; the properties of the Self, however, remain constant and never change.

The science of prakruti is amazing. It is worth understanding. One Ayurvedic doctor told his patient, 'Do not eat any bananas; they have a cooling effect'. Someone overheard the doctor and so he goes home and tells everyone, 'Don't' eat bananas, they have a cooling effect'. People have no sense; they take things to such extremes. The doctor's advice was meant just for that particular patient, otherwise bananas are good for everyone. But this man goes around giving incorrect information to everyone. If you ask him where he got this knowledge, he would tell you that the doctor himself was saying so. You fool! The doctor was talking to his patient because bananas are not suited to his patient's prakruti but why are you doing the same? As far as your prakruti is concerned, bananas are suitable.

Everyone's prakruti is different, certain things maybe suitable for one person's prakruti and detrimental to another's. So one should not go around telling everyone such knowledge.

Do you drink tea?

Questioner: No I do not.

Dadashri: Why not?

Questioner: I do not like the taste of it. I like the taste of coffee and so I drink coffee.

Dadashri: There is a reason why you do not like tea; it does not suit your prakruti. That is why if someone offered you tea and coffee, you would choose coffee and that is why you are able to drink coffee. When something suites the prakruti, you say, 'I like it' and when something does not suite the prakruti, you say, 'I don't like it'. The questions you ask and the knowledge you attain is all relative knowledge, but what is the reality of this world? People generally say, 'I do not have that knowledge'. What is the reality?' The Self is verily that reality. Everyone knows the relative viewpoints but will you not have to know the real viewpoint? Knowing both the real and the relative is knowledge through pragnya i.e. the direct light of the Self and to know just one viewpoint is knowledge through the intellect or buddhi, which is the indirect light of the Self mediated through the ego.

When a man abandons his wife and children and becomes an ascetic, he is not the one who is renouncing, but his prakruti forces him to do so. It is the prakruti that makes a person renounce worldly things or undergo penance, but the ego claims, 'I renounced' or 'I am doing penance' or 'I am doing samayik'. Until one becomes the Purush – the Self, prakruti controls and runs everything. Reading scriptures, meditation, doing samayik etc., everything is prakrutgnan i.e. it is relative knowledge; it is not Atmagnan i.e. it is not real knowledge. Prakrutgnan prevails everywhere in the world. Even the prominent preceptors, ascetics, sages, are in prakrutgnan; they do not have the knowledge of the Self, whatever they know is all prakrutgnan. They do not have knowledge of Atmagnan. If you want Atmagnan, go to the Gnani Purush. Gnan can only be found with a Gnani, nowhere else.

Elsewhere they make you leave—change the attributes of the prakruti and its habits. Alas! When will you achieve that? Whereas here we say that the Soul is eternally completely free and separate from the good habits and the bad habits of the prakruti. In the Akram path we simply walk away from this 'shop' of the relative self by saying, 'This shop is not mine', whereas in other paths they make you empty the shop one item at a time. How long would that take? Instead if you just step down by saying, 'this is not mine', that would be the end of that!

When the self becomes the Self the prakruti becomes natural

In this day and age, it is not possible to make the prakruti natural (sahaj), and that is why 'we' give the Self which is natural and along with that, knowledge of how to attain the natural state of prakruti is also given. Then all that remains is to make the prakruti natural. Once the self (worldly self) comes to its natural and rightful state, the Self, then the prakruti will follow suit. This is the way it is in this current era of the time cycle.

Does this rose flower have to deal with anything (do nikal, deal with karma)? No, it is in its natural state. Human beings have become unnatural. Everything is in its innate natural state, including the Self. Only the prakruti of human beings has become unnatural and that is why the worldly self appears unnatural. When the relative self becomes unnatural, so will the prakruti. Therefore, the self (Chandulal) has to become natural (the Self) then the prakruti (non-Self) too will become natural.

When the prakruti signals that it wants to sleep, one forces himself to stay awake. You fool, why don't you become natural? To become natural means to act according to what the prakruti tells you. Prakruti does not indulge in the pleasures of the senses (vishayee), if it did, we would see this in the animals too. Indulgence in sense pleasure is an unnatural characteristic (vikrut) that the human being has acquired. Prakruti is in a natural state; it needs simple food to eat, it does not ask for elaborate foods. It asks for a simple meal of rice and lentils, it does not ask for dhokla (sour and sweet taste). It wants a balance of all the six tastes or flavors (a balanced intake) and it can obtain them naturally, but the human prakruti will start asking for gourmet meals. There is nothing wrong in the natural (sahaj)state, but there is in the unnatural state. The Gnani Purush remains in his natural state and lets the prakruti remain in its natural state.

The home is a garden of prakrutis

Everything that happens in this world is due to the attributes of the prakruti and not the Soul. Therefore it is important for all to become familiar with the properties of the prakruti. The faults within the prakruti sees faults in others. The Self has only to observe the properties of the prakruti. This prevents the worsening of the faults within the prakruti.

'We' have thousands of mahatmas around 'us' and yet why is that there is a wonderful relationship with all? It is because all the different prakrutis are known. 'We' do not touch their 'thorns'; 'we' just look at the 'flowers'!

If the plumeria flower were to point out faults in the rose by saying, 'you have thorns', the rose flower would reply, 'you look like nothing' and so there would be quarrels. If these different prakrutis could talk, the whole garden would be full of quarrels. In the same way, this worldly life is like a garden. Here in the humans, the prakruti is able to speak and that is why everyone points out faults in each other and start quarrelling.

The are innumerable varieties of human prakruti. During the golden ages of the past time cycle, everyone's prakruti in a given household would be like a rose (beautiful and gentle), all the prakrutis would be similar, but in this age of Kaliyug, under one roof you will find one jasmine, one rose, one sunflower etc., so many different varieties have come together. All different kinds of prakruti gather; the young and the old all come together. A father wants all his children to be roses, like him. And if one of the children turns out to be like a plumeria, the father claims, 'This will not do'. You foolish man, just look at this garden of prakruti! If all of them were roses like you, how could you call it a garden? It would be a rose farm. Do you want to grow a garden or a farm?

In the present time cycle of Kaliyug parents may be tightfisted and the children may be extravagant. Parents complain their children are very extravagant, but they just need to be patient. These extravagant prakrutis will eventually blossom. If one attains Dada's vision, there would be no clash between prakrutis and hence no quarrelling. Every prakruti will blossom so just be patient and wait. Instead if a rose bush is blooming but not the plumeria, one will cut off the limbs of the plumeria tree. But if they are

patient, they will enjoy the fragrance of all the flowers. Every prakruti will blossom. When people see a rose bush, but no roses on it, they will say this bush has thorns so just dig it up. No, the bush has thorns but along with the thorns, there must be some good qualities to it, such is the law of nature. So, be patient. There will blossom a rose amongst that bush of thorns.

Some fathers hit their children. You fools! You cannot hit children, but you can tell them off provided they listen to you. Otherwise, in this Kaliyug, if you tell children off, they will get on the wrong path. You have to make the effort to make them turn around.

If there is any merit or worth in you, then even a cactus bush will have fragrance! If a prakruti is bad in one aspect, it is good in another. This is the way it always is.

Its like this, if there were just one drummer in a band, how can you call it a band? We need a trumpet player, a trombone player, etc.; we need many different musicians for a band, only then will the band sound good. There is no telling when a prakruti will blossom or what kind of flowers it will yield; therefore you just have to be patient.

Every prakruti has different strengths and deficiencies too. In the Satyug, if one person in a household had a temper, everyone else did too. Now in this Kaliyug, one person will be hot tempered, another mild, another will have a different personality altogether. That is why people cannot get along. The husband rises early in the morning, the wife gets up late and so the bickering will start early in the morning. This is how the worldly life becomes bitter. However, if one learns to adjust with different prakrutis, their problems will be solved.

You can give compliments, you can say ‘the meal is good’, but do it in a dramatic manner. You can give compliments to make the other person feel good. But if there is too much salt in the kadhee and you say, ‘the kadhee is too salty’, then it will hurt the other person’s ego. It is acceptable for you to comment on the kadhee provided you know how to say it, but otherwise look for other solutions. Discretely add water to it then drink it. Now that you have this Gnan, drink whatever the world serves you. Within exist tremendous energies. The prakruti will drink the salty kadhee, and You (the Self) are the observer. No one can act beyond the prakruti. Even before ‘we’ attained this Gnan, the knowledge and insight of how ‘We’

should adjust to situations was always at hand. All solutions would be present on the moment.

Because the world exists, everything else will be there for sure. Just because there are tiny stones in the wheat, does that mean one should not buy wheat? No, one should buy the wheat but pick out the stones and the grit and eat the wheat. The prakruti becomes stuck wherever it meets with obstacles. So, wherever the prakruti gets stuck, just focus Your (the Self) light there and become aware of what those obstacles are. You must see every mistake of yours. Lord Mahavir too used to observe only his own prakruti and what it was doing.

When you have to do something against your wishes, all you need to do is simply know that you have to undertake the task even though you do not wish to. In this situation it means that the prakruti is riding (controlling) you. Prakruti was not meant to ride us, which is why you must make prakruti the horse, mount it and take the reins in your own hands. If the prakruti horse does not move, then you can hit it with a hunter and tell it to move, then it will. All the bad habits that you have attained from countless past lives are your obstacles and that is why the prakruti has taken control. The Self is not like that. However the prakruti itself is saying, 'God please take charge', but because people do not understand, they give prakruti the upper hand.

Even the most expensive well-bred horse will stop dead in its tracks upon seeing a green cloth covering a grave. It would refuse to move and disregard all the prodding from the horse master. This sudden break within is an atkan, an inner obstruction. This is the severe temptation of the devil within. One will go slip that direction knowing well that it is wrong and harmful. People have also have developed such strong inner obstruction (atkan) like the horse. They get stuck in situations in life. One will have to overcome this inner blockade, will he not?

You should not let the prakruti have the upper hand; it should not even be an option! Instead, you should take charge and rule with ease.

If someone tells 'us' to go to the final station (death), then 'we' are ready, and if they say, let's go to a wedding, then 'we' are ready. The prakruti should be kept ready. Instead, people waste away hours contemplating not to do a certain task, but end up doing it anyway because

they have no choice. Instead, it is better to become natural and spontaneous. Vyavasthit, scientific circumstantial evidence will not let one go, so become spontaneous and natural.

Kavi has written:

Atkan thi latkan, latkan thi bhatkan
Bhatkan ni chhatkan par chhanto charan-raj kan'

'Atkan will destroy one's current life , and the effects lead to countless wandering and suffering in future lives. The only escape from this wandering is the submission to the feet of the Gnani Purush.'

Once You (the Self) know that this is an atakan, it starts disintegrating gradually. The prakruti is amazing, but one does not know how to get the right work done from it. Instead, one becomes the prakruti, which is why when the prakruti horse runs in a certain direction; he too run with it. Instead why not take the reigns in your hands and then you can roam wherever you want with ease.

The prakruti is orderly and regular (niyamit). The mind does not have any order or regularity (aniyamit). A person steals a wallet and gets thirty rupees from it, he gives five rupees to a leper and the remaining twenty-five to his sister. This is what the mind is like. The nature of the mind is such that one moment it steals and the next it gives to charity. The mind is contradictory in nature but prakruti is without contradiction and predictable. If you can understand prakruti, you will be able to control it. So you must try to understand it completely.

There is no problem if prakruti does things within the social norms. For example people will not condemn you if you eat snacks and drink tea but there is a problem if the actions of your prakruti are not accepted by society. If You (the Self) keep 'seeing' such a prakruti, it will weaken. The more you observe it, the more it will dissolve.

If a man comes to fight with you and he has a knife, if you make an eye contact with him, he will become weak. If you keep looking into his eyes, he will go away and not return. If he is strong and your energy

weakens against him, he will overpower you. But here, we have the divine eyes (divyachakshu, the vision of the Self). When even ordinary eyes can overpower the other person, what can you not accomplish with your divine eyes? The divine eyes can dissolve the prakruti!

There is neither a restriction nor an order to 'go' to moksha, but one must become aware of one's Self. Some prakrutis may be inclined to renounce, whilst others may be inclined to take on penance and some may seek pleasures. Regardless of the nature of the prakruti, for liberation only the prakruti needs to be dissolved.

After the Lord attained the Self, He used to merely observe the prakruti. He used to merely observe the science of the prakruti, nothing else. He used to observe only his own pudgal (the non-Self complex of thoughts, speech and actions).

The nature of the prakruti is that of puran-galan (subject to inflow and out flow), and the Self is apuran-galan (devoid of inflow and outflow).

The prakruti too should appear like a God

When the prakruti appears Godlike universally, one will attain moksha. When a pickpocket's prakruti appears Godlike one will attain moksha. Picking pockets is the prakruti's doing. That prakruti too is God, but it is relative god (potential to become God), whereas the Self is the real God. One does not have this viewpoint to see the Lord within the prakruti, because of the intellect. The intellect says, 'He picked my pocket. He took my money'. This is because the real viewpoint is absent, is not known (one is not Self-realized). Otherwise the the Self, the Supreme Self resides within the pickpocket. This vision--understanding is missing. The Lord saw the Self-the Lord in the pickpocket, the philanthropist, the sati (widow who chooses to self-immolate on her husband's funeral pyre), the prostitute, and the donkey . He saw everyone as equal.

The worldly vision is 'you' and 'I', whereas the vitarag only sees everything as the Self and the prakruti. If eats eat a raw mango, one says it is sour; sourness is its prakruti. The vitarag recognizes and understand s the differences in all prakrutis and are unaffected by it and that is why they do not bother whether a mango is sour or sweet. They are never concerned about the differences in prakruti, they remain vitarag – unattached and

indifferent. The Lord sees the pickpocket as the prakruti, and the alms giver as the prakruti as well. The Lord does not have an opinion 'this is right' or 'this is wrong'. The opinion is the raag-dwesh (attachment-abhorrence). Just a slightest vibration (spandan) will set things in motion. In reality, there is no doer in anything.

What were the vitarag Lords like? What were they 'seeing' at the end? They were 'seeing' their own prakruti. They 'saw' only their own prakruti; they kept 'seeing' how the prakruti was, whether it was good or bad. This is all they 'did'. Looking at other people's prakruti is the reason this world has come into existence. The vitarag Lords observed only their own prakruti, and there is no escape from this world, without doing so. That is the ultimate sign of keval Gnan (absolute omniscience): to 'see' one's own prakruti.

Do not forget anyone's good quality. Forget a hundred of his bad qualities, but do not forget a single good quality of his. The vitarag Lords never did. If one were to do so, one will be impeded from the final liberation. Yet, our Akram Vignan is unique and unparalleled and therefore everything is possible.

The one who understands every subatomic particle (parmanu) of the prakruti becomes liberated. Generally, all devotees are slowly progressing towards liberation. If any devotee who wants to be liberated becomes free of all worldly desires, then he will decidedly encounter a Gnani. Gnan and prakruti are indeed separate. When the prakruti is obstructed, there will arise an obstruction. Therefore, 'see' this obstruction, by shining the light of the Self within.

What is the prakruti's dharma? Just look at how it came into creation! Even prominent Gnanis have to abide by it. It is mandatory to understand prakruti and the way it works. The dharma of the Self is to 'see' (drashta) and 'know' (gnata) only. All the rest is the dharma of the prakruti. And what is the dharma of prakruti like? One prakruti invokes absolute fearlessness, another invokes severe terror. From the beginning of time one has encountered only the prakruti. In the end however, this prakruti will have to become Godlike. This Gnan of ours is such that the prakruti will become Godlike and You (the Self) will remain in eternal bliss.

Once one enters and becomes the prakruti, one becomes trapped and dependent. Once the obstacles of the prakruti is gone, one becomes the Self, and boundless inner energies arise within. People claim everything is prakruti, but prakruti has come into existence because of one's own mistakes and now it has taken control and see how it makes one dance. Circumstances and circumstances are temporary but one believes them to be permanent.

Prakruti rendered natural through Gnan

Questioner: When the prakruti becomes unnatural (vibhavik, asahaj), emotional, is it because more knots within begin to erupt? What happens exactly?

Dadashri: Yes, but it happens only when one encounters the evidence. A person may not collapse even if he feels slightly dizzy but if the evidences of dizziness persist, he will. Before Gnan, if you had to catch a train, but when you got to the station they told you the train would be fifteen minutes late, you would wait. And later on, they told you the train would be late by another half an hour so, again you would wait. But what would happen, if they told you another would delay the train half an hour?

Questioner: I would become agitated and even curse the people that work for the railway.

Dadashri: The Gnan tells you that if the train is delayed, it is vyavasthit. "Avastha matra kudrati rachna chhe, jeno koi bapoye rachnar nathi aney tey vyavasthit chhe - All states of the non-Self are natural occurrences. No one is independently responsible for their creation and that is vyavasthit—scientific circumstantial evidences only". When You speak this much then, with the support of these Gnan words, You will be able to remain in 'your' natural state. Since the beginning of time prakruti makes one asahaj (unnatural and reactive). Now through Gnan, one brings it to its natural state. In reality, the prakruti is sahaj, natural, but it becomes unnatural due to its tendency to react to situations and circumstances (vibhavik bhav), because of ignorance. It has to be brought back into its natural state through the support of Gnan. Once the interference (dakho) ('I am Chandulal') into the relative ceases, the worldly self, prakruti becomes sahaj, natural. The Self then remains in bliss as the knower and the seer.

If Gnan prevails then even if you have to spend the entire night waiting for the train, you will not have any problems. Whereas a person without Gnan will become so agitated that within half an hour he will be cursing everyone. Is the train or the guard going to be affected by his cursing? No, one is only slinging mud onto one's own self. If there is Gnan, then the Self merely remains the observer of the difficulties that arise in a difficult situation and the ease in an easy situation; that verily is the sahaj Atma. This Gnan that 'We' have given you is such that it will not agitate you in the least. There would be no problems even if you were to be hung, because that too is vyavasthit. If that is going to happen then why not leave the world laughing instead of crying?

Prakruti is reactive by nature

The nature of the prakruti is like the touch-me-not plant; the moment you touch the plant it withdraws its leaves. When you get frustrated and tell your children, 'I am tired of you', his or her prakruti will instantly withdraw and pull away just like the plant. So you should tell your child, 'I am not really tired of you' and remedy the situation, then he will not withdraw from you.

When you are feeling tired, you should not say, 'I am tired', because the prakruti will react since that is its nature. Even if you overeat and get indigestion, you should not say, 'I have a little indigestion', because the prakruti will react accordingly. Instead you should say, 'No the food has been digested nicely'.

When the husband is fed up with his wife he will tell her, 'You make me berserk.' Instantly one has to say within, 'No, not really. Others may lose their mind, but you do not hurt me in any way'. If one says this much, the prakruti will not withdraw (from the wife). If such an internal correction does not happen, the prakruti will become strong and controlling in nature and will protest, 'Who are you to interfere?' So we must say the right words, internally.

Prakruti Will Comply Through Reasoning

Now that you have attained this Gnan, you should not waste away a single moment in spiritual apathy. You do not have to get angry with the prakruti or tell it off, you simply have to say, 'I will give you whatever you

want to eat, but please accept this much request of mine.' Tell the body, 'Please accept this much request of mine'. If the ego is getting out of control, tell it, 'Please accept this much request of mine.'

Questioner: What if you defy the prakruti Dada? What if you confront it?

Dadashri: No, if you oppose the prakruti, it will oppose you. That is what it wants. It is waiting for you to defy it, so it can take you in its clutches. You should not do that. You have to reason with it and persuade it. It is like a child, no matter how old the prakruti, it is like a child. There is no telling where it will do wrong and upset everything, just like a child. Because it is childlike, you have to reason with it, explain things to it, coax it, entice it, tempt it, feed it its' favorite food in order to get Your work done.

Questioner: You mean we have to pamper it in order get the work done?

Dadashri: No, not pamper it, but by explaining things to it. Pampering the prakruti is a wrong approach; you have to make it understand. Keep on doing so until it say 'yes' on its own. You cannot accomplish anything until it understands. But do not go against it, if you do, it will go off on the wrong track. If you keep hitting an ox, it will overturn your cart. If you strike an ox, it will start running. You may think it is responding to the beating, but you can never tell when it will overturn your wagon. Instead it is better that you coax it gently. The prakruti is like a child, no matter how old, it is like a child. A person's prakruti may behave like a mature adult all his life but there is no telling when it will turn childlike. It will cry, become indignant, it will whimper and whine; it does all sorts of thing, does it not?

Questioner: Yes it does.

Dadashri: Since the prakruti is childlike it is easy to persuade it, is it not?

You need to accomplish your work by reasoning and explaining things to the prakruti; in fact it is essential and then it says 'yes' to you, but until it agrees with you, everything you do will be in vain.

It may say 'no' to you for six months unrelentingly, yet in a matter of only fifteen minutes of making it understand, it will agree with you. It is like a child, and if it becomes obstinate, it may never change even in a thousand years. There is a big difference between the prakruti becoming

obstinate and making it understand. It is a particular skill and art to make it understand. No matter how obstinate a child may be, if you have the skills to explain things, then he will understand and obey. Otherwise the child will throw a tantrum. You must know how to do this. The presence of the Self within makes us learn all this easily after knowing the Self. You can attain the art of all skills, if you look for them. If you look for a solution and wait long enough the answer will come to you intuitively, providing you look within. Instead people do not even bother looking for the right solution, they have no clue and yet they go around forcing and pressuring the prakruti.

If sugar is rationed on the market, the nature of the prakruti is such that it will become restless. It will become restless and keep goading you, 'lets go buy sugar. Let's go buy some sugar because it is going to be rationed'. You can say to it that you will go when the rationing starts, but it will not concede. Prakruti is like a child. The prakruti is like an obstinate old man too, but it is also like a child. As far as reasoning with it, is concerned, it is like a child. You can talk to it, reason with it and it will understand, just as a child would. 'We' make it understand by giving it treats and candies.

Questioner: In what sense do you mean the prakruti is like an old man?

Dadashri: It is like an old man from the perspective that no matter what challenges it has to face, it will not budge or give in; it will remain firm and obstinate. And if it were to give in, it will do so in no time. 'We' have 'seen' this. If the prakruti were inanimate (jada) it would never let go; it would remain unperturbed, then it would be it would be regarded as being vitarag (without feeling), but the prakruti has been touched by chetan (the Self); it is a mixture of both the animate and inanimate (mishra chetan).

Mishra chetan means all the subatomic particles (parmanus) of the prakruti are called mishrasa (mixed parmanus). When mishrasa release their effects and dissipates, then these parmanus are called visharsa (pure parmanus). With bhaav or intent , the pure parmanus becomes mixed again and this process (charging) is called prayogsha. (Charging parmanus are called prayogsha. Atoms ready to give effect and whilst giving effect, are called mishrasa. After discharge, atoms become pure and are called visharasa). The inherent attribute (guna) of the parmanus of the prakruti has attained chetan bhaav due to its close proximity the Self and therefore it is

amenable to explanations and internal conversations. If you speak with this tape recorder (inanimate object) or shout at it, is it going to understand?

Although people have not realized the Self, their life does go on does it not? That is because the prakruti is a mixture of the Self and matter (mishrachetan). Do not some grown ups who are very street smart get ripped off , sometimes? Why is that? It is because of the prakruti; it takes someone who knows, how to do the job and con them.

Questioner: Sometimes, despite reasoning with them, it does not work.

Dadashri: That means one do not know how to make them understand.

Questioner: Many times despite reasoning with the prakruti, it does not come around and so 'We' have to reprimand it. For example, the doctor has told me to eat only two puris (fried flat bread) but when they serve mango pulp with puris, the prakruti will want to, 'eat three puris'. At such a time when I try reason with it, it will not listen, and so I have to scold it. At such times, I cannot sweet-talk it; I have to be firm with it.

Dadashri: It is like this, the best approach is to explain things to it, but if that does work, then you can reprimand it, but that is the second step. It is fine where in matters of the body but where the mind is concerned, it is not good to reprimand it. The body is inanimate so there is no problem there, but where the mind is concerned, you have to reason with it. It is also better to reason with the body if you know how. The body too listens to 'us.'

Questioner: The more prakruti becomes natural the more easily it will agree and listen, is that not so Dada?

Dadashri: Yes that is true. What do all these parmanus say? They are associated with the properties of the Self and so they say, 'we have not come here for your scolding'. This is all a science; when You scold the prakruti, you will see the results immediately.

Questioner: Previously when I lived with a Jain ascetic, I was very strict with my appetite and eating habits. I punished my appetite tendencies very severely and it took six months before it succumbed to me. Now I am experiencing a reaction to that and for the last eight years, if I do not get food on time, just once, it starts shouting within and without.

Dadashri: Just look at how worn out these people have become. All the ascetics, sages etc., have become exhausted because they have tried to suppress and stifle their minds. The mind is not a thing you can stifle; neither can you let it roam free. It is wrong to leave it free to roam. Both approaches are wrong.

Questioner: Both need to be in proportion?

Dadashri: No, not proportion. If your son's wife were to come here, do you not have certain restraint and limitations?

Questioner: Yes Dada, we do.

Dadashri: If your daughter-in-law is passing by and you stop her and in a commanding tone ask he, stop her, how far have you studied in college, what do you do now a days, etc, is all harmful. This is letting the mind run lose. You have to exercise some restraint over the mind. One must not let the our influence over the mind be lost. That is why one should deal with it in a meaningful manner. You should not let it run free but neither should you get upset with it. If you were to treat the women in your household like that, what would happen? They would lose respect for you.

There is a Gujarati saying, 'If the father-in-law respects his boundaries, so will the daughter-in-law'. This is how things are, so you should deal with the mind in a methodical and a systematic manner. The mind has overturned everyone and that is why the ascetics and sages struggle in all they do. The moment they become someone's guru, they tumble so hard that they end up being a disciple of a disciple, who is a disciple of another disciple. This is because the mind can easily topple them; the mind has tremendous power. What does the mind do when a control of any kind is exercised?

Questioner: It evades control; it becomes unrestrained and careless.

Dadashri: Because to do so goes against its nature. The mind says, 'do not obstruct me'.

Questioner: At that very moment a guru is needed.

Dadashri: Yes, how can anything be accomplished without a guru? How can a person accomplish anything on his own?

Questioner: When the mind is inclined to wander according to its tendencies, a guru is needed for sure.

Dadashri: No one has gone to moksha without a guru. Only the tirthankaras who became spontaneously enlightened were able to do so, but they had a guru in their previous life. Through that guru, they were given the vision of the knowledge and that is why they had no problems. But ordinary people, without a guru, are doomed for sure. If there is no guru overhead, one will act according one's self-guided will and intellect (swachaand).

The mind should be impressed and in awe of Your 'presence'. Let me explain to you what this is like. If someone comes looking to beat up this man here, the moment that person sees me, he will not be able to do anything, say anything. Why is that? It is because of my presence, aura and influence (prabhaav). 'We' do not have to say anything. The 'presence-prabhav' itself will do the work. You should be able to have the same prabhav over the mind. How can you have such a prabhav over the mind when you take help from it to do something wrong or improper? As far as possible, your mind, your chit, your intellect and your ego should have the impression that you have to be respected and listened to. They must not treat you like a thief. But if you want to do something wrong and you enlist the help of the mind, it will know that you are dishonest. If you have the respect of people in your home, are they likely to go against you?

Questioner: No.

Dadashri: In the same way, your mind should have a good impression of you. Before you utter even a word, your mind, chit, intellect and ego should be ready and completely attentive to you, just as a cobra is the minute it hears a flute. Such should be your state, aura, influence and impression. The mind, chit, intellect and ego are made up of parmanus; they too need some ease and relief and they will when you have this prabhav and respect from them. But if you yourself make them do wrong, you lose that prabhav.

Everything you do, eating, drinking, etc., is all prakruti. There is the Self and the non-Self. Prakruti is in between the two. It may appear to be animate, but really it is inanimate; it is in a mixture form of the animate and

the inanimate. It is not truly the Self. The ascetics and sages believe it to be the Soul because it appears as such. But it is not the Soul. The Soul is beyond what they believe to be the Soul. When you encounter a Gnani Purush, the omniscient (sarvagnya), and He gives you the Self in your hand, only then is the Self, attained. But otherwise through what one believes to the Self, one cannot get rid of anger, pride, illusion and greed.

This sentence is worth understanding in detail:

"Not a single quality of the prakruti is there in the pure Soul and not a single quality of the pure Soul is there in the prakruti"

*****

Powerful Goddesses of Natural Prakruti

Ambamata, Durgadevi and such other are goddesses who represent naturalness of prakruti. If the prakruti becomes natural, then the self will become natural or if the self becomes natural, then the prakruti will become natural. 'You' should make the prakruti do bhakti (devotional activity) of these goddesses. You as the Self should not be doing the bhakti, but make 'Chandulal', the relative self do their bhakti, only then will the prakruti become natural.

In India, they have many different names for Mataji—mother goddess. How vast this science must be! Just imagine how extensive their research must have been that they discovered Ambamata, Saraswatidevi and Lakshmidevi. This science made tremendous progress, but now it is nowhere to be found; nowadays people do not know how to do darshan of these goddesses.

Goddess Ambika is adhyashakti (original energy force). She grants energy to the prakruti. By worshipping her, the prakruti becomes powerful and energized. Goddess Ambika can destroy one's worldly obstacles, but liberation can only be attained through Gnan. If you know how to do darshan, the four goddesses, Ambika, Bahucharama, Kadikama and Bhadrakalima are present. These goddesses cannot destroy one's sins, but they energy to the prakruti.

Goddess Ambika gives 'us' so much protection. All around me there is a presence of the Devas (celestial Gods). 'We' do not take any steps without first consulting them. The grace of all the Devas constantly flows upon my mahatmas and 'us'.

Mataji: Ambama

Goddess Amibikadevi means sahaj – natural prakruti. Each goddess has her own rules and if you abide by their rules, they will be pleased. 'I am Goddess Ambika's one and only son. If you were to take a message or a note from 'us' to her, she would grant you a favor. If you have a son and a servant, and if that servant remains loyal to you and abides by your every rules, would he not be dear to you? He would be. 'We' have never broken or violated any rules of Goddess Ambikama, Goddess Saraswati and Goddess Lakshmi. 'We' always abide by their rules. That is why all the

three Goddesses are constantly pleased with me. If you want to please them you too should abide by their laws.

Questioner: What are Goddesses Ambamataji's rules? In my home everyone worships her, but we do not know her rules.

Dadashri: What does Goddess Ambikama stand for? She represents natural prakruti – if you break the natural state of prakruti, how can she be pleased with you? This Goddess Ambika is something unique – she is the Mother Goddess. In Bengal she is called Durgama, but really it is Ambika herself. There are many different names for the Goddess, but she is a powerful Goddess. She is the entire prakruti herself. If the prakruti becomes natural, so will the self, without doubt. And when the self moves towards becoming natural, so will the prakruti.

Goddess Saraswati

Questioner: What are the rules of Goddess Saraswati?

Dadashri: If you abide by all the rules that apply to speech, then Goddess Saraswati will be pleased with you. If the speech is misused, if lies are spoken, deception is employed in speech, how can she be pleased? When one speaks contrary to what one feels inside, or when one does not say exactly as how one feels inside, how can she be pleased? Why is there no power in one's speech nowadays? It is because one has not abided by the rules of speech. Having been born a human, one must have power of speech and power of mind. Power of the body (physical energy) is considered to be animalistic (pashavata), but the power of speech and mind both make the relative self, strong. Nowadays the power of speech has disappeared and the mind has become fractured. What kind of power is there in speech today? If a father asks his son to get up, the son will lie down and be awkward. His own son does not obey him. How did the power of speech disappear? It disappeared because it has been misused and abused. If speech is not expended inappropriately (apvyaya), when it is not used for any selfish worldly motives (vibhavik), then it will gain energy (vachanbada).

Deceiving or lying to people is wrong use of speech. There is a big difference between abuse (apvyaya) and misuse of speech (durvyaya). Apvyaya means unfit in every aspects; a person abuse his speech in every

thing. When lawyers lie in their testimony for a few rupees, 'Yes, I know him very well', it is called apvyaya (abuse).

Misuse (durvyaya) of speech is when one uses it to scare people, animals, tell lies and employ deceit. This is why the power of speech deteriorates. Power of speech can be attained if you speak only the truth but also if you do not insist on the truth. If one lies to for selfish purpose the speech and mind will deteriorate. One may speak the truth but there must be firm intentions for the benefit of others in it. The power of the speech should be like that of this 'Dada'. If you to tell someone to get up, he will do so right away. The power of Dada's speech is extraordinary. What are 'our' words like? They are not words of the scriptures; words in the scriptures are inanimate, whereas 'our' words are living. The direct energy of the manifest Self within these words awakens the Self within the listener, without fail. It will awaken the Self! Furthermore, they will not hurt anyone in the least. 'Our' words are easy to digest and they do not cause any 'indigestion' later. 'These' words are the complete essence of pure knowledge. Not a single word of the Gnani will be fruitless. There is tremendous and extraordinary power in the Gnani's speech. The world will leap with awe at every word of the Gnani. Even just one sentence of the Gnani will take you to moksha. 'Our' every word has life (chetan – the Self) in it. Speech is a record and it is inanimate, but 'this' speech expresses after having touched the fully enlightened Lord within. That is why it has the power to liberate the worldly being, the nischetan relative self into the chetan Self. All that is needed is the seekers desire for it. If 'we' tell a person to jump, he will jump even a ten-foot hole. This is why many people say that, ' you are doing transfer of energy (shaktipat).' No that is not so, but these words inherently have this energy. If someone is very depressed, 'we' nurse and nurture him through 'these' eyes. The Gnani Purush can awaken energies through so many methods. There is tremendous energy in the words of the Gnani.

Kavi has sung:

"Jagat udaya avatar, deshna tey shrutagnan
Syadvaad Gnan-daan, sarvamaanya parman"

When the world is ready to prosper, a Gnani will manifest. The Gnani's speech when heard is the gift of knowledge which liberates and this knowledge is accepted by all.

When the time is good for the word, a Gnani manifests. His words liberate (deshna) and represent the knowledge meant to be heard (shrutagnan). A single sentence of His encompasses volumes of scriptures.

It is written in the scriptures that one must always speak the truth but people say they are not able to do so. People are looking for scriptures that are applicable to the current time cycle era of Kaliyug so that they can get their work done. New scriptures will be written that will prevent the deleterious effect of the current time cycle upon people and take them to moksha. The 'medicine' the scriptures preach to us to speak the truth, to be kind, to keep peace etc., is outdated medicine. Now we will need new medicine. Your intent (bhav) must be to speak only the truth, but if you make a mistake, you have to tell 'Chandulal' to do pratikraman. 'Our' words will break all veils of ignorance; the power of the Gnani's speech is such that it gives complete clarification within. When you sit with me here, you forget the world and the worldly life, which verily is moksha.

'Our' speech is pratyaksh (direct) Saraswati – it is living and directly present Saraswati (Goddess of speech). The Goddess Saraswati you see in pictures, books and scriptures is an in-direct form (paroksha). If you want to do darshan of the real presence of Saraswati, you can do so by listening to this speech.

''We' '(the fully enlightened Lord) are not the speaker of everything being said here; 'We' are not the speaker of one single word. Really, it is your punyai (merit karma) that causes these words to come forth. 'We' are able to assess your punyais based on the speech that comes out. This speech is a record; 'we' have nothing to do with it. What is this speech like? It is completely syaadvaad - it is speech that does not hurt anyone, not in the least, and one that accepts every viewpoint – such is this speech, absolutely syaadvaad.

What is the definition of the worship of Saraswati? It means to not abuse (apvyaya) the speech in any way or form. It means to not abuse speech or utter speech that is spoken for selfish reasons. To lie is to abuse speech.

For a Kshatriya, his word is his bond. A Kshatriya will always be true to his word. Currently there is no such person in the entire city of Bombay!

Arey! Leaving aside word of mouth, nowadays when people sign documents, they will even claim, 'this is not my signature!' A true Kshatriya will never go back on his word.

The poets and bards have such sweet language even when they worship the Goddess Saraswati in a picture!

Goddess Lakshmiji

Questioner: What are Goddess Lakshmiji's rules?

Dadashri: Her rules are that one cannot make or take money dishonestly. If you violate this rule, how can Lakshmiji be pleased with you? Then it matters little whether you worship Goddess Lakshmiji to no end. It is of no consequence when you perform the ritual of washing coins on Lakshmipujan Day prior to Diwali! Everyone does that too! Do they wash coins in England?

Questioner: No Dada, no one washes money there.

Dadashri: Even then does Lakshmiji not grace their homes? What is the meaning in washing coins? Here in India, people wash them with yogurt also! Everyone washes coins, when it comes to money, everyone is shrewd; no one lags behind in doing this. People even come and ask me, 'Did you wash coins today?' 'We' ask, 'What for?' Whenever Lakshmiji meets me 'We' tell her, 'My home address is 6, Mamanipod, Vadodara. You are welcome there anytime it is convenient for you. It is your home, so you are welcome'. This is all that 'we' say to her; 'we' never fail to show my respect. Where money is concerned, 'we' never say ''we' have no need for money'.

You cannot shun Lakshmiji (money). Many ascetics, sages, monks etc., will say 'No! No!' when someone offers them money. When they react this way, they are doomed to spend many lifetimes without a penny. You fools do not shun Lakshmiji in this way otherwise you will not have the opportunity to even touch money again. You will not be able to do even darshan of Lakshmiji in your next life. You cannot shut it. You cannot afford to shun anything. Shunning Lakshmiji is the same as shunning the interactions of worldly life, that is why 'we' say 'Jai Sat Chit Anand' to Lakshmiji when she comes to my home and even when she leaves. You

have to tell her, 'This is your house, come and go as you please'. Lakshmiji says, 'The wealthy businessmen chase me so hard that they have sores on their feet. When they run after me they fall so many times and scrape their knees and they tell themselves, 'it is not worth chasing money'. But 'We' entice them again and once more they get up and start chasing me. This is how 'We' am going to beat them until they bruise and bleed. Their feet are swollen and yet they do not come to their senses' – Lakshmiji is very shrewd.

The nature of money in the current time cycle

Money of today is such that it comes as a result of past merit karma, but binds new demerit karma (paap-anubandhi punyai); it is money that creates conflicts. Instead it is better that you have less money, at least that will prevent conflicts from entering your home. Today, wherever money goes, it creates an atmosphere of conflict. It is better to have a simple meal of vegetables and bhakhree (Indian bread) than thirty-two varieties of delicacies. What use is eating food that creates quarrels while eating? Wealth of current times comes but it brings with it, quarrels. Money of today will create misery and suffering in its wake. Otherwise even just one rupee that is destined to bind merit karma (punyai-anubandhi-punyai) will give peace and happiness to everyone; it creates an atmosphere whereby everyone in the home will have positive and religious thoughts.

What is the nature of money? It gives unhappiness when you earn it, unhappiness when you save it or have to protect it and unhappiness when you spend it. If a person makes a hundred thousand rupees, he will have the added burden of keeping it safe. He will have to look for a bank where his money will be safe. If his family or relatives find out he has money, they will come asking for it. His friends too will say, 'Dear friend, do you not trust me even a little? 'We' only want only ten thousand', and so he is obliged to give against his wishes. There is unhappiness when money is in abundance and unhappiness when it is scarce. It is best to have just enough, otherwise there is unhappiness even when you spend it.

If a woman sees another woman wearing a new sari, she immediately starts wishing she had one too. Such thoughts bring suffering. A person thinks he will keep his savings of forty thousand rupees in a bank and will not dip into it. He is comforted in thinking that this amount will remain intact as a credit. But along with credit there is also an account of debit and

it comes along for the very purpose of taking away from the credit. When water in a river rises to the brim, it says come and use my water freely, but here when a surplus (of money) comes to people, they hold it back. If the river were to have a life, it too would hoard its waters. You should spend whatever comes your way, why hoard it? Eat, drink, be merry and make others merry. The nature of money is that it will increase and decrease, there will always be an inflow and out flow (puran – galan). Whatever the amount of inflow, there will be a corresponding amount of outflow. If there were no outflow, it would create a problem. It is because there is an outflow that you are able to eat again! Breathing in is an inward flow and breathing out an outward flow. The nature of everything in the world is to come together and disperse. My discovery is: it is best to have neither famine nor a feast. People waste away during famine and bloat up in times of prosperity and abundance. An abundance of money means it will not leave for two or three years. It is better that money keeps moving and flowing, otherwise it becomes a source of suffering. 'We' never think about money. People who have not had darshan of Lakshmiji will keep thinking about her. But within 'us' Lakshmi and Narayan (the fully enlightened Lord) exist; if 'We' come across Lakshmiji, 'We' always respect her; 'We' never neglect doing so.

Do we not have a saying 'If you have a son, a daughter-in-law is bound to come'? If Narayan is with you, then Lakshmiji is bound to come. We only have to give her our address with respect and humility. People detain and obstruct Lakshmiji as they do the new bride who is returning to her husband from visiting her parents for the first time after her marriage. (Certain customs prevent the bride from entering her husband's house if she does not bring enough gold or dowry with her). Lakshmiji only asks for respect and humility. Would there be a shortage of fun and festivities where the Lord resides?

Just as you cannot prevent dirt from getting on your hands, likewise Lakshmiji will keep flowing into the hands of people, depending upon their karma. Those who become blinded by greed, obstruct this flow from every direction. Their greed makes them blind.

There was a very wealthy businessman. His chit was constantly occupied in his business and in trying to make money. His sons and daughters became wayward. Instead of going to college and attending classes, they would go elsewhere. But did the man even have time to see

what was going on? The fool, he may be making money, but his home was infested by a plague. 'We' spoke very candidly for his sake.

Money After 1942

Questioner: I make ten thousand rupees a month, but why does it not last?

Dadashri: After 1942, money does not last. Money after 1942 is tainted with sin and that is why it does not last. Money after a few years from now will last longer. Even though I am a Gnani the money that comes my way does not last. It is fine as long as enough money comes to pay income tax.

Questioner: What should I do since it does not last?

Dadashri: That is the nature of money – it will not last. But change its path. Change its flow from all other directions to the path of religion. Whatever you spend towards a worthy cause is worthwhile. Once God comes into your home so will Lakshmiji, how can she otherwise? Where there is presence of God, there will be no quarrel, but there will be quarrels where Lakshmiji alone is present. People make a lot of money, but they spend it on useless things. Money is only spent on a worthy cause at the hands of a person with merit karma. It requires merit karma to spend money towards a worthy cause.

After 1942, there is no worth left in the money. Today money is not being spent in the right places. It would be very good if it were. Here now, liberation is all that is left for us.

A Vanik's intellect teaches him money tricks. The Vanik's will donate one eighth of what he earns towards religion, because he knows he will be rewarded for doing so. But even God has learnt about their tricks to make money and so He says, you can go on making money, but you will not attain liberation.

Nowadays people are throwing their money in the gutters! Money that binds merit karma is spent helping spiritually elevated saints and sages.

When a Kshatriya goes to the temple to do darshan, he will put whatever money he has in his pocket in the donation box, but a Vanik with

is intellect, will decide ahead of time how much he will donate! If he has a rupee note in his pocket, he will change it and put ten Paisas in the box!

The nature of money

Questioner: How much money should we make?

Dadashri: There is no hard and fast rule. When people take a bath in the morning, do they worry ahead of time, 'what will we do if we get only one pitcher of water today?' In the same token, you should not be worrying about money that way. The amount of water you are going to get for your bath is already decided . If you get a bucket and half of water no one can increase or decrease this amount. Therefore make the effort through your mind, speech and body to earn money, but do not harbor a desire for it. Money is like a bank balance – you can only draw money out of your account if you have a balance, right? To the one who harbors desire for money, Lakshmiji tells him, 'you were meant to get some money in June, but now you will get it next July'. It is also a grave mistake to say ''We don't want any money'. You should neither shun Lakshmiji nor harbor a desire for her. All you need do is pay obeisance to her and maintain respect and humility towards her. That humility is necessary because she resides with the God.

Lakshmiji will come to you without fail when the time is right but your desire for it will create an obstruction. Lakshmiji says, 'You should carry on with your worldly life, 'We' will send you money from time to time. 'We' will forward your every draft on time but at the same time do not harbor desire for me. Whatever you are destined to receive, 'We' will send to you with interest. Those who harbor a desire, 'We' will send them money late. Those who do not harbor a desire will get their money on time.' Lakshmiji also says, 'If you want liberation then take only the money that is rightfully yours. Do not take anyone else's money forcefully or through devious means.' Nevertheless one cannot gain experience unless money comes and goes randomly and without this experience of profit and loss, one cannot go to moksha.

Outflow of money

Questioner: Why do we run short of money?

Dadashri: Shortage of money happens because of stealing. Lakshmiji will grace her presence where there is no stealing through the mind, speech or body. Stealing obstructs inflow of money. Money and deceit are rivals. When overt stealing stops, one is born into a happy upright family. Deceiving people is subtle stealing, that is considered severe raudradhyan and that results in a life in hell. When the cloth merchant overstretches the material as they measure it, it is severe raudradhyan. There should be absolutely no tricks or deceit in what one does. When the shopkeeper smiles and tells his customer that his goods are clean even though he knows that the goods are contaminated and adulterated, he is deceiving his customers. And if you question his ethics, he will say, 'This is the only way to do business.' A man of principles would say, 'I only wish to sell pure goods, but this is not pure. You can buy it if you wish'. If the shopkeepers were to say just this much, they would be alleviated from any liability.

There is so much suffering in Bombay because people have taken more than their share; they hoard more than what they are entitled to. The man who is should be rightfully taking five lakhs for himself is hoarding a hundred lakhs.

Questioner: Money is temporary but even so, one cannot live without it. We need money even before we sit on the train.

Dadashri: People cannot do without money. But also having money or not is not under anyone's control. If money could be made through hard work, then all the laborers work so hard and yet they make just enough to eat whereas the mill owners have so much wealth without working at all.

'We' know the reasons and the causes why money comes and goes. Money does not come because of hard work or using the intellect or by deceit. How does a person get money? If money were earned through honesty, then our political ministers would not make even four cents! Money comes because of one's merit karmas. Even if a person is mad, he will still make money if he has the punyai. 'We' will give you an example of a mad person.

Inflow of Money

A sheth (wealthy man) and his chief accountant were sitting side by side in Ahmedabad. There was a wooden bench with a cushion on it and in front of

it was a platter of food on top of a small table. The sheth was getting ready to dine. Let me describe to you what he looked like. He sat spread three feet across over the floor, a foot and half above the floor was his head. A triangle shaped head with big eyes, a big nose and lips as fat as a donut! And what but a telephone sitting next to him! The phone would ring often and he would talk into it as he ate. He did not even know how to eat. On the floor scattered around his plate were pieces of puris and rice. The phone would ring and he would speak into it, 'Buy two thousand'. The next day he would have made two hundred thousand rupees. The accountant sat wrecking his brains and the sheth made money without any efforts. It would appear that he was making money through his intellect but really that intellect came forth at the right time because of his merit karmas. His success is due to his punyais and this becomes evident when we put the sheth and his accountant together. The accountant is the one with real intelligence, not the sheth. Where did the sheth's punyai come from? Was it because he worshipped God with a right understanding? No, it was because he did not have the right understanding. If you are benevolent towards others or do something good for others, you bind punyai. Even if you worship God without the correct understanding, you will get result like if you were to stick your hand in a fire without understanding the fire, you would still get burnt, would you not

This is Akram Gnan. This is where you sit in an elevator and you experience the bliss of freedom as you enjoy the worldly comforts. In addition, there is no artadhyan or raudradhyan. Here you will experience the samayik of Pooniya shravak! (Pooniya shravak, so named after his profession of making pooniyo, i.e. wicks for oil lamps. He was a devotee of Lord Mahavir. As he worked his mind would be on his work but his chit solely on the Lord. So perfect was his contemplation of the Lord that it came to be the epitome of all samayik. His samayik had such a power that one could prevent a birth in hell).

Otherwise, people constantly are in artadhyan and raudradhyan but regardless of what they do, the amount of money they will make will only be the amount coming to them. The Lord has said that money will come to you if you do dharmadhyan and it will go away with artadhyan and raudradhyan. Nevertheless, people resort to the latter two, in order to make more money. A person can only make money if he has accumulated punyai in his account from the past. You will attain everything through the grace of this 'Dada'. Why? It is because His grace breaks all obstacles in life. Money is always there but it does not come to you because you have created obstacles in your

past life. These obstacles will be broken through 'our' grace and then you will attain everything. Dada's grace will destroy all obstacles that cause diseases of the mind, body and speech, along with all other pain-inflicting obstacles. All suffering that can be experienced in the world is destroyed here.

A man may be very wealthy as an owner of two mills, but his alcoholic son will beat him and shout abuses at him every day. He can neither bear his pain nor can he say anything out in the open. This is the kind of suffering people have to suffer. This worldly life is nothing but a place of pain and suffering. Even the legendary emperors abandoned their entire empire and ran away, and yet here people do not feel like leaving their little huts! What kind of attachment is this that keeps people bound? Everyone is being roasted from all directions in the 'heat' of their own physical pain, mental anguish and suffering imposed at the hands of others. Whether it is a wealthy businessman, an ordinary man, an ascetic, a man with two wives or a celibate, they are all suffering. And Akram Vignan is the only soothing and cooling solace that has come about. Otherwise, it has become a challenge for everyone to know even how to live life. This is the only place where peace has begun to take hold.

Questioner: Why does money have so much importance nowadays?

Dadashri: When a person is trapped and cannot see things clearly, cannot find ease in life through any other manner, he becomes established in the belief that money will give him happiness. He is convinced of this and thinks money will get him everything he wants. He is not to be blamed. To start with he has created karmas, which give this very effect. In the entire city of Bombay there are probably only ten people or so who have money that will bind punyai but all others have money that will bind paap karma and these are the people who have incessant worries.

'We' too have a profession in this worldly life. In this business of worldly interactions 'we' too pay income tax. Despite being in the disreputable business of building contracts and constructions 'we' remain vitarag (unattached) in it. How are 'we' able to remain vitarag in this worldly life? Through 'Gnan'. People are suffering and miserable because of their ignorance. People may have money because of their punyais, but it is paap-anubandhi-punyai money, meaning it will bind demerit karma even as one spends it. It will lead one to lower life forms. Punyai-anubandhi-punyai

money will bind merit karmas as it is being spent in this life and will take one higher. Both types of money help, one leads lower, and the other higher.

Nowadays human beings are no longer human beings. Just look at the way they die. They die like dogs. This is a result of their enjoying that which was not rightfully theirs. The intellect today has become deviant (viparit buddhi) and that is why even those who have money suffer so much suffering. Only the right intellect (samyak buddhi) gives happiness.

The right kind money, money that brings happiness only comes when one's intentions become honorable. How can it come if one has adulterous intentions? Money destined to bind demerit karma and unhappiness will gnaw at every pore in your body as it leaves.

Questioner: Yes, but money is necessary and needs to be acquired no?

Dadashri: Yes, but does that require such negative adverse meditation (durdhyan)? It is necessary for you to take a bath everyday, but you do not spoil your inner state (dhyan) over it do you? Nowadays some people become perturbed even when there is shortage of water. All you have to do is decide beforehand that you will take a bath if water is available and you won't if it is not, but you should not spoil your dhyan. Just as water flows, so does money and when the time comes it goes away – that is the nature of money. No one in the entire world has the independent capacity to evacuate his bowels. One is merely an instrument in all that is happening in this universe. And in that, where lies the need to have adverse internal meditation for acquiring money?

A man sat under a tree in anticipation of eating mangos. The Lord asked him, 'Why are you sitting under this tree?' The man replied, 'to eat mangos'. The Lord said, 'But this is a banyan tree. How will you get a mango here? At least learn to recognize the trees. Know and understand your trees and then you can have expectations of the fruits'. Similarly, if you want liberation, go to a Gnani purush. People run after Lakshmiji (money) and by-pass God (Narayan) altogether.

Staunch devotees will always be short of money because they are whimsical and become so engrossed in their bhakti that they become one-track minded. God and devotee are separate; there is a difference between the two. Devotees can be whimsical and nutty. The natural principle is that

money will move away from madness. Gnanis are not whimsical, senseless or crazy when it comes to the worldly life; they are very precise and perfect. Doing bhakti will lead to a meeting with the Gnani Purush and one will attain Gnan. Liberation is attained through Gnan.

The Lord has said the water that flows in the river Narmada is within the capacity of it's breadth, but what would happen if the waters exceeded it's capacity? That water will break the banks of the river and flood the surrounding villages and towns. This is the same with money; as long as its flow is within normal limits, it is fine. There is a problem if it falls short but there is also a problem if it rises higher than its limits. An excess of money is more of a problem, but in either case, it creates problems.

The nature of money is such as it increases, it will increase one's acquisitiveness (parigraha).

Many people develop a state of nonacquisitiveness (nispruha, opposite of parigaraha) towards money. Now who can become truly non desirous of money? This can only happen to the one who has realized, acquired the Self (saspruha). How can one move towards the Self without realizing the Self? So one cannot remain hanging in limbo. If one truly gives up something there needs to be something that replaces it. So one cannot really become nispruha without gaining the Self. Therefore the combination of renunciation of the non-Self and acquisition of the Self leads to liberation, otherwise not. 'We' are not against money that 'we' renounce it. Ignorance needs to be renounced, not money. Many people shun money. Whatever you shun will never come back into your life. It is nothing but madness if a person rejects and renounces.

The Gnani is acquisitive and non-acquisitive

'We' are acquisitive (saspruha) as well as non-acquisitive (nispruha). So was the Lord, but the Lord's followers have become non-acquisitive. One should get the work accomplished as the necessity arises.

Questioner: I do not understand what you mean by both saspruha-nispruha. Please explain.

Dadashri: 'We' have no leanings (nispruha) towards the worldly life but in matters related to the Soul we are acquisitive (saspruha). One will attain

liberation when one has both, no intent (bhav) for the world, and all intents for the Self. Therefore welcome all circumstances; whichever one unfolds, detrimental or beneficial, accept it. The intellect under the influence of illusion (bhrantbuddhi) will not let one see the truth. The Lord says there is no objection to living the relative life, but your life must not have contradictions. Abide by Lakshmiji's rules. Do not take money that comes from illicit sources. For money allow for natural effort, but do not harbor a desire for it. If you borrow money from someone, pay it back. You will be able to pay back money you have borrowed if you tell yourself everyday that you want to pay it back.

One must should not spurn money. Many people say, 'I do not need money. I don't even touch it!' It is fine if they do not touch money, but when they speak this way with contempt and having such inner intent spurn and scorn, is very detrimental. They are doomed to spend many lives without money. Lakshmiji is vitarag and inanimate (achetan). One should not spurn it. If you show contempt towards anything, be it sentient or inanimate, it will never cross your path again. You can say 'I am aparigrahi (I practice non-possession), but you cannot say, 'I will never touch money'. Lakshmiji is the leader of all worldly transactions. All the celestial deities have been set up precisely according to the order of vyavasthit, so you must never spurn any of the deities.

The slightest theft done through medium of thoughts, speech or acts, results in such poverty that despite working very hard one would hardly earn any money. The biggest obstacle against inflow of money is theft. Being born as humans, everyone is naturally endowed with special powers (siddhis), but human beings have wasted away these siddhis and have become bankrupt. Today despite working hard with honesty, money will not come to him. This means that in his previous life he has wasted away the powers that a human being is given for proper use of human birth. The highest siddhi (acquired energy, power) is a human birth. Higher than this is a birth in a noble family, and that too, in India. Why is this the highest result (siddhi)? This is because a such human birth facilitates liberation.

Lakshmiji will remain as long as dishonest means are not employed. The moment dishonesty begins, Lakshimiji begins to leave.

Let me explain to you what black money (unaccounted for tax purposes) is like. When there is a heavy rainfall you feel happy that the

water from the rain has cleaned your patio, but when that water drains away, it will leave mud behind. You will have to work very hard to wash away all the mud from your patio. Black money is like the floodwaters; it will make you miserable as it leaves. 'We' have had to caution many wealthy businessmen in this regard saying, 'tread with caution'.

Lakshmiji is a devi – a Goddess. From the perspective of worldly interactions, she is considered God's consort. Everything is very methodical and vyavasthit, but when one becomes agitated and uneasy one creates obstacles. If one were to remain calm and natural, then wealth will increase. If one is free from turmoil within, and does not have anxieties about, 'what is going to happen?' money will flow in. If such anxieties and turmoil happen, money leaves.

The Lord has said that if the money is meant for you, you will find it even when you go to plant a tree; you will not have to dig the entire land for it. You do not have to toil hard for money. By toiling hard you get the wages of a laborer. It is not necessary to work hard for money. Even liberation will not come through hard work. Nevertheless, you still need to go to the office; you have to do that much work. Do you still not get your bread whether the wheat ripens or not in your farm? This is the order of vyavasthit.

The more you keep remembering something, the further it gets from you. So, do not keep thinking about money. Whatever you keep remembering the most, it will get further and further away from you because that is the effect of the current time cycle era of Kaliyug. Whereas during the Satyug a person would get whatever he wants the moment, he thinks about it.

When Lakshmiji leaves, you have to bid her farewell and welcome her whenever she comes. Do you think she comes because of your devotional singing? Lakshmiji is not something you can appease; you have to appease only your wife.

Honesty is the best policy; real truth will never become untrue. People's faith, however has been shaken and the effect of the time cycle is detrimental. Thieves and shoplifters are usually active during the night and so if you were open your shop at night, they are likely to steal from your shop. The current time cycle belongs to the thieves. But does that mean you

have to change your principles and rules? Keep your shop closed until the morning but your principles should never be changed. If a person cheats in the rationing, he takes pleasures in his cheating and thinks he is benefiting from it, but only he thinks of it as such, not others.

If everyone in the house tells lies, whom can you trust? And if you trust one person, should you not trust all the others? But even in one's home, one has blind faith. No one has any control; no one has the power to say anything. Indeed, if a person were in control, there would be no sinking ships. But in reality, everyone is simply a 'top'; everyone dances according to their prakruti. Why do 'we' say that the control is in 'other' hands (par-satta)? We are taken where we like to go and where we do not like to go by circumstances. Because one ends up going without the desire for it, it is evident that this is all under the control of some other force (par-satta).

'Honesty is the best policy', unfortunately this sentence has become a cliché; it has lost its effectiveness and so 'we' are giving you another sentence: 'Dishonesty is the best foolishness'. People become frustrated and mad trying to live according to the first positive sentence. Despite posted warning signs 'Beware of Thieves' on the streets, people still get robbed; the warning signs have become ineffective and useless. In the same manner, some businessmen display the sign, 'Honesty is the best policy' in their businesses and yet they are not honest, so what is the point? Now we have a need for new scriptures and new sentences. That is why 'we' are telling you to post this sentence: 'Dishonesty is the best foolishness'.

The law of 'no laws'

Many people ask me, "Dada, why don't you open an ashram?", however a Gnani Purush would not take on the tedious task of starting an ashram. He would do satsang wherever he finds a room. He would even do satsang under a tree. In an ashram, one needs rules, kitchen, toilets and all these things are needed, and then the worldly complications return. So why would 'we' take on such a problem?

People eat and sleep in an ashram just as they do in their own homes. Some stay in the ashram to do just that. 'We' do not have an ashram. 'We' are the owners of the whole universe and so wherever we go all the towns are ours, are they not?

There are no laws in ‘our’ satsangs. Here there is a ‘no-law law’. Akram means there is no law. If there is a group of people with no laws in this world, it is the group of Dada’s followers. They do not have any laws. The rest of the people in the world cannot live without laws. The one living without laws goes to moksha. In the absence of laws, one becomes sahaj (natural and spontaneous) and in the presence of laws, one becomes asahaj (unnatural).

An excess or abundance of anything makes one lose interest in it. Also where there is a control or restriction of something, when it is rare one’s chit will go there repeatedly. If sugar is to be rationed, the chit will be preoccupied with sugar and when and how to get it. Control is such a thing that that it makes the mind restless. That is why ‘we’ say to ‘decontrol’ everything, take away all laws that control. Elsewhere people are preoccupied with trying to control their mind, which is precisely why the mind becomes restless and agitated the whole day.

The mind is such that it will develop a dislike towards anything that becomes in excess. So then, how can you control such a thing? When one tries to control and limit things they like, then chit inevitably wanders there only. Such is the nature of the chit.

If you tell a child, ‘do not touch this’, his chit will remain stuck only there and he will not want anything else you give him. So, give the children what they want. They are not going to take more than what they are meant to, according to the laws of vyavasthit. How much are they likely to take outside of vyavasthit?

We do not have rules here. Rules mean semi-control. If someone here says, ‘Why are you late? Come at four o’clock sharp.’ the mind feels controlled, and therefore it will become becomes damaged and spoilt. How free is the mind in the absence of any control? When there was a control over the production of cement, the price of cement went up to 32 rupees! After 1942, when rationing control came into effect, people’s minds became spoilt.

‘We’ do not scold anyone. ‘We’ do not say ‘Why did you bring this?’ or ‘Why did you do this?’ ‘We’ have made it so that no one will be scolded. ‘We’ have imposed a rule of no-law law. If a person were cooking with the

cooking pot upside down, ‘We’ would not say anything to them! They will learn from their experience, will they not? One day, this world will have to get rid of all the rules and laws. ‘We’ are the first one to do something about not having laws. ‘We’ will tell the Government to come and see how our management runs without any laws. How smoothly does our ten-day gathering of 100 people in Aurangabad runs without any laws? We eat; we drink tea and have snacks! Elsewhere there are so many rules. This company of ours is an company of people who have no laws.

God is not to be found amongst people who have rigid rules; He is to be found where there are no rules or regulations. He will be even amongst thieves provided they have no rules. It is because people have harmony amongst them that God will grace his presence there. Here in satsang with us, where there are no rules, people sit as they please, they sit comfortably because here every one is self-disciplined on their own accord. They become so disciplined that they do not need to have rules in place. Where there are no rules, rules are naturally conformed to.

Government makes laws, people make laws, communities make laws and so everyone is caught in the jaws of the laws. There should be no laws in religion. Those who get caught in the web of laws become trapped by the lawyers (who wear black robes). The black robes themselves tell you they are ill omen.

One day the world will do away with laws. No courts! The courts have ruined everything. The black robes (lawyers and courts) have ruined everything. Excessive laws have turned everything to poison. Laws have to be reasonable and there should never be any laws in religion. So then why do we have Jains and Vaishnavs? Why are you a Jain? Why are you a Vaishnav? When can we say you have developed? Laws and rules are necessary for you only if you are an idiot and if you are cultured and developed then they are not necessary for you. Jains do not need laws; they can discern all the laws from within. ‘We’ have allowed people to do whatever they please without any laws. ‘We’ have given them all the freedom.

A group of us had gone on a 38-day pilgrimage and there too, we had no laws. That did not mean that no one could fight or quarrel; everyone was free to fight with whomever they pleased. It was not as if ‘we’ encouraged anyone to fight, but neither did ‘we’ discourage anyone from doing so. If

people fought, ‘we’ would simply observe them. They would get into fights during the daytime and at night they would do pratikraman (asking for forgiveness as shown by Dada) in ‘my’ presence. They would create ‘stains’ against each other and then wash them off. This is a pure vitarag path, and so we have to do ‘cash’ pratikraman (we should pay off our debts with ‘cash’ i.e. on-the-spot pratikraman for any mistakes we make and not leave any pending accounts). Here pratikraman is not done fortnightly or monthly but instantly, the moment a fault occurs. If laws and restrictions were imposed, people may not speak up but they will create confusion and entanglements within them. This Akram Gnan is such that we have no laws here. As long as ‘we’ are present, ‘we’ have given everyone the freedom of being without laws.

Everywhere in the world, the ascetics (sadhus and sanyasis) have laws and rules. They have to sit only in a certain way and do just certain things. Such rules cause sankalp and vikalp (determination and complications), whereas the Self is sahaj, it is natural. Rules and restrictions are bondage. People make rules in their companies or groups and these very rules cause bondage. Rules and restrictions are meant for those who want to go from yama i.e. self-control or self-restraint towards niyam - rules and regulations and discipline. Yama is the first level and niyam is the second. We do not need laws to go to moksha. For moksha, we need to let the self be natural and spontaneous. When you let the self be natural and spontaneous, you will experience natural and spontaneous liberation from within too.

Here, there is no exchange of even a penny. Here we do not collect money for ghee for the arati (prayer rituals). We do not ask for money for printing books and yet it is amazing how everything functions and moves along. When you involve money in religion, it becomes a futile undertaking and for that you need to have laws, offices and endless anxieties. Just see how peaceful everyone is because there are no laws here. If you go to a Jain monastery to listen to a discourse, people do mischief and play pranks in the background. There they have the law of ‘Keep quiet’ and yet there is mischief – everyone is sitting doing samayik and some people do mischief and make fun of others and break people’s concentration. .

People living in this time cycle of dushamkaal (current time cycle characterized by a progressive decline in morality and spirituality) are not suitable for such laws. The moment you control them, their minds become even more spoilt. Elsewhere they have to maintain written rules even for

one rule. Then if something out of the ordinary were to occur, they would have to make rules to address that. They have to dig out their old books of rules and regulations and refer to them.

Discretion in matters of law

A very elderly Jain Maharaj went to spend Chaturmasa (a period of four months in a rainy season, July to October) in a Jain monastery. He had hurt his leg and could barely walk. When the Chaturmasa was over, he was told, 'You now have to do vihar (leave the ashram).' His leg had not healed so he asked them if he could extend his stay. The head of the monastery told him that under the rules of the ashram, he had already spent the maximum time there hence his stay could not be extended. The old Maharaj had no choice but to leave, so he said, "Okay, I will go to the village of Chhani; it is four miles away, I will go there. But I cannot walk four miles, so can you arrange for a doli (a man held carrier made especially for transporting debilitated people)?" The sanghpati (head of the monastery) tells him, " I do not recall having made such arrangements for anyone before." He then consulted his past records and rulebooks but could not find any incident where such services had been provided for a Maharaj. He told the Maharaj, "There is no rule for such a provision, what can I do? How can I break the rules?" Now tell me does everyone have difficulty in walking that a provision would be made for such a rule? Should people not have common sense in dealing with such situations or is one to hang on to rules with idiotic obstinacy?

That poor Maharaj came to me and said to me, "Look at this uncomfortable situation the sangha (company) has put me in. They keep telling me to leave but no one wants to pay fifty rupees and arrange for a doli for me. Please help me find a way." 'We' then made arrangements to pay for the doli. The sangha sent off the Maharaj with pomp and grandeur. They arranged a flamboyant procession with a band blaring music and the sanghapati decked in his fancy turban and clothes lead the procession!

They spent 500 hundred rupees for the festivities and the procession to bid the Maharaja farewell but they could not afford to pay 50 rupees for his doli! If you ask them why, they would tell you, 'there is a rule that allows for paying for the procession but none for paying for a doli. Such a rule is not to be found even in our history so how can we make provision for it?'

Now if this is not call avyavahar (discourtesy, unnatural worldly dealing), then what else can ‘we’ call it?

We do not have any rules here, but at the same time, we cannot break other people’s laws and rules. By breaking someone else’s rules, you become a nimit (instrumental) in encouraging others adversely. We cannot do such a thing. Really no one blames you, but if you become instrumental in doing such a thing, you will incite others to think they too can break their laws. This is why we should respect other people’s laws.

‘We’ do not have any laws, ‘we’ have only Agnas (special instructions). There are rules and regulations in the relative world but there are no rules or regulations here.

*****

Dharmadhyan

Questioner: Are worship (puja) and services (seva) considered dharmadhyan (pious activities)?

Dadashri: No, that is not dharmadhyan. What is of importance is where the internal attention (dhyan) lies whilst you are engaged in your worship and service. God does not look at your external actions, but He does look at where your dhyan is during the time of these actions.

One sheth used to spend four hours a day in worship, reading scriptures, and doing sayamik (introspection). One day a man knocked at his door and his wife answered the door. The man asked where the sheth had gone, and she immediately replied, "Sheth has gone to dhedvade (literally a locality where the lower levels of society—ghetto live; but here, it meant in sexual thoughts)." The sheth overheard this and immediately realized that indeed his mind was involved in sexual thoughts even though he was doing a samayik. He realized that his wife had more understanding and insight then he.

If you are doing a samayik or turning the beads of a rosary and your dhyan is somewhere else, then your external action are of no significance. What is important is where your dhyan is when performing your actions and rituals.

Dhyan itself is purusharth

People in this world are under an illusion. They look at the action and not the dhyan (deep inner state). Dhyan is the purusharth (cause) for the next life and your action of today is the effect of your purusharth of the past life. Dhyan is the cause of the effect which is going to manifest for the next life. During dhyan, external subatomic particles (parmanus) are pulled into the body from the outside, they take on the form of the dhyan and accumulate inside the body at a subtle level to create a causal body (karan sharira). When this causal body enters the womb of the karmically connected (roonanubandhi) mother, the electrical body otherwise known as the subtle body (sookshma sharira), immediately pulls the gross atoms of semen and the ovum. This then forms the effective body (karya-deha). When a person

dies, the Soul, the subtle body (sukshma sharira also known as the electrical body) and the causal body (karan sharira) leave together. The subtle body is common for everyone, but everyone's causal body is different, depending upon the causes one creates. The subtle body is the electrical body, which cannot survive without nutrition. Therefore, after death it immediately enters the new mother's body at the time of the union of the sperm and the ovum, it immediately engulfs the gross parmanus (of the fertilized egg) for its sustenance and takes on the lump or the mass (of the fertilized egg) as its gross body. Then the jiva (embodied soul) continues to develop and at around five months, it begins to proliferate.

'We' do not have a thought of the world for even a second and remain continuously as the Self. 'We' do have the wish that people experience the bliss that 'we' have attained.

The dhyan is the only link to the next life. Apart from it, there is no other link or vehicle to the next life.

What is the opinion of the vitarag Lords? 'Change your dhyan! If negative dhyan—adverse meditation (doordhyan) occurs, the only purusharth you need, is make sure that it does not.

Questioner: How can one do purusharth there?

Dadashri: Actions (kriya) cannot be changed but it is possible to change dhyan. Raudradhyan and artadhyan (adverse meditation against others and adverse meditation within one's self, respectively) do occur because of the pressures of the current time cycle but the Lord has given us purushaarth as a weapon with which we can remove them both. This is like eating food that is beneficial for you and rejecting food which is not. Similarly, you have to remove artadhyan and raudradhyan and do dharmadhyan (absence of adverse meditation).

Artadhyan – Raudradhyan

Questioner: What is artadhyan and what is raudradhyan?

Dadashri: Any meditation, even in the slightest degree, of depriving others of their happiness, is called raudradhyan. Even if you do not actually carry

out the act of depriving someone, the mere meditation of doing so is considered raudradhyan. The consequence of raudradhyan is a life in hell (narkagati).

Artadhyan is when you experience problems created by others or internal worries which you keep to yourself, where you tell no one and where you show no anger. Nowadays it is hard to find a person who has just artadhyan alone. Raudradhyan is rampant everywhere. In the current time cycle of Kaliyug, artadhyan and raudradhyan have also infested places of religion and worship. Hence the ascetics constantly experience artadhyan and raudradhyan. Getting upset with a disciple is raudradhyan and experiencing internal irritation and suffering is artadhyan. It is tremendous raudradhyan when a maharaj is preoccupied with thoughts of other maharajs having twenty-five disciples when he has only a few. It is terrible raudradhyan when one is preoccupied with increasing the number of his disciples. How can conduct like this compliment the throne of Lord Mahavir? One has entered a racecourse. The Fools! They leave behind three 'bells' (wife and two children) that hang around their necks and hang one hundred and eight (disciples) more! How can you call this the path of the vitarags?

Questioner: How can one change artadhyan and raudradhyan?

Dadashri: Having artadhyan and raudradhyan is the peculiarity of the karmas of the current era of the time cycle. But whenever atikraman (aggression) occurs, do "cash" - instant pratikraman. Anytime you do atikraman, you will have to do pratikraman. If there is repentance for raudradhyan, then that raudradhyan changes to artadhyan and if pratikraman is done, as it should be, then raudradhyan becomes dharmadhyan. Alochana, pratikraman and pratyakhyan (confession, repentance and avowal to not repeat the fault), should be done at the same time. Even if you have only an idol of God in front of you, you should do alochana to that idol, making the idol your witness and make a firm decision not to do the same again.

Questioner: How should we take it if someone insults us?

Dadashri: Insult will not bother you if you are Self-realized. If you do not have Gnan, then you have to tell yourself that being insulted must be the consequence of your mistake from your past life. It must be your fault that the other person insults you. The other person is avenging the karmic debt

(hisaab) from the past life so take it and 'deposit' it into your karmic account. If you tell the person insulting you, 'Sir, insult me again', he will tell you, 'Do I not have anything better to do?' He gives you only that which is coming to you. From the time you are born till the time you die, everything is compulsory (farajiyat); you are bound for undergoing the experience of all unfolding circumstances in your life. There are many who pass their 'exams' (life's difficulties) and many who fail. Then there are those who do not even learn! Everything you have to experience is because of your past life accounts. Who keeps a track of these accounts? Within you there are tremendous energies that keep track and take adjustments. These karmic accounts are due to the four different types of dhyan: artadhyan, raudradhyan, dharmadhyan and shukladhyan. Whatever the prevailing dhyan, so are the consequences.

In spite of the wanderings of endless lives, man's artadhyana and raudradhyan have not stopped. That is why you have to understand the nature of these adverse meditations. When conflicts arise at home, you have to ask for forgiveness as well as grant forgiveness and you have to do it in such a way that the other person will not bind any vengeance. The highest dharmadhyan is to remain in the Lord's Agnas. Why is it necessary to ask for forgiveness? Are you asking for forgiveness without anything in return? No. The truth of the matter is that whatever you gave in past life is exactly what you will get back in this life.

Nothing of the outside torments people, it is only the artadhyan and raudradhyan that does so. It is not easy to get rid of anger, pride, illusion and greed (krodha, maan, maya and lobha). How alert and aware do you remain if your doctor tells you cannot eat any sugar? If your doctor tells you, 'You have suffered a heart attack and so you must not eat any salt because if you do, you will suffer another heart attack and it will kill you' How attentive do you become in such instances? Why do you remain so alert there? These artadhyan and raudradhyan perpetuate life after life and that is the death of life and life, they never liberate you. From the moment you decide that you want to put a stop to them, you will automatically reduce them by fifty percent. You can worship whom ever you want to, read any scripture you want to, do samayik if you want to, pay homage to any guru you want to, but make sure that no artadhyan or raudradhyan occurs. There can never be shukladhyan (being the Self) in the current time cycle. Nevertheless if anyone wants shukladhyan, and wants to stop their worries forever, they can come to here in 'my' satsang. 'We' will grant him

shukladhyan within one hour. What can the Gnani Purush not do? He can do whatever He wishes. 'We' (the Gnani Purush) are not the doer of anything. 'We' remain constantly in a state (bhav) of nimit (intrumental evidence).

If one cannot achieve shukladhyan, but if one maintains dharmadhyan in the current era, it is enough. Today, true dharmadhyan has disappeared. People have no understanding at all of what dharmadhyan is. For whatever time one are able to 'do', maintain dharmadhyan, even if it is for an hour or two, there is an experience of tremendous happiness at that time. That effect then continues for few more hours. But what can anyone do when people do not even understand what dharmadhyan is? The whole day long, people are involved in artadhyan and raudradhyan. The whole day long there is nothing but nagging. The Lord had said for us to remain in dharmadhyan.

The Four pillars of Dharmadhyan

Questioner: What did the Lord consider dharmadhyan?

Dadashri: The Lord has had said agna is dharma (one's real religion) and agna is penance also. (Abiding by the Lord's agna is one's duty and religion and that is true penance). The Lord said there are four pillars of dharmadhyan.

The first pillar of dharmadhyan is to accept and believe the The Lord's agnas are correct. This is the first pillar , agnavichaya . The second pillar is apayavichaya where one no longer has anger, pride, illusion or greed. The third pillar is vipakvichaya where if someone throws a stone at you, you accept it as the maturation of your own karma and the fourth pillar is sansthanvichaya—the three lokas—the universe. When one understands the reality of these then the dharmadhayan is completed in its entirety.

Everyone agrees for sure that the Lord's agnas are correct. It is fine if one does not have a profound understanding of sansthan-vichaya, but one should try to attain the right knowledge (samkit); doings so will encompass everything. And for dharmadhyan, all one needs to do is make an effort to not have any artadhyan or raudradhyan. Where there is no artadhyana and raudradhyan, there is dharmadhyan. Shukladhyna is not to be found in this day and age. So if you want to attain dharmadhyan, then get rid of the

artadhyan and raudradhyan. What is dharmadhyan? It is when you do not see any fault in the one who slanders, accuses or hurts you. Your Gnan is such that, inspite of his actions against you, you do not see any fault in him and you have an awareness that it is the maturation of your own past karma. The Lord has called this dharmadhyan.

When the mother-in-law scolds you, then one needs to understand why one ended up this mother-in-law only. Were there no others? Why did I get her only? Therefore there is some karma account (hisaab) with her. So settle this account with equanimity.

There is no dharmadhyan around anymore in this era.. In the current time cycle era people have no understanding of dharmadhyan If they did, they would be blessed indeed.

Questioner: Is it because the force of the ego is powerful that one forgets dharmadhyan?

Dadashri: What is the definition of understanding? It is where your conduct follows the understanding. As long as it does not bring about a change in the conduct, we can say that one has not understood. The effect of understanding must manifest in one's behavior. It must bring about a change in conduct.

There are two bottles, which look exactly the same. They both have a white liquid in them. One bottle is labeled 'nectar' and the other is labeled, 'poison'. You tell a child that he is not to touch the bottles. If the child has seen you take the medicine from the 'nectar' bottle, he may not know the difference and may ingest the contents of the bottle labeled 'poison'. So simply cautioning the child about poison is not enough, you have to explain in detail what the poison does. You have to explain to him exactly what poison means and that it kills people. Children do not understand the concept of death and so you have to explain with an example; 'two days ago the man across the road died, do you remember that? The same thing can happen to you if you drink from this bottle'. If you explain things in this way, with details, the child will not touch the poison. Knowledge will come into practice. That which does not come into practice (amal) is ignorance (agnan); it means that one has not attained the total understanding in a methodical manner. If one copies the mathematic lessons from others, does

it mean he has learnt the lesson? If one copies the mathematic problems that someone else has solved is all copied knowledge, It is not exact knowledge. The Lord's highest knowledge is when one are not affected by anyone's ill treatment, one accepts that as his fault, and one does pratikraman for this. This verily will take him to moksha. If you live by just one word or a sentence of 'ours', it will take you to moksha. Of what use is anything else?

People have no understanding of what samayik means either. They have no idea of the definition of samayik. In samayik that which one does not want to remember, and decided to keep out, is verily the thing that explodes first within. If you decide that you do not want to think about your shop when you sit down to do your samayik, the first thing that pops up will be your shop. This happens because the mind is reactionary. The first thing that will come to your mind is the very thing that you are trying to avoid. If you say, I am now starting samayik, all of you are invited, they will not come. Once the vibrations arise, it is all over. The Self has infinite energy.

When one follows just this one single word of 'ours' when someone insults, harasses you, upsets you that , 'this is all due the unfolding of my own karma. This other person is not at fault; he is merely a nimit (instrumental in the process)', then you will be able see the other person as being completely faultless. This vision will take you all the way to moksha. Just one single sentence of 'ours' can take you to moksha. You do not need scriptures to go to moksha; you only need one sentence of a Gnani Purush, because the Gnani, right away shows entire clear path to moksha. Therefore you need to understand and know the facts.

People claim they have gnan. That is not called gnan. Gnan is that which results in conduct (amal). If you know the way to Borivalli, then you will definitely reach Borivalli. If it does not, then realize that you did not know the way, You did not have the knowledge of Borivalli's location. There is so much power in the Lord's dharmadhyan, but if one does not understand what it is, what can he do?

And the vitarag Lords have instructed not to be afraid of the unfolding effects of the past karma (udayakarma). If it bothers you the whole day, do not fear, because no one is at fault in this.

Worrying is artadhyan

"Rai matra vadha ghat nahi, dekhya keval gnan
Teha nischay kar chodine, tyajee de aartadhyan"

"Not the slightest of change can occur in this that unfolds in front of you, this 'We' have seen in Keval Gnan. Therefore abandon the artadhyan with conviction"

Stop worrying, worrying is artadhyan. Whatever pleasure (shata) and pain (ashata) this body has brought with it will unfold and you have no choice but to suffer through it. Therefore do not see any faults in anyone and understand for once and all that bondage is due to one's own faults. You cannot change that even an iota. You will not be able to make any changes whatsoever so just continue taking the Lord's name, 'Jai Mahavir, Jai Mahavir' or 'Jai Shri Krishna, Jai Shri Krishna'! The vitarag Lords are the only ones worthy of praise.

Questioner: Did God send all these worries and problems?

Dadashri: Everyone gets whatever he or she trades for. Everyone's kadhee (a Gujarati dish made from yogurt and chickpea flour) tastes different. The yogurt people use to make kadhee is bought from the shop, the spices are bought from the store, the water is from the same water department and yet everyone's kadhee tastes different. Some people's kadhee is so bad it one cannot even let go past the throat! The Lord tells everyone, "Do the best you can. The control is in your hands. There is no superior over you and no one to scold you and no one to obstruct you. If you get scolded, or obstructed, it is because of your own mistakes. Nobody is there to scold you if you do not have any mistakes. When your mistakes are destroyed, there will be no superior one to scold you. There will be no one to obstruct or harass you. You may ask the Lord, "Sir, you have gone to moksha but what should I do when people steal from me?" The Lord will tell you, "People do not steal. They steal from you as long as your mistake is there. So destroy your mistake." Otherwise you have so much energy and power within that no one can bother you. Every jiva (embodied soul) has brought with it, independent energy. Every jiva is absolutely free and independent. If you feel any dependency, if you feel persecution at the hands of others, it is because of your own mistakes. It is because of these mistakes that one has to become someone's son-in-law or father-in-law. This whole

worldly predicament is a result of your own mistakes. In reality there is no one above you other than your own mistakes. Therefore destroy your old mistakes and do not allow new ones to occur.

A Gnani means the one who not allow ignorance (agnan) to enter. One should remain in dharmadhyan until one attains Gnan (the Self). It is more than enough if you attain only dharmadhyan as defined by the Lord. When someone causes you pain and suffering, or steals from you, if you accept the fact that it is all due to the fruition of your own past karma, then liberation is yours. Liberation is yours if you do not see others at fault. But instead people do exactly what they are not supposed to, they accuse others by saying: 'He did this to me; he stole from me, etc.'

To bite the nimit

When a mother-in-law making her miserable, the daughter-in-law does not look at her own faults but keeps blaming the mother-in-law and finding faults with her. But if she had an understanding of dharmadhyan, she would tell herself, ' I am the one at fault. It is because of my own past life karmas that I have a mother-in-law like this. How come my friend's mother-in-law is so nice?' When other mothers-in-laws are so nice, can she not understand that the fault lies with her? Why else would she encounter a mother -in-law such as this one?

Questioner: Such problems occur because one has the wrong vision (drashti).

Dadashri: No, it is not wrong vision but the fact is that she has no awareness (bhan) at all. She does not know that these are consequences her own past karmas. She is only seeing what is directly in front of her. She is accusing the nimit; she should not accuse the mother-in-law, the mother-in-law is just a nimit (the instrument, the vehicle through which her karma is giving the effect). On the contrary, she should thank the mother-in-law for releasing her from her karmas. How can you become free from your karmas? It is when you do not see the mother-in-law, the pickpocket, or someone who imposes suffering upon you as being at fault at all; it is when you do not fault them for their actions but accept and maintain the awareness that you are being released from your own karma through them. Otherwise that karma is not over, it has not been discharged. Here, seeing the mother-in-law at fault the daughter-in-law will bind even more karmas even before the

old karma finishes. This is how people become more entangled as they increase their karma life after life. How can they become free from such entanglements? There is nothing but entanglements the whole daylong.

Animals do not have such entanglements. Only the humans do and it is because they continue to create new ones. Animals will run away if someone were to hurt them. They do not stay and complain or accuse people that hurt them. They do not have such intellect. The humans have attained intellect (buddhi) and they abuse it. On the contrary they become more entangled. People create entanglements in the very situation they are supposed to become free from. One should become free from every karma. You should become free from the entanglement of each of your karma. Every time the mother-in-law abuses the daughter-in-law should avil of that opportunity and become free from that karma. What should you do for that? You should not see the mother-in-law as being at fault. If you see her as the nimit and accept that she has come to you as a consequence of your past karma, you will be freed from your karmas. But if you see her at fault , you will bind even more karma, so what can God or anyone do?

The Lord says, “Even if you bow down to my idol everyday, until you attain ‘this’ understanding, if you keep on drinking poison ‘we’ cannot tell you that you will get better. Follow my agnas. Instead of worshipping me, ‘we’ prefer that you follow my agnas. You worship everyday but you do not abide by a single word of mine and that is like stepping on my tongue. Are you not ashamed of that?” One would reply, “Sir, I did not realize that I was stepping on your tongue.” And that is true. How is the poor man to know that? He does what others do and no one has ever explained things to him. How can he then turn himself around? He can only do so if someone gives him the right understanding.

Pratikraman ends karma

If one karma becomes finished, ends in one day then day by day all entanglements will leave. If a person gets rid of one karma in one day, the next day he will be able to get rid of two. But instead people continue to increase karma and its entanglements everyday.

Do you think people drink castor oil? Why do they walk around with their faces looking like they just did? The moment one’s internal state (parinati) changes, it shows up on his face - as if he just drank castor oil!

This is because although it is his own fault, he blames others and that changes the internal state. The vitarags have said that one we should look at our his own faults. They have said nothing else. Recognize your own fault and be free. This is the only thing that will establish You in the abode of liberation. This is all the Lord has asked you to do. This involves 'cash'– instant pratikraman. People generally do 'on credit' pratikraman once a year during Paryushan. On the day of the Paryushan, they dress up in fancy clothes; women wear new saris for the annual recitation of pratikraman. In fact they are walking around in a state of illusion and attachment (murchha). The Lord says that, that which arises out of such illusion is not dharma (religion). If you grasp the dharma of pratikraman, then even if you do not have a guru it will not matter. What do we mean by the dharma of pratikraman? If you say to this man, 'You are a bad person', then you have to do pratikraman and recognize that you should not have spoken so. You have to invoke the vitarag Lord and recall the misdeed(alochana): "Dear Lord, I made a mistake. I repent for speaking in this way (pratikraman) and I vow not to do it again (pratyakhyan)." Avowal to not repeat the mistake is called pratyakhyan. If a person does instant alochana, pratikraman and pratyakhyan and not leave anything pending, he will be a rich man spiritually and go to moksha. It is important to perform this pratikraman of the Lord instantly, washing the faults of today, today and tomorrow's faults tomorrow. Just a single word of a Gnani Purush liberates the person who accepts and follows it, and if this liberation does not happen then that word was not of a Gnani Purush. Only a single word needs to be taken in, not more.

If you say something negative about someone, you have to do pratikraman for sure, but the other person too has to do your pratikraman. His pratikraman should be, 'I must have made a mistake somewhere that the occasion has arisen for him to insult me'. He has to do pratikraman for his actions in his past life and you have to do pratikraman for your actions in this life. If a person does five hundred or so such pratikramans a day, he will indeed attain moksha!

Such dharmadhyan and pratikraman are not to be found even in the upashraya (place where seekers of liberation gather) these days , but what can one do? Everyone has to suffer the effects of their past karmas, so instead of crying over it, is it not better to suffer with a smile?

‘We’ guarantee you with ‘our’ blessing that if you do just this much and not look for any other religion, you will not encounter any problems. ‘We’ will be by your side helping you all the way till you attain moksha. You have to be ready. All you need is to live by just one word of ‘mine’.

You have to do pratikraman for any atikraman (aggression through thoughts, speech and acts) that is done you. If you have a negative thought about anyone, you will turn around this atikraman by saying, ‘This must not be so, I should have positive thoughts’. Why should you think of other people as worthless? You have no right to judge whether one is worthless or not. Moreover, if you have to make a general statement at all then say, ‘All are good’; you will not bind any karma if you say positive things. Saying anything negative is atikraman and so you have to do pratikraman for it.

You do not have a right to hit children; you have a right to explain things to them and make them understand. Will it not create bondage if you hit your children and neglect to do pratikraman? Should you not do pratikraman? It is the negative trait of the prakruti that makes one beat a child. The kashays (passions) of anger, pride, illusion and greed causes one to hit a child. But having done so, if our recalls my words that ‘Dadashri has said atikraman can be cleansed if pratikraman is done right away’, then it is possible to cleanse your mistakes right away. With dharmadhyan you can get rid of the karmas that are already bound and not bind any new ones. Moksha is attained only with shukladhyan, which can be attained only from a Gnani Purush. The vitarags have said that there is no shukladhyan in the current era of the time cycle. But this is an Akram path, an exceptional path and that is why ‘we’ give you shukladhyan within an hour. Otherwise there can never be any talks even about shukladhyan. If one does attain shukladhyan then his work is done.

At first she is a daughter-in-law and then she becomes a mother-in-law. She becomes a mother-in law because she has brought a daughter-in-law in her account of karma. Everything in this world is temporary and it is all an illusion. Nothing in the world is real, and yet people believe the relative as being real. You say, ‘This is my son’, but he can only be a son if he continues to love you even if you insult him or call him names. Then you should realize that he is really your son. But if you were to insult him for just one hour, he will be provoked to hit you. A father once went too far with his son, and in a matter of two hours the son filed a legal suit against him. The son even told his lawyer, ‘I will pay you extra 300 Rupees. if you disgrace

my father in the court in front of everyone." This world is such that no one will stand by you during difficult times. Therefore you should use God as your sole friend and solace and nothing else. Use God for your support and no one else.

If a person trips over a small projecting rock, he will say 'I was walking along but the rock tripped me'. The rock has always been there and the rock would say, 'you foolish man, you bumped into me. 'I have always been in this place. You are the blind one for running into me'. The rock is correct! Such is the nature of this world so how can anyone find liberation even if he is looking for it? The moksha that the vitarags have shown us is the easiest of all, and the most straightforward of all. If one were to know the vitarag with a pure heart, then he would attain moksha. But people have no understanding of the vitarags and they go to the Lords pleading, "We do not have son". Then they go and get a cradle for the Lord! The fools! You ask the vitarag Lords for a son? Would they even meddle in such things? If they did, how could one call them vitarags? If you have to ask the vitarag Lords for anything, ask for moksha. Ask for moksha and you will receive it, but are you likely to receive anything worldly from them?

Here you will get to hear many new things. Elsewhere in the relative world, whatever you hear refers to the path, which requires sadhan (tools-rituals, scriptures and guides) to attain the ultimate path. This is the sadhya path, which means that one already attains what one was seeking, namely the Self first. In this path the Self is realized first and one does not have to perform any rituals or undergo penance For endless lives one has protected the tools (sadhan) and have proceeded to meditate (dhyan) without even deciding upon the goal (dhyeya). One is able to do true dhyan only when one becomes the dhyata (the observer, the Self). If 'we' ask you "Who are you?" you will reply, 'I am a magistrate'. Hey you! Were you not the meditator (dhyata) while you were meditating (in dhyan)? Were you the magistrate at that time? One can only become a dhyata, meditator, when the entire world is forgotten. Here his dhyan is ,'I am a magistrate,' so how can he ever decide on the goal (the Self)? Here one has the goal-dheya of going to Vadodara, and then he decides to become the dhayta, the meditator. How can this help? This is all a sense oriented (indriya pratyakash) effort and he has absolutely no idea about the Self which is beyond the senses (atiindriya pratyaksh).

Four types of meditation

Of the four types of dhyan-mediation, humans are constantly preoccupied with only one. What dhyan are you in now?

Questioner: The dhyan 'I am Shuddhatma.'

Dadashri: That is awareness (laksha). Dhyan can only be done when one becomes the dhyata, the Self. Here in Akram Vignan, we have passed through all the stages of dhayan (meditation), dhyata (relative meditator) and dhyeya (worldly goals), have passed the eight stages of yoga and attained awareness (laksha), 'I am the Self.' Here , one remains as the knower-seer (gnata-drashta) and in eternal bliss (parmanand) in every situation.

If someone comes along and tells you, 'Get up and come and have your dinner', and you remain the knower-seer and in eternal bliss, but when you go down there, someone else tells you, 'you can't dine here', here again you remain in your Self-state as the knower-seer and in bliss, then it is called shukladhyan.

Unnecessary arguments, adulterating goods and shortchanging customers in business is raudradhyan. Waiting for customers to come to your business is artadhyan. If a person is preoccupied waiting impatiently for customers, he is in artadhyan.

On the one side Lord Mahavir has given us the 45 Agamas and on the other he has given us simply four words; both carry the same weight. The precise understanding of these four words is the same as having understood the 45 Agamas. What are these four words? They are raudradhyan, artadhyan, dharmadhyan, and shukladhyan.

What is this world like? If a customer is meant to be your customer, he will buy from you even when you charge him sixteen and a half instead of the sixteen and if he is not, then even if you charge him fifteen, he will not buy from you. Keep this much faith!

To worry about your own well being is artadhyan. It is also artadhyan to have worries about your daughter and how you will cope with the expenses of her marriage when you have no money. She is still young and to worry about the future is artadhyan.

If someone you do not like comes to live with you for a few days, you will think, 'I wish he would leave. Why did he have to come to my home?' Such internal bhaav-dhyan is artadhyan and if you say, "He is a worthless person", that is raudradhyan. You are in artadhyan and raudradhyan.

If you have to make rice pudding from pure milk, you should put sugar in it, not salt. Putting sugar in pure milk is dharmadhyan. Dharmadhyan is to have the understanding that all miseries that come your way are due to your own karma and mistakes.

When one has learnt the four words of Lord Mahavir, then he has accomplished the study of the 45 Agamas.

The true dharmadhyan of the vitarag Lords, will destroy all conflicts.

What is dharmadhyan? It is to have no negative bhaav (feeling) towards anyone who causes you harm and to take the support of Gnan that tells you, 'I encountered this person as a result of my karma'. Dharmadhyan is to bless the one who insults you in front of a large number of people and to forget the incident. The Lord has said it is dharmadhyan if you feel indifference towards insults and not remember them. But alas there are people who will not forget an insult till they die.

A person with dharmadhyan is considered to be shresthi (a man of highest quality). The whole day long he obliges others from the moment he wakes up. He has an obliging nature; he makes others happy even when he is suffering himself. He suffers pain without any artadhyan or raudradhyan. You will never see a frown on his face; on the contrary his face will always be glowing. He will help solve everyone's problems. He is never biased towards anyone. What are the qualities of a true Jain? A true Jain is considered to be one with the highest human qualities. His aura radiates for fifty miles around him!

Today, these men have become sheth - masters and bosses (the noun has changed from shresthi to sheth). If you ask their drivers and their workers what they think about their boss, they will say, "Don't even talk about him!"

Today these shrestis have turned into competitive players in the worldly life. If their neighbor buys a new couch, they too will go out and buy a new one even if their couch is only two years old. They are stuck in competing with people. One can make do with a cushion to sit upon and pillows but instead they compete with their neighbors. How can these people be worthy of the title of sheth? The Indian concept of cushions and pillows on the floor is a great concept but people do not realize this and instead run after couches and sofas. When they see other people's couches they feel they too should have one, and then the squabbling starts in their home. The chauffer has a sofa in his home and so does the sheth. All this is very unnatural.

People even imitate clothes. If they see someone making rotli (Indian flat bread, chapati) on a gas stove, they too will run out and buy a gas stove. Do they not realize the difference in the taste between rotli cooked on charcoal and rotli cooked on the gas? There is no problem in buying anything but why do it out of competition? People have lost their humanity with such competitiveness. People are regressing. Animal-like behavior will merit a birth in the animal kingdom. Otherwise a sheathe is a very happy and content person and is constantly thinking about how he can make others happy too. Only he who is happy can make others happy. How is a person to make others happy when he himself is miserable? Unhappy people do bhakti and are preoccupied in working to become happy.

Setting aside all talks of moksha, should you at least not have control over artadhyan and raudradhyan? How can anyone be allowed to continue in them? But what are you free to do? You are free to do dharmadhyan and yet people are freely preoccupied in doing dugrdhyaan (negative meditation). Should you not at least have awareness of what is appropriate and what is not?

Questioner: What is updhyan?

Dadashri: Updhyan has come about only in this time cycle. It is a dhyan, which does not fit within any of the four dhyans. During the time of Lord Mahavir, there were four types of dhyans. There was no such thing as updhyan in those days. Updhyan has arisen in this time cycle. 'We' will explain what updhyan is. While doing samayik, if you keep looking at the clock, 'How long do I have to go? When is the samayik going to be over?' etc., then your dhyan is not in the samayik but on the clock and that is considered updhyan. We can make do with durdhyan, which is a

contradictory dhyan. Satdhyan will take you to moksha. However, to keep watching the clock is updhyan. It is neither positive dhyan nor a negative one; it is a third kind of dhyan; it is completely different. What is the intention behind watching the clock? A man becomes very angry and in order to feed his ego he burns down the whole village, this too is a type of dhyan. But the person doing updhyan is not even concerned about his ego, he does dhyan that is completely in vain. It is absolutely meaningless; it is neither for himself nor for his pride, it is meaningless. Any activity carried out without a purpose or meaning is updhyan.

Hard raudradhyan

Another aspect of dhyan, hard raudradhyan has also increased in the current time cycle. Hard raudradhyan means to take advantage of people with lesser intelligence using one's higher intelligence. People take advantage of other people and hurt them through their intellect; they 'suck the blood' out of people leaving them with only 'skin and bones' and yet they claim to be ahimsak (practicing non-violence towards other living beings). They claim 'Ahimsa is the highest religion'. These sheths have made such 'arrangements' that they sit comfortably on their soft cushions all day while their farmers toil day and night. The cream of the crop comes to the sheth's home while the workers have barely enough to eat with whatever is left. The sheths use their higher intellect to take advantage of those with lesser intellect; they kill their workers slowly and gradually, and that is hard raudradhyan. Instead it would be better if they were to kill their workers by cutting them in two, at least that way if they see blood, they would come to their senses,'Oh no! What have I done?' that would be raudradhyan not hard raudradhyan. But in hard raudradhyan, the mind never falters, instead it becomes worse. In hard raudradhyan the sheths suck the blood of their workers without shedding a drop. Now how can anyone tackle something like this? There is absolutely no end to this. The consequences of hard raudradhyan are very grave indeed; not even the seventh hell is befitting for such hard raudradhyan. So, is it not important to understand hard raudradhyan and updhyan in great details? What do you think? Or do you think it is not necessary to understand?

Questioner: One will have to understand, Dada.

Dadashri: The current time cycle is that of the dusham kaal (Kaliyug – an era of destruction), 2500 years after Lord Mahavir. So everyone has made mistakes. All ascetics and alike have erred too. With the exception of just a few, all ascetics continue to do artadhyan, raudradhyan and updhyan the whole daylong. If you ask them why they became ascetics, they will say in order to get rid of their artadhyan and raudradhyan. They will tell you it is better to become an ascetic than to live at home. Rather than face quarrels and conflicts at home or conflicts over money, or worries about getting married and making a living, they prefer the life of an ascetic. They believe that by getting rid of such problems, they also rid themselves of artadhyan and raudradhyan. But today the ascetics have more artadhyan and raudradhyan than do married people. Everyone wants to abide by the Lords' agna. Everyone has the earnest desire to remain within the Lords' agna, but what can they do if they cannot find the right path?

Dhyans that were never present during the time of the Lord have arisen in the present time cycle.

Here, you will find solution for everything. Since the departure of Lord Mahavir, the 'furnace' of the worldly life has continued to burn for 2500 years. Now the 2500 years have come to an end and so has the 'furnace'. A new era is starting now and everything else is starting anew.

The cause of the worldly life

Artadhyan and raudradhyan are the cause of the worldly life and that verily is the that which perpetuates life after life, the origin of worldly life (adhikaran kriya). You would not have to wander in the worldly life if there was only dharmadhyan and with dharmadhyan you may someday even attain shukladhyan. With artadhyan and raudradhyan one will create difficulties to others (kadhapo) and inner turmoil and restlessness (ajampo) the whole daylong. Quarrel is raudradhyan and restlessness is artadhyan. However, if others can see or sense your restlessness then it becomes raudradhyan.

What is raudradhyan?

Do you recognize artadhyan and raudradhyan?

Usually anger is directed towards others, is it not? Generally people get angry with other people; however anger that is directed towards one's self, called artadhyan by the Lord. People are no fools; they get angry with others but not themselves. Are there people who get angry with themselves? Do they not get angry with others? Getting angry with someone is the same as having an intent (bhav) to hurt that person. Anger is considered intent to hurt. Greed (lobh) is intent of depriving others. Deceit (kapat) and illusion (maaya) is intent of depriving others by harming them. Pride (maan) is the intent of disrespecting, rejecting others and considering them inferior. All the four passion, anger, pride, deceit and greed are raudradhyan because they hurt others.

What is artadhyan?

When you have guests, are there some guests you like and some you do not? When people you don't like come to your home, you think, 'Why did they have to come?' You are overcome with dread the moment they enter your home, and yet you have to say, 'Come on in. Have a seat', don't you? You have to say that in order to maintain your respect in the community. On the outside you invite them into your home but from within you are dreading their stay. The Lord calls this artadhyan. Artadhyan is the dhyan that makes only you suffer. Now typically when guests come, they don't leave right away, do they? So welcome them and remember that the Lord has said not to let artadhyan occur and if it does, then do pratikraman. Ask the Lord for forgiveness: 'Lord, why does artadhyan occur? I do not want to do so.'

When people you like come to stay with you, you feel good but that too is artadhyan. And at the time of their departure, when you feel sad and wish they did not have to leave, that too is artadhyan. If you get angry with someone, it is raudradhyan, but if you repent afterwards, it is converted into artadhyan.

There are people who justify their anger by saying, 'It was necessary to get angry.' Defending your anger is doubling the raudradhyan! Raudradhyan occurs when you get angry and by defending and supporting your anger, you double the raudradhyan. If you feel remorse after getting angry, your repentance reduces raudradhyan to artadhyan.

A bhav inner intent to make money is raudradhyan because it is the intent of taking money away from others. Therefore, the Lord has said, 'Do not have an intent for making money at all.' What one gets in this life is correct.

Dadashri: Do you have to do dhyan in order to take a bath everyday?

Questioner: No Sir.

Dadashri: You still get water for your bath even when you don't do dhyan for it, correct?

Questioner: That is correct.

Dadashri: Just as you get water for your bath it is a rule that each person will get money necessary for him or her. But people needlessly do dhyan for money.

Do you worry all daylong whether you will have a mattresses to sleep on? But as soon as the morning comes, one think about nothing but money, money, and money. What kind of a guru did you have? Which stupid guru has made you run after money? The morals in your family have declined, your health is deteriorating, your blood pressure has increased and you are preparing for a heart attack. Which guru has taught you to run only after money?

When a person does not find a guru, the worldly peer pressure (lokasangnya) becomes his guru. One believes as the world believes that happiness comes from money. If this disease of chasing money is caused by the worldly influence, by which influence (sangnya) can it be cured? The Lord has said the Gnani's influence will cure this disease. Disease caused by influence of the world will be cured by the influence of the Gnani.

The point 'we' are making is that you get water for your bath, a mattress to sleep on and so many other such necessities even without you worrying or thinking about them, so in the same token money will come to you if you remain natural (sahaj).

How do you think 'we' Gnanis analyze everything? No one has a clue as to how the world functions and runs. A young man will start to worry

whether his own beard will grow when his friend's does not. In reality this world is such that there is no need for a person to have any doubts or worries about anything. It is a different matter if someone else has a problem, but you are going to be fine for sure. It is a different matter if someone else's beard does not grow, but yours will without doubt. Every man will grow a beard, the fact that a beard does not grow in some rare man is an exception.

If you ask someone, "Are you going to make money?" he will tell you, I am certain I will make money and I will lose it too." Neither making money nor losing it is under anyone's control so why become preoccupied with it? So why should you ruin your dhyan over it? Money will continue to come and go. It is all under nature's control. Therefore, if you earn one lakh rupees it is under nature's control or if your lose it; it is also under nature's control. If it is not under your control, why meddle in it?

Whatever one does with 'I am Chandulal' (aropit bhav) creates bondage and binds karma and until then artadhyan and raudradhyan will not cease. The essence of the Jain religion is to stop artadhyan and raudradhyan . What is the point when people of other religions experience artadhyan and raudradhyan and you as a Jain, do too? Is there not a difference between the Jain religion and other religions? If there are four dhyans in other religions and four dhyans in the Jain religion too, then how can we call it the religion of the vitarag Lords? Aside of these four dhyan, there is not fifth type of dhyan. Should there not be something extra and special in the religion of the vitarags? A person may ask what this extra thing is and the answer is how many durdhyans have been eliminated? Of the four dhyans, which have you reduced? The Lord will let go if your raudradhyan has stopped and artadhyan still remains. One is said to have attained the vitarag dharma when there is a slight decrease in both artadhyan and raudradhyan.

Questioner: What kind of dhyan is it to think about the future?

Dadashri: That falls under artadhyan. A thought of the past that causes problems is artadhyan. If a person thinks about his son who died over a year ago and cries, is artadhyan. A person does artadhyan and raudradhyan during his suffering. Excessive grieving over the loss of an only son will cause one to wander until the end of a kalp. One will have to wander a hundred million (one crore) years.

‘We’ ask the cloth merchants who cheat their customers “Do you not wish to attain moksha?” They wonder why ‘we’ ask such a question. So ‘we’ have to tell them, “What dhyan are you doing when you are cutting the cloth short? At least understand Lord Mahavir’s words about dhyan. What you are doing is raudradhyan. Depriving others, even in the slightest, is raudradhyan. If your customer asks, ‘what is the price of this terylene cloth?’ You may quote him eighteen and a half instead of eighteen, if you want to. Having said so you have to give the full length. In other words, charge them more but do not give them less than what they pay for. And even if you don’t give them less, just the mere intent of doing so is raudradhyan also. And if you inadvertently give them more when you meant to give, there is no one up there keeping tabs either.

If the boss tells his staff, ‘Look here! We must have this much extra material left over for every forty yards’, he is encouraging and instigating (anumodana) his staff to cheat. He commits the wrongful act himself, he makes others do so, or he encourages others to do, is all considered raudradhyan. The raudradhyan continues all daylong and people have lost their morals as Jains.

What are the qualities of a true Jain? How can you call yourself a Jain when even if you are in a difficult position, and someone comes to you for help and he gets to know of your problems? That man must get help. His expectations cannot be shattered. Ultimately he must get some assistance, no matter how little; if you cannot help him financially, at least help him in some other way. You should ask him if you can help him in some other way. The poor man comes to you for help because you are a Jain and a businessman, what is the point if he returns home disappointed? What do you think? Is what ‘we’ say right or wrong?

People will sit under a tree for shade because the tree looks good, but what would happen if the tree were to attack them? That is how these businessmen attack their workers: ‘You are useless’ ‘You are like this’ or ‘You are like that’, etc. A person is able to abuse poor people in this way because they do not have any power. People abuse their hired help all day long. If a worker drops a glass and breaks it, the boss will insult him with comments like, ‘Are your hands broken?’ Does the boss have any idea where his next birth will be since he behaves this way? And if the worker’s hands were broken, he would have never employed him in the first place. The Jains have become very insensitive nowadays; they have no awareness.

The Vaishnavas are better compared to the Jains; they have not become insensitive yet. The Jains have become the 'doers' of karma; they believe they know everything. In order to fulfill our roles in life, the Lord has said for us to do things in a superfluous dramatic manner; we are to play our roles perfectly as if we are in a drama. Instead people believe, 'I am the doer. Who will do it if I am no longer around?" Such bhaav and beleif binds karmas; they bind heavy (nikachit) karma, the consequences of which one will have to suffer severely. They are not mild karmas. Vaishnavs bind mild karmas and the Jains bind strong ones.

No one is to blame here. The acharyas, sadhus etc. all want to do what the Lord has told them to do but they do not come across the appropriate circumstances. Everyone has the intention to make their family happy, but what can they do if the appropriate circumstances do not present themselves? In the same token the appropriate circumstances do not arise for these acharyas and sadhus.

Does artadhyan or raudradhyan arise after 'we' gave you the knowledge of the Self?

Questioner: No, Dada now it does not happen.

Dadashri: When your daughter got married recently, what was your inner state at the time? Did artadhyan and raudradhyan arise?

Questioner: No Dada, I did not experience any artadhyan or raudradhyan.

Dadashri: Such is this 'Akram Gnan'. With this Gnan, there is dharmadhyan in the relative self and shukladhyan is the state within. That is how great this wonderful Gnan is.

In the Kramic path the one in whom artadhyan and raudradhyan have stopped, is considered to have come into a state of Godhood. That is the beginning of Godhood.

What is dharmadhyan?

If there is no artadhyan and raudradhyan, then one is said to be in dharmadhyan. New karmas cease to be bound when artadhyan and raudra stop. But that is not possible. It is only after 'we' give you Gnan – the realization of the Self - that dharmadhyan begins in your relative self and shukladhyan prevails from within, and artadhyan and raudradhyan stop altogether. This is the path of Akram Vignan and so all external activities are like those of the worldly (mithyatvi) people, yet their dhyan (inner state) changes completely.

The Lord has said that no conflicts prevail in dharmadhyan. Money may increase or decrease, but one should be free of conflicts. It is hard to find a home where there are no conflicts. Differences of opinions are considered conflicts and where there is conflict there is the worldly life. He, whose conflicts are destroyed, is considered to have come into the state of Godhood.

Conflicts start out small and then turn into major ones. Conflicts and differences of opinion really waste the human life away; a life that is earned with very great difficulty. Whatever amount of time one spends in conflicts is the amount of time one binds for a life in the animal kingdom. A person of virtue will not bind for a life in the animal kingdom.

Bhagwan is the one without clash

Questioner: What if someone gets into a clash with us even when we do not want to?

Dadashri: Yes, that is how the world is. That is why 'we' tell you to find yourself such a 'cave' that no one knows about and no one can find. Otherwise, people will track you down no matter where you are and clash with you. In the end even, the mosquitoes will come in the night and trouble you. They will not leave you in peace. Having attained this human life, if you do not want to regress into a lower life form (adhogati), then do not allow clashes to occur with anyone. Once you destroy your own clashes and help others do the same, you will attain a status where people will look upon you with reverence (lokpujya).

The atma (soul, the Self), itself is parmatma (fully enlightened Self), hence it is lokpujya, but even the pudgal (the relative self; the physical manifestation) is also worthy of reverence, provided one loses one loses all traces of inner clash (kashaya, arta or raudradhyan). When one no longer has any inner clash, and when others do not incite any clash within him, then that relative-self too becomes worthy of worship. It is fine if all other bhav remain but clash (kalushit bhav) should not arise. When you do not have any clash within or towards anyone else, then you become worthy of worship. What did 'we' discover within us? What was within 'us' that left? Why is this body revered (lokpujya) by others? It is because 'we' constantly remain the Self, but also all traces conflicts (kashays) have vanished from this body. That is why this body is revered. Only the inner clash (kalushit bhav) has vanished but otherwise this body enjoys eating, drinking and even wearing good clothes and yet it is worthy of worship and respect. That is the wonder of this time cycle, is it not? This is the eleventh wonder called asanyati puja, worship of a householder.

This path of Akram Vignan is such that it is possible to get rid of all tendencies towards conflict. Not only will conflict vanish within you, but because of you, others too will not have conflicts. The one who comes seeking conflict will be pacified because of you are without any clash. The entire inner intent of the other person will change. This 'house'-the physical body is never with conflict but it appears that way because of your own clash tendencies (kashays, kalushit bhaav). Then you will say you do not like this 'room.' Once you project your own clashing tendencies (kalushit bhaav) into anything, it becomes tainted and spoilt.

This world is such that one's relative self can be worthy of worship if one's tendency towards clash (kalushit bhaav) goes away, then it does no matter whether one is a Muslim, Jain or Vaishnav. An oliya (muslim priest) becomes worthy of worship and respect because these clash tendencies have decreased significantly. Nevertheless that is a natural trait within him, which he attains on his path of progression and development. However, there is no purusharth (real inner effort) on his part. Purusharth begins only after one attains the Self. After Gnan one comes to the state of the Self and then all clash and conflict begin to leave. Otherwise, when you get rid of one inner conflict (kashay), four more take its place. If you do not guard against this, their whole army will move in. When are you able to guard against them? It is when you become the Self. An entire army that causes

clash is present within you. If you do not have a 'security guard', all the 'thieves' would take over within.

If clash within (kalushit bhaav) does not decrease day-by-day, beastliness would prevail, not humanity.

What is the definition of worthiness of worldly worship and reverence (lokpujya)? In this era of the current time cycle, a status which people do not condemn (loknindya), the Lord calls is worthy of worship (lokpujya). The Lord was very wise about this, His disciples, however are not; they do not have the awareness that they should not let anything tarnish their praise worthy status which the Lord has thus defined. Otherwise persons truly worthy of worship and reverence are very rare, hardly two or three might be there in the whole world. The disciples today worship and respect their gurus the way they do a policeman. They talk behind the guru's back and say their guru is not even worth talking about! Krupaludev, Shrimad Rajchandra was truly worthy of worship by the world (lokpujya). Lokpujya status (gotra) is the highest of all status. The Lord was lokpujya. Ask for forgiveness and cleanse away whatever traits you have that beget criticism (loknindya).

What is the definition of God? It is people around him with similar viewpoint as his, who see only him as God. People with similar viewpoint who see Jesus as the Lord come together and they are unable to see the Lord in Mahavir; they would not accept Lord Mahavir as one.

Even a 'Gnani Purush' is accepted as a God by people. The term God-Bhagwan is an adjective. And 'we' are Shuddhatma without adjectives. The world has come about because of adjectives. Shuddhatma does not have any adjective and that is why 'our' state is devoid of any adjectives (nirvishesha).

Calling 'us' God-bhagwan is equivalent to making fun of the Gnani Purush. You too can be called a bhagwan-God, if you do not have any clash tendency (kalushit bhaav) towards anyone, nor do you incite it in any one else. People call 'us' hagwan-God too but 'our' state is beyond all adjectives; it is a state without any attributes or adjectives. This state is not to be found in scriptures; therefore no one should delve into using adjectives. 'We' do not have any adjectives. Bhagwan is an adjective, it is not a noun. When a person becomes a B.Sc. he is called a graduate. Then if he studies

for another ten years, it is belittling to then call him a graduate. To call a Gnani Purush bhagwan, is the same as putting Him down to a lower level. Gnani Purush is a wonder. He is without any adjectives. But how are people to understand that? That is why they have to call Him, Bhagwan. The word bhagwan comes from the root word 'bhag'. Just like the word 'bhaagyawan' meaning fortunate from the word 'bhaagya' (fortune), the word Bhagwan comes from 'bhagwat' meaning God like quality. Therefore the one who possesses God like qualities is called Bhagwan. The Gnani Purush has gone way beyond that. There is nothing else left for the Gnani to attain. There is nothing beyond that. 'We' lack only four degrees from attaining the Absolute state of Omniscience – keval Gnan. Lord Mahavir had completed 360° (perfect knowledge) and our Gnan stopped at 356° and that too because of the peculiarity of the current era of time cycle. But if you wish, 'we' can bestow that keval Gnan of 360° within an hour to you. You have to be ready for it. However because of the strangeness and peculiarity of this era of the time cycle, you will not be able to digest it completely. Though 'we' are stuck at 356°, the bliss 'we' enjoy is perfect.

Never before has there been a time the current one. A time span of 2500 years after Lord Mahavir is coming to an end; a time like the time only three and half years post Lord Mahavir's departure is now here. The current era of the time cycle may be that of Kaliyug but the best time has now come. In this time, anything that is not condemned (lokanindya) by people is considered praiseworthy according to the Lord. If it is such a wonderful time, then should you not take advantage of it? Should you not take advantage of such a wonderful time?

'We' are giving 'cash' (instant) moksha in this era of the time cycle. You will experience moksha (freedom) right here, in this life. 'We' bestow moksha; 'We' are licensed to 'give' moksha. 'We' are the instrument (nimit) for the salvation of the world. 'We' are not the doer. 'We' are never a doer of anything because if 'we' become the doer of any action, 'we' have to suffer the consequences of that doer ship. 'We' remain simply as a nimit.

Everyone may not attain the knowledge of the Self, but it is possible for one to attain complete dharmadhyan in this era. Only a few very highly fortunate people will attain moksha through this Akram path, but to others 'we' can give the highest dharmadhyan. Raudradhyan and artadhyan is adharmadhyan (absence of dharmadhayan). Dharmadhyan is dharmadhyan

and shukladhyan is atmadhyan (dhyan of the Self). When artadhyan and raudradhyan stop, then one is in dharmadhyan.

*****

Nijdosha : faults of the self.

If you hurt someone, even in the slightest degree, recognize that you are at fault. You can know that you are at fault if your interactions with others result in internal unrest. If the other person suffers, it is obvious that he is at fault, but because you became a instrumental (nimit) in the process, because you reprimanded him, you too are at fault. Why does Dada not experience any suffering? It is because he has no mistakes left in him. If someone is affected in the slightest by your mistake and that interaction creates a debit in your account, you should immediately credit it through pratikraman. The inner enemies of anger, pride, illusion and greed (kashayas) within will not refrain from creating a debit, that is why you should make a credit against it. You will create a debit with your own mistakes, but you should immediately do pratikraman. When your atikraman (aggression through kashayas) affects someone, you should erase it immediately and not leave anything pending. Even if someone hurts you, you should do alochana, pratikraman and pratyakhyan. With Dada as your witness, continue to ask for forgiveness for any atikraman done through the mind, body and speech. You should maintain awareness every step of the way to not hurt others and to do pratikraman if it happens. Your kashayas of anger, pride, illusion and greed is the kind of stock that will cause you to make mistakes and put you into a debt, but in their opposition, you should immediately do pratikraman. You cannot afford to keep that business pending. This is really a cash business.

Questioner: The mistakes that occur to day, are they not from the past life?

Dadashri: These mistakes verily are the results of demerit karmas (paap) from the past life. But one do not destroy the mistakes in this life and continues to increase them. In order to destroy a mistake one has to first recognize and accept that it is a mistake. Moreover, one cannot protect it. This is the Gnani's key that can open all locks (solve all problems).

We are bound by our own mistakes. If the mistakes are destroyed, then one is parmatma (Supreme Self). He who has no mistakes is a parmatma. What does a mistake tell you? 'You need to know me and recognize me'. Ordinarily people think of their mistake as a positive

attribute and this leads to the mistake ruling over you. But if you recognize it as a mistake, it will run away from you. Instead, people fail to recognize their mistakes and on the contrary, they protect them, so they feed their mistakes.

Protecting mistakes

Questioner: Dada, how does one protect a mistake?

Dadashri: If you scold someone and then say, 'He needs to be scolded, he would not understand otherwise', the mistake will realize that you have not recognized it and on the contrary, you are protecting it, so it will remain where it is and enjoy the food you give it. Protecting your mistakes just once will extend their life by ten more years. You should not protect any of your mistakes.

There is no stubbornness in us. If someone were to show us 'our' mistake, 'we' would accept it immediately, 'We' would tell him, 'Yes sir, 'we' thank you for showing 'us' our mistake.' You should be thankful to the other person that he pointed out your mistake, which you could not see yourself. Tremendous energies can arise within you, if you can realize twenty-five or so mistakes everyday. In order for you to recognize mistakes, 'we' have given you the sutra that the 'fault is of the sufferer'. If there is any suffering on your part, the mistake is yours for sure. If someone robs you and you curse the person who robbed you, your mistake gets an extension. That mistake will realize that you are feeding it and so it will not leave. If someone burns down your home down, you curse that person. But who is the one suffering? The fault is of the one suffering, the person who torched your home is sitting peacefully in his own home.

If someone writes 'Dada is a thief' on my back, then the fault is mine, because who has time to waste writing such things? And why did they write this only on my back? So, 'we' would immediately accept it and settle the matter. It is because you have not settled your mistakes in the past life that the same mistakes keep coming over and over. You did not know how to settle your mistakes and so in the process of getting rid of one mistake, you make five more.

The worldly life does not hinder you. Eating and drinking does not hinder you. Neither has penance nor renunciation bound you. Your own

mistakes have bound you. There are endless mistakes within. If you destroy only twenty-five major ones, the twenty-sixth one will leave on its own.

Some people recognize their mistakes but their ego does not allow them to accept it. What is this like? Just one mistake ruins endless lives. How can one afford to do that?

The Gnani Purush does not have visible and grossly apparent (sthool) mistakes, and neither does he have subtle (sookshma) mistakes. 'The Gnani' has subtler (sookshmatar) and subtlest (sookshmattam) mistakes of which 'we' remain gnata and drashta i.e. knower and seer. 'We' will give you definitions of these mistakes. What is a gross mistake? It is a mistake, which any one with awareness would recognize. Subtle mistakes are those that only five people from the twenty-five thousand sitting here would recognize. 'We' too would know that a mistake occurred. The subtle mistakes can also be recognized through the intellect (buddhi). The subtler and subtlest mistakes can only be identified through Gnan (advanced stages). Human beings cannot see these subtler and subtlest mistakes. The celestial beings can see them if they look through knowledge beyond the senses (avadhi). However, these mistakes do not harm anyone. These mistakes still remain within me (Gnani) and that too because of the peculiarity of this current time cycle.

Blunders and mistakes

There are endless mistakes, not just one. One are bound by one's blunders and mistakes. The mistakes will not go away unless one's blunders are destroyed.

Questioner: What are blunders?

Dadashri: 'I am Chandulal' is the blunder. After 'we' give you the knowledge of the Self, your blunder will be destroyed and only your mistakes will remain. You will see those mistakes as gneya (that to be known). You become free from whatever gneya you 'see' as gneya. Just like the layers of an onion, mistakes too have layers. As you see the mistake, that layer of the mistake is discarded. When all the layers are shed, that particular mistake will be destroyed from its roots forever. There are some mistakes with only one layer and no more and so You only have to 'see' them once

and they will be destroyed. You have to repeatedly see the ones with more layers and do pratikraman in order to get rid of them completely. Then there are some mistakes that are so sticky that they require repeated pratikraman. People may ask if you keep making the same mistake over and you will say yes, but you do not understand the reason behind this. Mistakes are in a form of layers; these layers can be endless. Therefore whatever mistakes are visible, if you do pratikraman for them, they will be purified. Krupadudev has said:

'I' am a vessel of infinite faults Oh Lord. If 'I' do not see them, then how will I attain salvation?'

There are infinite mistakes and because they cannot be seen, they cannot be destroyed. If you do not have any mistakes within you, then do not sing, 'I' am a vessel of infinite mistakes…", otherwise you will become so. And if you have infinite mistakes then sing so. If you ask a wealthy Jain who goes to the derasar about his mistakes, he will say he has only a couple of mistakes; a little anger and a little greed that is all! Even the mistakes will 'know' that he is being deceitful. That is why they remain ever fortified.

The biggest mistake of all is swacchand – to act according to one's own intellect and ego. An entire army of mistakes has arisen because of swachhand. The moment one makes a statement, 'So, what is wrong in what I am doing?' he is finished! He ruins endless lives thereafter.

With the grace and energy the Gnani Purush bestows upon you, you will be able to see your mistakes and destroy them. 'We' tell anyone who wants to be free of mistakes, to stops protecting and feeding their anger, pride, illusion and greed for the duration of only three years, thereafter they will die. The definition of a mistake is the protection of anger, pride, illusion and greed. If mistakes are deprived of the 'food' of support and not given any protection for three years, they will leave you and go somewhere else.

Prakruti of a greedy person

When a greedy person goes to the market he goes to the place where the cheaper vegetables are stacked. The greed within him says, 'this greedy man feeds me readily, so why not take refuge here?' Therefore in order to break his greed, the greedy person should go where the vegetables are expensive and buy them without asking the price. He should buy them even if he has

to pay double the price. The greed within will realize that it is not going to get any food and so it will leave. A man used to visit me at my home. He was a manager somewhere and had a good salary. He was married but he had no children. One day he tells me, “Dada I am very tight fisted. I cannot let go of money. If I am asked to serve food at someone’s wedding, I serve very little. People comment loud enough for me to hear, ‘this man is so stingy’. My wife too complains about it. But what can I do? I cannot get rid of this greedy nature. Please show me a way out it. This greed makes me look ugly even when I am asked to give at someone else’s cost. So ‘we’ told him, “When you come to satsang every day, do not walk but take a rickshaw and on your way here, get ten rupees worth of loose change and drop it along the way.” He did what ‘we’ told him and he succeeded. Doing this stops greed from being fed and the mind becomes broad.

Your acceptance of your mistakes destroys them

Once you start to recognize your mistakes, those mistakes will be destroyed. There are some cloth merchants who stretch the fabric while measuring it and boast that they shortchanged their customers by quarter of a yard. This is tremendous raudradhyan and what is more they are protecting it. A mistake should not be protected. When a ghee (clarified butter) vendor adulterates his ghee with deception and makes 500 Rupees on the side, he is planting a whole tree instead of a seed which will ruin his endless lives to come.

Questioner: But Dada I can only see a few of my faults and mistakes, I cannot see more.

Dadashri: By sitting here in the satsang, many veils of ignorance are shed and the more they are shed, the more mistakes you will see.

Awareness of seeing faults

Questioner: How can the awareness to see more faults be attained?

Dadashri: There is a lot of awareness within you but the intent (bhavna) to see your faults has not arisen. When a policeman has an intention of looking for robbers, he will find them. But if he says, ‘There is no need to look for robbers, I will arrest them when they come’, would the

robbers not have fun? These mistakes lie hidden. They can be easily found if you look for them.

What is the fruit for all the earnings? If you are able to see your own faults, then you have truly earned something. You can say that you have earned something only when you are able to see your faults, one after another. This satsang is for you to be able to see all your faults. And those faults will leave only when you see them. When will you be able to see your own faults? It is when you become the Self, Self-realized. The one who can see his own fault is great and advanced spiritually. When You become completely impartial towards the body, the speech and the conduct, then will you be able to see all your faults.

In the Kramic path a person can never see his own faults. If you tell me, 'I have many faults but I can only see a few', then 'we' would believe that you are worthy of moksha. But the one who says, 'I see only a few faults within me', that person has infinite faults and yet he claims he has only a few! Just because you see only a few, does that mean you should believe you have only a few?

When can you say that you have attained the path of Lord Mahavir? When you are able to see hundreds of your faults everyday and when you do hundreds of pratikraman everyday, then you can say you are on the path of Lord Mahavir. Swarup Gnan or knowledge of the Self is way beyond this stage, but people walk around intoxicated with the belief they have attained it after reading just a few books of the scriptures. They have not attained even a drop of the Self! Where Gnan stops, intoxication (keyf) increases. As one's intoxication of 'I know something' increases, elimination of the veils of ignorance covering vision (darshanavaran) comes to a halt and so does the elimination of knowledge covering veils (gnanavaran). Nothing except your obstinacy hinders your progress towards moksha. The greatest areas of danger (bhaisthan) you should fear is swachhand or to act according to your own wishes and the intoxication of 'I know something'.

If the sadhu maharajs (spiritual preceptors) stop just the one mistake of reveling in pride of doer ship as the karma unfolds(garva of udaya karma) then their work is done. You do not have to look at their external conduct, even if they have kashays (anger, pride, attachment and greed) it is acceptable but they must not have relish this sense of doer ship (garva ras). That is all one has to look for in a maharaj (Jain spiritual master).

Anyone who destroys even one mistake of his own is worthy of being called God. You will find many who will show you your mistakes but they are not able to destroy them for you. What is more, they must know how to show you your mistakes, if one does not know how then he should admit that he is the one with mistakes. It is a task of tremendous responsibility to show someone his mistakes. The one who destroys mistakes in others is a God. Only a Gnani Purush can do that. 'We' do not see anyone accountable or guilty in this world. Whether it is a pickpocket or someone with degraded conduct; 'we' see them both as faultless. That is why a Gnani can destroy your mistakes. No one else is capable of doing so. God has never considered worldly faults as a fault. 'Ignorance of the Self' is the greatest fault. As long as the fault of ' I am Chandulal' exists, all other faults exist. Once you attain the knowledge of the Self, then all other faults will leave.

Impartial vision

One cannot see one's own faults without the knowledge of the Self. In the absence of real knowledge there prevails the belief, 'I am Chandulal, I do not have any faults and I am a very nice man'. After Gnan one becomes impartial. After Gnan one is are not partial to the mind, body and speech and that is why one can see one's own mistakes. The one who can find his mistakes, the one who can see his mistakes at every moment, who sees the mistakes whenever they occur has become parmatma. He has become Lord Mahavir! After attaining 'our' Gnan, you become impartial because you realize you are not Chandulal but a pure Soul. Your spiritual work is done when you begin to see all your faults but none in others. Previously the feeling of 'I am Chandulal' used to prevail and therefore you could not be impartial. Now that you have become impartial, you will begin to see all your own faults. Because your awareness is towards the relative self, you do not see faults in others. When you begin to see your own faults, it means that the Gnan 'we' have given you is beginning to give results. When you see faults in yourself, it means you do not see faults in others. To see faults in others is a terrible fault in itself. How can you see faults in others when no one is at fault in this flawless world? The ego is the fault, and until that part, the ego is cleansed, the faults will remain. As long as the faults remain, the ego remains. You have to continuously destroy your faults until the ego is completely destroyed.

Faults can be destroyed through pratikraman. You begin to see your faults when conflict arises, if conflicts do not occur, those faults will remain concealed and latent. When you begin to see up to five hundred or so of your faults per day, then realize that omniscience is approaching. After Gnan, 'we' could see thousands of faults daily. As you begin to see the faults, they decrease and as the faults decrease, the awareness of the Self increases. Now, only subtlest (shookshmatam) and subtler (shookshmatar) faults remain within, which 'we' see and know. These faults do not hinder anyone. It is due to the current era of the time cycle that they remain and that is why absolute omniscience (keval Gnan) of 360° has not arisen externally and remains at 356°. But to you 'we' give only keval Gnan of 360° within an hour but you will not be able to digest it all. Alas! 'we' ourselves could not digest it by four degrees. Because of the current era of the time cycle it fell short by four degrees! Within there is knowledge 360° and on the relative plane it is stuck at 356°. In this time cycle, it is not possible for the relative-self to reach the complete 360°. But 'we' do not have any problems with that because 'we' experience endless bliss within.

There is no superior over you, 'we' assure you of this. Only your mistakes are your superior. If you meet a Gnani, then He can destroy your mistakes. You are bound by your own mistakes. You believe you are making the effort for liberation through whatever sadhan (tool, scripture or worldly guru) you use but these very instruments bind (merit karma) you.

Had you destroyed one mistake per one previous life, you would have been in a state of moksha, but in trying to destroy one mistake, one ends up creating five more. Externally one appears wonderful and calm but internally there is nothing but turmoil. How can you call this having destroyed your mistakes? There is no superior above you but you need someone to show you your mistakes. How can one find one's mistakes by one's own efforts? And there are not just one or two mistakes to be found. There are endless mistakes. There are endless mistakes of the body and endless mistakes of speech. Mistakes of speech are very harmful. Sometimes people invite their friends for dinner but they use such harsh speech that despite a delicious meal of thirty-two varieties, there will be no joy in it. The guest feels it would have been better had he not been invited. Even when they serve simple tea, their speech is so abrasive. And there are countless enemies in the mind.

Who is able to destroy mistakes? The Gnani Purush, the one who has destroyed every mistake within; the one who despite having a body has no sense of ownership of the body (ashariri bhav) and is a vitarag, free from all attachments. The seed of Gnan means freedom from the sense, 'I am this body'. Upon destroying all the mistakes, the seed of ignorance of the Self is destroyed and the seed of Gnan will develop completely; that verily is freedom from 'I am this body.'. If there is slightest attachment towards the body, then it is not considered, 'I am not this body' (ashariri bhaav). And as long as there is ignorance, attachment (mamata, mamatva) will not go.

The foundation of mistakes

Questioner: Dada, Why do we see faults in others?

Dadashri: You see faults in others because of your own mistakes. Dada sees everyone as faultless because He has destroyed all mistakes. The ego within shows you mistakes in others. The one, who wants to see all his mistakes, will be able to do so. The one who wants to attain the flawless vision, i.e. a vision that sees no faults in others, will indeed see no faults in others.

The one who makes the mistakes is the one who has to destroy, deal with it. Why should you meddle in other people's mistakes?

Questioner: Dada, I inadvertently see faults in others even when I do not want to. What can I do about these 'ghosts' that possess me?

Dadashri: It is the intellect (buddhi) that confuses you so. It is a deluded intellect and it has been with you from many past lives. What is more, it does not leave because it has support. If you understand that this intellect is of no benefit to you, then you will be come free of it. If you tell your servant you no longer need his services but then ask him to run errands for you, is it acceptable? Similarly, you should not make your buddhi run even a single errand for you. The intellect must never get any support. Viparit buddhi i.e. deluded intellect shows you worldly benefits and non-benefits, whereas samyak buddhi – i.e. enlightened intellect will push away the worldly life and take you towards moksha.

Questioner: What should I do if I cannot get rid of my faults?

Dadashri: Faults will not go away but if you say they are not yours then you become free from them.

Questioner: But what if they still do not go away after 'saying' that?

Dadashri: How can faults that have become as solid as ice, leave right away? Nevertheless, if you maintain a relationship of 'they are to be known and I am the knower (gneya-gnata) with them, they will leave. You are the gnata, the knower and the faults are gneya, that to be known. The faults should not get any support from you. If they do not get any support, they will fall away without fail. This world exists because of the support of ignorance of the Self and it will cease to do so once that support is removed. But people do not know how to remove that support. Only the Gnani knows how; it is a task for only a Gnani. This world is full of infinite mysteries so how is one to understand its most mysterious mystery?

The one who complains is the guilty on

Who complains first? In Kaliyug the one who complains first is the guilty one and in Satyug (age of unity in thoughts, speech and actions) the person who is correct is the first one to complain. In Kaliyug, those dispensing justice are such that they side with the one they hear first.

As soon as her father comes home from work, the little girl complains to him about her brother, 'Daddy, he did this to me, he did that to me'. The father immediately sides with the daughter. He summons the brother and scolds him, "Why did you do that to her?" Arey! Should you not at least ask the son what happened before you scold him? Should you not question why the daughter made the complaint and not the son? What did the son really do? Because the father is sensitive himself, he accepts the girl's version to be true. Then the father claims, 'I have weak ears (easily misled), which is why I made a mistake'. He is the foolish one but he blames the ears for his mistake! He does not realize that his daughter is at fault, which is why she is the first one to complain. At home, if anyone came complaining, 'we' would first listen to everyone's side of the story and then make a judgment. If justice is dispensed correctly, the guilty party will not proceed further; he will realize that you are fair and judicious and that he will be exposed.

There is no need to explain anything to anyone in this world for us. Only the guilty one has to give clarifications and explanations. Everyone wants to be an arbitrator (interfere with useless judgment) in this world. 'We' do not let any arbitrator intervene; they cannot change anything. Mud says 'Stick your hands in if you wish, but you will have to wash them.' You have to look after your own affair. Why should we give anyone the opportunity to become our arbitrator?

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

Consequences of instigation

Questioner: Can a person be punished for someone else's fault?

Dadashri: No, the fault can never be anyone else's. You encounter a nimit (person who is instrumental) because of your own faults. The one who suffers is verily the one at fault. There are consequences in doing, in making others do or encouraging others into doing. You will have to face the consequences for encouraging and instigating (anumodan) others into doing. Without an action (cause) there can be no reaction (effect).

Questioner: What does anumodan mean?

Dadashri: If a person is hesitant about doing something and you tell him 'Go ahead and do it. I am here with you.' That is called anumodan – it is to give encouragement and the one who encourages, carries a greater liability. Who faces a greater liability for doing something? The consequences are distributed heavily to the one who uses more intellect. People find mistakes in others but none in themselves. If the mind runs contrary to his wishes, he will say is fed up of this world. If the intellect interferes, he will say that the intellect is being obstinate. There is endless Ramayana and Mahabharata (wars) within one and he becomes the owner.

Who is the owner of the universe?

Every jiva (embodied soul) is the owner of this universe. But one lives like an insect (jivadu) because of ignorance of the Self. He who has no ownership of the body becomes the owner of the entire universe. Realization that you are the owner of the whole world is moksha in itself. Why then are you still not able to understand this? It is because your mistakes still bind you; otherwise the whole world belongs to you. When someone insults you, he does so because there must be an outstanding account pending with him, so you should accept it and credit it in your account. Who would start a new business of creating new karmas again? If you deposit that insult into your account, that particular karma will end and thereafter you will see good ones.

If you press your eyelid with your finger, you will see two objects instead of one. The eyes are not the soul , they are part of the relative self. Nevertheless, even with just one mistake, instead of one, you see two, do you not? If a few pieces of glass were lying on the ground, you will see many eyes reflected in them, will you not? With just a slight error on the part of the eyes, you see so many eyes, do you not? Similarly, the soul itself is not affected, but due to the pressure of surrounding circumstances, instead of one, infinite forms are seen. The basic nature of all living beings is godly. Even a mere thought of chopping down a tree binds karma. Negative thoughts about other living beings bind demerit karma (paap) and positive thoughts bind merit karma (punyai). Even negative thoughts that come to your mind, is a fault on your part. When you come to satsang and see a lot of people standing around and you think, ‘what are they standing around here for?’ then you have to immediately do pratikraman for that negative thought.

Previously, in the Kramic path, you did penance and renunciation and even then you could not see your mistakes. So now that you have attained this Akram path, get your work done. People go to their guru and ask for his help for liberation but how can he free others when he is bound himself? How is one likely to become free when he uses tricks and deceives others? There is no one who has the power to bind you. If there were, then if you were to beseech him and ask for forgiveness, he would. But it is not so. One is bound by one’s own mistakes. Mistakes can be broken when a Gnani Purush points them out and gives instructions to break them. Another solution is to abide by the Gnani’s Purush’s Agnas (special instructions after the Gnan Vidhi).

The Lord says “What keeps you in bondage? Nothing but continuous hate and vengeful attitude keeps you in bondage life after life.” This has been the basis of the world’s existence. Entanglements are created by continuous agitation. When a person harbors and supports his own vengeful attitude, it returns life after life and instead of solving entanglements, he creates five new ones.

People believe they will become free by worshipping the God above. But there is no one up there. You are your own superior, you are your own protector and you are your own destroyer. You are whole and sole responsible for yourself. No one else interferes in all this. Whether you have a superior or an underhand, it is entirely due to your own mistakes. Will you not have to destroy your mistakes?

If you do not understand that you yourself are at fault, then you sow seeds for another life. ‘We’ caution you about this but what can anyone do if you do not wake up and listen? If you are not at fault then there will be no interference within. If you see the world with a pure vision, then it will appear pure. And if you look at it with a crooked vision, then it will appear crooked. Primarily therefore, you need to make your vision pure.

Why have attachment to temporary qualities?

Questioner: Dada, we are supposed to see people’s positive attributes and not their faults, is that correct?

Dadashri: No, neither. What you see is all attributes of the non-self (prakrut gunas) and none of them are permanent. A benevolent person may have that quality for fifty years, but that quality will change if he were to become delirious. The qualities or attributes (guna) remain because of the three prakrutik traits of vatta, pitta and kapha. If the three become imbalanced, a person would become delirious. One has accumulated such qualities for countless lives. Nevertheless, you should not mix the kashayas with this. When one accumulates good prakrut qualities, then one day he will be able to attain the Soul. Even a person who has compassion, kindness and patience will hit people if vatta, pitta and kapha were to go bad in imbalance. These are all attributes of the prakruti (non-Self). With such qualities one can bind new merit karma while enjoying the fruits of past merit karma (punyainubandhi punyai). With it one may encounter a Gnani

Purush in some future life and attain liberation. But you cannot depend on such qualities because you never know when they may change. These are not the attributes of the pure Soul; they are prakrut qualities. They are not the qualities of the Self; they are qualities of the non-Self. 'We' call them 'tops' i.e. the spinning toys. The entire world is dictated by these prakrut gunas. It is like a top. Prakruti makes you do samayik and pratikraman and you claim that you did them. If you ask the Lord, He will tell you, "You are not the doer of anything." When your legs hurt you will say, 'what can I do? I am not able to do samayik'. If you were truly the doer, you would be able to do anything. Prakruti makes you do things and you claim, 'I did it' and that is why you sow seeds for your next life. Circumstances occur due to maturation of your karmas but you falsely take the credit of the doer ship in it. How can you call someone a sadhu (an ascetic) when he takes enjoys the sweet taste of the doer ship in the unfolds as an effect?

Only A Self-realized person can liberate you.

Are all these not mistakes? You have never investigated them, have you?

Questioner: Dada we are trying to get out of them but we keep getting in deeper.

Dadashri: No, do not make such attempts. What would happen if you were supposed to dig a hole here but dug a hole somewhere else? On the contrary, you incur a liability for your mistake. This is what people do; they make wrong attempts. Instead you should go to a person who is already liberated, so that he can help you attain liberation too. How can a drowning person help you swim? Never before have the circumstances been right but now the right circumstance of meeting a Gnani are here and your work will be done. Sooner or later you will have to destroy your mistake, will you not? What is the most difficult thing? It is to find a 'giver' of moksha! Once you meet such a person, why would you be kept bound?

When 'we' bestow upon you the state of the Self, the state you attain thereafter is much higher than the state of 'sthitapragnya' that Lord Krishna has referred to in the Bhagavat Gita. This here is pragnya (the continues energy of the Self that liberates) and with this you have to get rid of all attachment and abhorrence (raag-dwesh).

This world is Vyavasthit. The power of Vyavasthit sends to you the consequences of your past life mistakes. You should let them come and settle with them all the while remaining in your moksha (liberated state). Whatever mistakes you made in your past life will come back to you in this life and trouble you even if you do nothing wrong in this life. That is what 'we' mean by liability and mistakes.

Liability of merit and demerit karma

There are two kinds of liability. When you offer 'us' flowers, it is a liability and when one throws stones at 'us' it is also a liability. Receiving flowers is a liability of punyai and receiving stones is a liability of paap. What is this process like? Any mistakes one makes is 'tried' in the 'courts' and justice is dispensed accordingly. Whatever mistakes one has made in the past, one has to face the consequence of that mistake and suffer its result .One will have to settle these mistakes with equanimity. One is not to utter a word in the process. What happens when one remain silent? When the time comes, the mistake will come and once it is suffered, it will leave. Entanglements have been created because of saying anything, so in order to solve the entanglements, remain silent.

The speech of the Gnani Purush is the live presence of Goddess Saraswati (Goddess of speech), and so one will learn by continuous listening to it. Whoever comes to you as your nimit, will bring to you the consequences of your mistakes, which you will have to suffer. All pleasure that you enjoy is through a nimit and so is the pain that you suffer.

The Gnani Purush has not created any entanglements in the past life and that is why He continues to receive worldly comforts and luxuries. You have met the Gnani Purush in this life, so settle your old mistakes with equanimity and do not create any new ones, and thereafter you will not have to face them again and everything will be solved.

The multi-layered nature the faults

You should be able to see all your mistakes; the mistakes will then say, we have to leave this home.' Once You see a mistake, it has no choice but to leave. Some mistakes are like layers of an onion. Onions have eight to ten or so layers, so do some mistakes. Some mistakes have two to five layers whereas some have hundreds of layers. That is why 'we' have said:

"Mun, vachan, kaaya ni tevo aney tena swabhav ne hu janu chhoon, ney mara swa-swabhaav ne pun 'hoon' janu chhoon."

" 'I' am the knower of the habit and the nature of the mind, body and speech, and 'I' also know 'my' own nature."

Now, what do we mean by swabhaav? It means some people may have an onion with ten layers, some with one hundred layers and some with a hundred-thousand layers. The habits of the mind, body and speech can never be changed. We do not have any objection against habits, because the prakruti cannot be changed but its swabhaav can vanish (a hundred layered fault to zero where the fault is washed). The more pratikraman one does, the more layers get destroyed. As one 'does' pratikraman, the layers have no choice but to leave. One should perform alochana, pratikraman and pratyakhyan with Dada as the witness, then the faults will be erased. If you make the mistake again, do pratikraman again. Still, people will say, 'He keeps making the same mistake over and over again and keeps doing pratikraman.' Yes that verily is called sansaar-the worldly life.

A Red Flag? Then stop!

If someone shows you a red flag (an objection), the fault is yours. The world is not crooked; people wave a red flag because of your own mistake. Therefore you should ask them, "Pardon me, did I do something wrong?" If someone tells me, "You were going to leave after ten days. Why are you leaving after only seven?" 'We' would clarify and explain 'our' situation to him and 'we' would leave only when he shows 'us' a green flag. You will have to accept your mistakes and destroy them, will you not? If no one else breaks those mistakes, you will have to do it yourself, will you not? No one shows 'us' a red flag and if they do, 'we' would inquire, "What is the matter? Why are you showing me a red flag?" One gets upset when someone shows him a red flag. He will react, "Are you stupid or what? Why do you have to ruin things?" If someone shows you a red flag, it means there is something there. Even a small child can scold 'us'. People generally get angry with those who show them red flags; they call them stupid and all kinds of names. As if they are a bag full of sense! No one would pay a dime for their sense! 'We' have always used less intelligence from the beginning. The Gnani Purush is considered abuddha (without intellect). People show

you red flags because of your own mistakes. Once you explain everything to them, they will let you go.

True relative religion

'We' will give the people of this world a very simple religious path. 'We' will not give them the chaos of complex rituals. If a villager comes to me and 'we' tell him to, 'Speak the truth. Do not steal. Be kind. Don't do anything wrong', he will listen and then put it all aside. But if 'we' tell him one thing, 'My brother, do not create any entanglements.' he would ask what 'we' mean by entanglement and 'we' would explain, 'If you see a fruit you like growing in your neighbor's farm and you take it without asking anyone, then that is an entanglement (goonch). Do you understand?' He will then tell me, "Yes, now I understand what entanglement is. I will not create such entanglements from now on. I had created many such entanglements before.'

He will then bring his wife to me and 'we' will explain to her also, what an entanglement is. The wife will say, ' Dada he creates a lot of entanglements (gooncho) with me.' Then 'we' will make her understand the exact nature of the entanglement. Thereafter whenever a circumstance for entanglement arises, they are bound to remember Dada and no more entanglements will ensue. 'We' tell them not to create any entanglements and if it happens, they must do pratikraman. They will understand the word 'entanglement'; they are tired of hearing the words, 'truth', 'compassion' 'do not steal.'

'We' can explain the worldly religion (laukik dharma) in no time, but the religion of the Self (alaukik dharma) takes time.

Questioner: What can I do about the entanglements that have happened and are not being solved?

Dadashri: Time entangles and time disentangles, but whose mistakes and entanglements are these? You caused the entanglement but when the time comes, the mistake will disentangles on its own. You are sitting with the One who has no entanglements at all, and therefore it is possible for all your entanglements to be disentangled too! But if you sit with a person who is filled with entanglements, your entanglements will increase. That is a natural law. The entanglements that unfold will only unravel when the time

is ripe. The power to unravel these entanglements is not in your hands. That is why the Lord has said to do dharmadhyan, or devotional worship of God instead of worrying and waiting for the entanglement to unravel. When your hair grows long, do you have to run around for a haircut? No, because circumstances come together and you will get a haircut. Similarly these entanglements will unravel when the time comes.

The world is a puzzle itself. It is a puzzle. It has become like a puzzle. If you solve the puzzle then your work will be done.

"Lakha re chorashini bhulbhulamnina fera mara kaun tade"

"Who will bring an end to my wanderings of the eighty-four lakhs (84,000,000) lives cycle and pull me out of this labyrinth?"

How can you escape from this cycle of eighty-four million rebirths? Who will help you get out? Krupadudev has said that any embodied soul that escapes the wanderings of the cycle of eighty-four lakh rebirths, is considered a great one indeed.

By meeting a Gnani Purush, you have now found the way to escape from this horrible web. What can a Gnani Purush do for your mistakes? He can only show you your mistakes; He can only shed light on them. He shows you the way out by telling you not to protect your mistakes. If you protect your mistakes by saying, 'I have to live in this world, how can I do that?' then you are nurturing your mistakes. Do not side with your mistakes. First you make a mistake, then you lament endlessly, for that you will have to wander endlessly.

If one want complete freedom and liberty, one can after one destroys all his mistakes. One can only find those mistakes when one realizes who one really is. This happens when one becomes the Self.

*****

Natural law: Fault is of the sufferer

The law of the Lord says whatever the location, whatever the time, the one who suffers is the one who is at fault. There is no need to ask any attorney about it. When someone's pocket gets picked, the one who picks the pocket is happy. He is eating and enjoying himself and during that time the one whose pocket he picked is suffering. Therefore the fault is of the one who is suffering. He must have stolen sometime in his past life, for which he got caught today therefore he is the guilty one. The other person will be called a thief and suffer whenever he is caught.

'The fault is of the sufferer' is a very profound and hidden elemental principle. Here the intellect will become exhausted trying to understand it. Where knowledge through the medium of the senses and intellect (matignan) stops working, there the Gnani Purush sheds light. This mysterious elemental secret needs to be understood at a very subtle level.

There is no one above you; no superior to reprimand you. Your superior is your own mistakes. No one else is at fault here. The sufferer is the one at fault.

A doctor gives a shot of medicine to his patient and goes home and sleeps peacefully. But the patient suffers in pain from the shot the whole nightlong. Who is at fault here? The patient and when the doctor suffers for his mistake, his fault will become evident.

There are two types of languages (bhasha): a language of illusion (bhranti) and the language of the vitarag. In the language of the vitarags, only the sufferer is at fault.

A lady was waiting for a bus. Now is it a crime to stand at a bus-stand? The driver of the approaching bus lost control of the bus and crashed into the bus stand, killing the woman. A big crowd gathered around the accident. If you were to ask these people to pass a judgment on the incident, they will say, 'the poor lady died through no fault of hers. How can the woman be at fault here? The driver is no good. There is no such thing as God in this world because the poor woman died through no fault of hers.'

Just look at the conclusion people arrive at! What ‘we’ say is, “The Fault is of the sufferer”. God does exist, if there was no such thing as God, then what else is left in this world? People think God has no say in this world anymore; this makes people lose faith in God. You fools, it’s not like that. Life is nothing but a continuum, an ongoing play of karmic accounts life after life. These accounts are not just of one life. Today that woman’s mistake from her previous life was exposed, caught , that is why she had to pay for it.

In this Kaliyug, accidents and incidents are such that people get confused. What is an accident? Accident means ‘too many causes at a time’. What is an incident? An incident means ‘so many causes at a time’. That is why ‘we’ say, the fault is of the sufferer. The other person’s mistake will become evident when he gets caught.

One old man told me, “These days I have to suffer a lot”.

‘We’ asked him, “What happened?”

He told me, “My son has become very spoilt.”

‘We’ asked him, “Is it just one son or have all of them become spoilt?”

The old man replied, “ One of the four sons of mine drinks alcohol, plays poker, bets on horses, lives in hotels and because of that I cannot sleep at night. I worry about him day and night.”

‘We’ told him, “Then the mistake is yours. He does all that to you because of your own mistakes. Why don’t you enjoy the company of the other three good sons?”

‘We’ then spoke to his rebellious son, “Does it not bother you that your father worries so much about you?”

The son told me, “Why should I worry? My father has made the money, why should I worry. I am having a good time.”

Now between the father and the son, who is suffering? The father is suffering and so the father is at fault. 'The fault is of the sufferer'. The son has become worthless; he drinks, he gambles etc., whatever he may be doing, his brothers sleep peacefully at home, do they not? Does the mother also not sleep peacefully? Only this old fool stays awake. Therefore he is the one at fault. What fault is this? The fault is that he had corrupted this boy in his past life and so this is account and interaction due to the subtle bond of past life deeds (roonanubandha), and that is why the old man is suffering. The son will suffer when his mistakes mature and express. Who amongst the tow is being roasted and tormented now? The one who is suffering is the one at fault. If one understands this one law only, then the entire path of liberation opens up.

'The fault is of the sufferer', this sentence has expressed absolutely exactly here in front of 'us'. Whoever uses it will be liberated.

If the pavement is uneven, and a part of the cement edge is projecting up, so many people may come and go to the cinema and yet only Chandulal trips over it. Chandulal will say, 'The pavement made me trip'. Arey! You are the one who bumped into the pavement, the pavement does not move. It is where it is. You are lucky one to receive the prize! But because of illusion, he says, 'I was tripped by the pavement'. The fault is of the sufferer. This world is not haphazard at all. This world is precise and just. The world has never been without justice even for a fraction of a second.

If a man dies from a snakebite, the man is at fault. The fault of the snake will become evident when the snake is caught.

What if you loan Suleiman some money and what happens if he does not return it even after six months? Hey, who loaned the money? He fed your ego and that is why you became kind and benevolent and you gave him the money. Now therefore, let go of the debt account of Suleiman, and credit it to the account of the ego.

If two people get together and accuse Lakshmichand for doing them wrong, Lakshmichand will not be able to sleep the whole night whereas the other two people will sleep peacefully. Therefore Lakshmichand is at fault. But if he remembers Dada's sentence,' the fault is of the sufferer,' he will be able to sleep peacefully, otherwise he will curse them.

The one who is hurt by a falling rock is the one at fault, and it is not merely a fault but it comes with a 'reward' of suffering. Suffering of paap karma is the punishment for bad deeds and if people garland you with flowers it is a result of good deeds. Nevertheless both are considered a form of 'suffering'; one of pleasure (shata) and the other of pain (ashata).

To seek justice in the courts of Law, is the greatest injustice.

You are whole and sole responsible for yourself. The one who hurts you is just a nimit (apparent doer) but the main mistake is yours. Those who come to help you or harm you are all nimit. Everything happens to you because of your karma accounts.

If your finger gets caught in the door when a child closes it, you cannot get angry with the child. You suffer because of your mistake. What should you say to the child? Tell the child, 'See! Because you were playing with the door my finger got caught in it. Don't do that again" You should make him understand this way. Instead people beat the child. The fools! Why are you causing another entanglement?

Some husbands get angry with their wives if the food does not taste good. The fools – they get tasteless food because of their own mistakes.

People say as long as there is a body, there is suffering. No, the suffering is there as long as there is a mistake (bhool). 'We' do not have to suffer anything precisely because 'we' do not have any mistakes.

When your wife puts eye drops in your eyes and the eyes hurt, the fault is yours. The fault is of the sufferer, that is what the vitarags say and yet people blame the nimit.

'Fault is of the sufferer' – this law will lead to moksha. If someone asks 'us', 'How can I find my fault?" 'We' would teach him, "Wherever you have to suffer, that is where your faults lie. You have to investigate what kind of a fault it was that you had to suffer so. When one suffers all day long, then one needs to find out which mistakes were committed.

How do 'we' understand that the other person is at fault? 'We' see the 'home department' (the Self) and the 'foreign department' (the non-Self) of the other person distinct and separate. 'We' do not say anything if mistakes

occur in the foreign department, but ‘we’ have to alert him if errors anything happen in the home department. There should be no hindrance on the way to moksha.

By accepting, ‘The fault is of the sufferer’, you eliminate the puzzle from one side and by saying ‘vyavasthit’ you eliminate it from the other side.

There is no end to endless activity and things going on within and you can tell who suffers inside. Sometimes the ego suffers; the ego therefore is at fault. When the mind suffers, the mind is at fault and when the chit suffers, the chit is at fault. It is possible to remain separate from your faults.

If you understand and holds on to just one word of the Gnani Purush, one will definitely go to moksha. With that you do not need anyone’s advice. Whose fault is it? The fault is of the sufferer.

If the one dispensing justice was really alive (chetan), then he would take sides. But justice in this world is dispensed by nature and it is not alive (nischetan chetan). If you want to understand this in the worldly language, then it is like a computer. When you feed information into a computer, the computer may even make mistakes, but there can never be any mistakes in the natural justice. Nature’s justice is dispensed by that which is not living and in addition it is vitarag - without any attachment or abhorrence.

Absolute independence of all living beings

No one living being can hurt another. If one could, then you could say that this world is wrong and that the principle of this word is destroyed! If any living being has an independent power to interfere with or influence another, then all the principles of the world will be destroyed. This world is so perfectly independent that no one living being can do anything to another living being. Whatever we get at the hands of others; is our own fruit. It is the fruit of your own karma that you have to taste. Otherwise there is no superior above. If there was a superior at all, then no one would achieve liberation. No one can interfere with you. Your own mistakes are your superior.

Anyone who hurts you is just a nimit. Why was your pocket picked? The answer is that picking pockets is a viewpoint of the pickpocket, brought

forth from his past life. He enjoys picking pockets and feels that this is all he wants to do. He believes in that business, so would such a business not have customers also? Nature's management is such that, whatever your business, it will find a 'customer' for you. Then whoever suffers, he is the one at fault. Mistakes made in darkness (ignorance, unknowingly) are exposed in the light of awakened awareness. They are exposed when one's pocket gets picked.

Who can pick the pocket of the one who is not a thief? Who can hurt the one who does not have even a single parmanu (subatomic particle) of violence within him? Even a snake lying next to him would not touch him. If a sheelvan (a person in whom inner energies have fully expressed) walks through a room full of snakes, the snakes will scamper over each other in a rush to move out of his way or be destroyed. Such is the power and the aura of a sheelvan. And today even when people sleep under a mosquito net, they get bitten!

Whom does the Lord call a sheelvan? It is the one who has no intentions of hurting anyone through his mind, speech, body, kashayas and the antahkaran (inner organ of mind, intellect, chit and ego). How can anyone in the world hurt such a person?

*****

Vyavahar: Worldly interactions

This world is not in the form of justice; it is in the form of worldly interactions. The Lord has said not to seek justice otherwise the intellect will become deluded and spoilt. Look at the worldly interactions(vyavahar) but do not look for justice in it. This means you should not be looking for justice in vyavahar. Whatever the vyavahar, it is what it is. You have to understand this much.

Let me explain to you what 'we' mean by, 'whatever the vyavahar, it is what it is'. If your son is getting married and you do not send gifts and sweets to your brother, would you have expectations of receiving anything from him when his son gets married? No, you would not, because that is the kind of vyavahar (exchange; dealing) you had with him. If one brother sends you sixteen ladus (Indian sweetballs) and the other sends you only three, then your understanding should be, I may not remember it today, but I must have sent him only three ladus. My vyavahar with him must have been the same and that is why he is reciprocating with only three ladus.' You should not look for justice in vyavahar. Vyavahar is nothing but vyavahar. It is what it is.

Once this fan is running at full speed and 'we' asked someone to reduce the speed, not being aware that the speed regulator is not working. When they inform me that the fan cannot run any slower, 'we' immediately understand that the fan's vyavahar is as it is so why bother looking for changing it?

Whatever the vyavahar there is with children at home, accept it as it is. Why go looking for justice there? If a woman's husband gives her a hard time, should she divorce him? Worldly interactions are this way, why do you look for justice in that?

You have dealings with many people. You should understand that you have brought positive vyavahar with those you have positive dealings and a negative vyavahar with those you have negative dealings. If one of your daughters talks back at you, that is the vyavahar, so where would you look for justice in that? And your other daughter will massage your legs even when you are not tired. That too is vyavahar and so do not look for justice in that either.

People become trapped when they look for justice. Vyavahar will keep unfolding and whatever you have brought with you is exactly what you will get. Justice will tell you, 'He should be like this or like that'. Who is justice for? Justice is for those who understand and accept, 'I am the one at fault, The mistake is mine', and justice is there to help them break that mistake. For the one who believes, 'I never make mistakes' there is vyavahar to make them understand. Justice is common law. Those who want liberation will have to proceed by looking at justice, what is right and what is wrong. Those who care nothing about attaining liberation and want to remain in the worldly life, have nothing to do with this common law. Justice is the thermometer and the gauge. All one has to do is check to see what is just and what is unjust. If you remain within the laws of justice, you will attain a higher birth and if you violate it, you will go lower.

Questioner: Is speech not the problem in this era of the current time cycle?

Dadashri: You should simply be the knower-seer (gnata drashta) of what the other person says; whether his speech is pleasant or harsh. You should also be the knower-seer of whatever you say. If the other person is hurt by what you say, that is vyavahar. If you speak harshly, you have spoken in accordance with the vyavahar that unfolded with him, but you have to erase it with pratikraman if you want to go to moksha. Harsh words that come out and hurts the other person is vyavahar too. Why did the speech come out harshly? It comes forth because that was the time for this vyavahar between the two to unfold. The Lord too accepts this vyavahar.

What does it mean when someone insults you? It means he has completed his vyavahar with you. Whatever the other person does to you, whether he is insulting you or otherwise, he is unfolding the vyavahar with you. Here you have to close this vyavahar with vyavahar and accept that

vyavahar as it is. Do not bring or look for justice in it. You will become entangled if you do.

Questioner: What if we have never insulted anyone?

Dadashri: If that is the case, then no one will insult you. But because there is a pending karma account from before, the other person cannot refrain from insulting you. It will come to you only if it is in your karmic account. Whatever effects come along, they come because of an account. Effect in this life is the cause created the past life. The account of effect is vyavahar.

Speech unfolds according to vyavahar between individuals

How can we call it vyavahar if instead of dividing nine by nine, you divide by twelve?

What is worldly justice? Divide nine by twelve. That is why people get entangled within. The worldly justice says, 'He said this to me, and so I should respond in this way'. But if you speak just once, the other person will speak twice as much. If you say something twice and the other person will say it ten times. The vyavahar will continue because they are both spinning tops (charged pudgal, prakruti). When both the tops stop talking that is when vyavahar comes to an end.

Vyavahar means there is nothing left over, no carry forward for another life; no remainders after division, no pending karmic account. In all this, if one want to go to moksha then you should do pratikraman immediately.

Do you sometimes say things even when you do not want to? It happens because such is the vyavahar with the other person and based on that vyavahar you end up saying things against your will. Just think about this point that sometimes even when a person is harming you, you will not say anything to him, but you will speak harsh words to someone who has done nothing to hurt you. Why is that so? It happens because it is dependent on the vyavahar (interaction) with that person.

With whatever vyavahar the account was created, wound in the past life, with such a vyavahar it will unfold, unwind in this life. When you ask

me ‘Dada why do you not tell me off when I make mistakes?’, ‘we’ will tell you, ‘You have not brought such a vyavahar with us.’ ‘We’ have already alerted you and cautioned you based on whatever extra vyavahar you had brought with you. You did not bring any more vyavahar than that.’ The Gnani Purush never has harsh speech and if His speech comes out harshly for others, ‘we’ do not like it. And despite this if ‘we’ ever speak harshly, ‘we’ immediately realize that such is the vyavahar ‘we’ have brought with that person. The words that come out are in accordance with the vyavahar of the person one is dealing with. The speech of the Gnani Purush is nimit-dependent. The speech of the vitarag, or the Gnani who has no ambitions, no desires, no raag-dwesh, is nimit dependent. The speech of the Gnani can never be hurtful to the other person. Gnani Purush does not have the time to insult anyone. Nevertheless, someone with tremendous punyais will have the rare occasion to be scolded by the Gnani. This person’s vyavahar is such that in order to rid him of his ‘disease’, the Gnani has to speak to him in a harsh manner. Otherwise, why would ‘we do so? The Gnani gives liberation in just one hour, why would he have a reason to insult anyone? But these harsh words come forth in order to rid the other person of all his ‘diseases’.

What does Kavi say:

‘The one whom Dada calls mooah—mortal, becomes ajar amar—ageless and immortal. When dada ‘tells off’ someone by referring to him as a ‘mooah’, it will destroy many of his sins. Dada’s insult, on the contrary, is a blessing for him.’

Someone may ask, ‘Why is Dada speaking harshly with this man?’ What can Dada do when the man has brought such a vyavahar? Some people are worthless and yet Dada will not raise his voice at them. Does that not tell you how wonderful a vyavahar they have brought? Those who have brought harsh vyavahar with them will experience harsh words from ‘us’.

Sometimes at home, ‘we’ get served tea without any sugar. ‘We’ drink it without saying a word. Many times even Hiraba (wife of Dadashri) is not aware of this, she will only realize it if she drinks the tea herself. ‘We’ do not have to say anything as far as the daily activities are concerned. ‘We’ only have to say anything if something new is being installed in the house, but putting sugar in the tea is routine. It is only today that she forgot the sugar, so what is the need for saying anything. To put sugar in the tea is vyavahar and so if tea without sugar is served, ‘we’ would understand that

that is the vyavahar of the day. Therefore, ‘we’ would drink the tea without saying anything.

What kind of justice in vyavahar?

Vyavahar is the very thing that creates entanglements and problems everywhere. There is no connection between vyavahar and justice. People look for justice, however justice is not something one should seek or call for. If a mother-in-law mistreats her daughter-in-law, that is vyavahar and it is also vyavahar if she treats her with respect and care. This body (pudgal) would not exist if there was no vyavahar. There will be no end to entanglements if one looks for justice in vyavahar (worldly interactions).

Eleven disciples had vyavahar with Lord Mahavir. If one of the disciples felt slighted, that disciple would not be able to sleep the whole night. What can the Lord do about that? Why should one be seeking justice in that? If you accept vyavahar as vyavahar then you will understand justice. Why did your neighbor say negative things to you? He did so because such was your vyavahar with him. The words that come out of your mouth are dependent upon the vyavahar with the other person. But you want to go to moksha, so you should do pratikraman.

Questioner: But what happens once the ‘arrow’ is fired?

Dadashri: It is vyavahar dependent.

Questioner: Will such ongoing interactions not create vengeance and revenge?

Dadashri: No. That is why we do pratikraman. Pratikraman will not take you to moksha but it is a link with God in the other person to avoid creating agitation. Agitation is created if you do not do pratikraman. Do pratikraman whenever you realize your mistake. You will prevent agitation from being created, even if the other person wants to, because you send a direct message to the God within him. There is no solution or remedy for this worldly interaction. Do pratikraman only if you want moksha. In the absence of knowledge of the Self when one wants to continue to maintain the worldly interactions as they are, then if the other person curses you, one is to see it as being correct. But if one wants moksha then one has to do pratikraman also, otherwise the other person will bind agitation.

Completion of worldly interaction is the final solution

The Lord has said, 'There is vyavahar and there is nischaya.' There is the relative world and there is the Self. Vyavahar is in the process of being divided completely, without any leftover remainders, otherwise how can there be an end to it? We should always keep vyavahar in vyavahar and nischaya in nischaya (keep the relative as relative and the real as the real). Is whatever that is in vyavahar not bound to come? Vyavahar will bring to you in 'cash' whatever vyavahar you have brought with you from your past life. What does vyavahar say? Why is it that the other person gave you only eight when he owed you eighteen? It is because the vyavahar was only of eight and therefore by giving only eight, that vyavahar is 'zeroed out' completed; the past life debt is paid off. If the Gnani Purush has given you Gnan, then you will not charge any more new karma. Otherwise karma will be charged for the next life. The person who expects the other ten will bind the karma, by demanding externally or internally, and complicating the interaction.

Vyavahar means that which ends the karmic accounts of both the involved parties. It is that which ends the gross karmas i.e. karmas perceived through the five senses and karmas that one can experience. For the one who has not attained the knowledge of the Self, the vyavahar lends but it simultaneously charges new karmas for the next life. For the one who is Self realized, there is only the discharge of the vyavahar. There is no new charging of karma. The discharge may be of any kind but that which discharges is exactly in accordance with the vyavahar with the other person.

Some will respond with ingratitude no matter how obliging or benevolent you are to them. You can go and lose your mind if you start to look for justice there. Even the authority and the attorneys will go crazy. It is vyavahar when a person practices benevolence and it is also vyavahar when a person is being malevolent. If you bring in an arbitrator to carry out justice, he will start making all kinds of demands on you – bring me some tea and snacks!

Why do you look for justice where there is vyavahar (ongoing worldly interaction)? If you do not accept this, then vyavahar itself will compel you into accepting it. So why not understand once and for all that it is nothing but vyavahar.

Questioner: Dada when one experiences turmoil and agitation within, is that because of contempt?

Dadashri: It happens because you did not deal with that particular vyavahar in an amicable manner in the past. 'We' may be rebuking someone in this vyavahar but there is no selfish motive on 'our' part, so 'our ' vyavahar is amicable and pleasant and the result is wonderful. But if someone rebukes with selfish motives or for reasons of partiality, then the result is bitter. Our vyavahar is very attractive and pleasant. 'We' get credit for everything without doing anything. Wherever 'we' go, things start to change for the better; this is the sign of 'our' amicable vyavahar from the past life. But now all that remains is to erase whatever vyavahar, good or bad, that unfolds for you. Where is the need to start a new vyavahar now? Now all you have to do is remain the knower and seer and be in eternal bliss.

Now, if someone comes to me and complains about his son, 'we' would tell him, 'Whatever is taking place is verily justice'. Such justice is the exact thermometer. Actually whatever is happening is real justice; whatever happens, is precisely what 'we' call vyavasthit. So why look for justice or injustice there?

Today some tremendous talk about Gnan came out. This fact is one of the most important in this world. It has come out on the basis of all the evidences being very precise and timely; the evidences of visible effects of past karma (dravya), time (kaal, kaad), location (kshetra)and inner intentions(bhaav). It has come as the essence of all the scriptures. This statement needs to be analyzed deeply.

*****

Understanding worldly happiness and misery

The Lord does not consider worldly pleasure and pain as pleasure and pain. The Lord calls it that to be suffered (vedaniya). Pleasure is shata vedaniya and pain is ashata vedaniya.

Questioner: Why has the Lord said it 'that to be suffered' (vedaniya)?

Dadashri: Because when the intensity of the suffering (pleasure or pain) increases, a person begins to get tired of it. If you had to eat the same food every day, you would get tired of it. That too is vedana (suffering), is it not? Shata vedaniya or pleasant suffering is a result of punyai (merit) karma and ashata vedaniya i.e. unpleasant suffering is the result of paap (demerit) karma. Everyone at a wedding is enjoying except for Chandulal. His face looks like he just drank some castor oil! Why is that? It is because the ashata vedak (the sufferer of pain) within is miserable. This vedak prods and pushes Chandulal in all directions; it gathers all kinds of scientific circumstantial evidences of pain and misery. There is no God or planets (graha) up there that bring misery. There is no one up there, sitting idle giving you misery. It is the vedak—the sufferer within of pain and pleasure that does everything. The Soul is not involved in this. Besides the soul, there is an army of other things within too. In this army there is a policemen, soldiers, superiors, etc; they are all in this army!

Questioner: Dada, the Gnani Purush does not have these two vedaks, does he?

Dadashri: No, the Gnani too has them, but He remains the 'seer' and the 'knower' of the pleasure (shata) and the pain (ashata) vedaniya. Whenever someone insults, defames you, You have to tell this entity (vedak) within, 'this is happening because of your pending kramic account'. The real You (the Self) is the seer and the knower and is in eternal bliss and so You have to live as a neighbor with the non-Self within. These are all temporary adjustments. When a person has a toothache, why does he not worry that it will hurt him forever? There is a time for everything. The pain will stop when the time is right. No circumstance or circumstance will last longer than forty-eight minutes; that is the order and regularity (niyam) of this universe.

There is no happiness in any situation (avastha). Situations and circumstances are constantly changing. If there is happiness in the park, you

still have to come home. Instead, it is better that you remain in the location misery; and pleasure will arise. A person who walks in the scorching heat under the sun is bound to find pleasure even under the sparse foliage of the acacia tree. If a person does not appreciate the shade of an acacia tree, just make him walk under the sun for a few hours, and then he will. Pleasure is the fruit of all clash filled activities of the world. After an exhausting day's work, one feels pleasure in merely sitting under a fan and leisurely drinking tea! On the other hand, the boss who spends the entire day in the comforts of his own home does not appreciate the fan or a cup of tea. All worldly pleasure is the reward of fatigue, mental or physical. Eternal bliss (sanatan sookha, tattvik sookha) is such that it remains forever.

There are situations where a wife will hurt her husband and some situations where a husband hurts his wife. Now why is the pain suffered? It is because less pain is being given than is due. Now when more pain than that which is due is given then one becomes habituated too it, accepts it and along with this acceptance there is relative sense of relief and pleasure. The knowledge (relative gnan) at the end of such prolonged pain is that this is going to continue (like the wife who now is oblivious of her husband's nightlong snoring) and therefore 'pleasure' arises.

It is a wonder that the Emperors could not find happiness living in palaces, whereas the poor guy living in a shack finds it! Happiness should be everlasting; once attained, it should not leave. That is bliss. Bliss should be like that which this 'Dada' is experiencing; it does not leave for even a second. Dada is constantly in inner bliss.

Questioner: Why does a human being (jeeva) look for happiness elsewhere, outside?

Dadashri: Teenagers would not go to restaurants and fast food places if they received wonderful meals at home. They go out to eat because they are not satisfied with the meals at home. Similarly, people look for happiness elsewhere because they are not satisfied with the happiness they have. Every living being is wandering around looking for happiness beyond the senses (ati-indriya sookh, eternal happiness). One has not experienced the bliss of the Self. How long can temporary happiness, projected happiness (kalpit sookh) last? One can attain happiness that is beyond the senses, bliss when one meets the Gnani Purush. Projected happiness, worldly pleasures can give one satisfaction (santosh) but will not make him content to the point

where there is no further demand (trupta). Until one attains Gnan, one lacks the awareness of what is right and what is wrong for liberation. The intellect (buddhi) will show one what is right and what is wrong in worldly affairs. The intellect simply will not be able to know what is right and what is wrong in matters of liberation. In this regard the intellect will fear its own death.

This world exists in an orderly manner. It is meticulously regulated. No living beings experience except man has mental anguish. Of all beings that depend on breath for live (prani) man is the only being who suffers mentally. Other animals, when they get hungry, they experience the pain of hunger, but that pain is quelled as soon as they get something to eat. They do not have any greed. Only humans have greed. They not only consume what is in their own pasture, but they raid the neighbor's pasture too. Miseries arise out of greed.

A human being runs to the doctor if his leg is hurting in his old age. Do birds and fish have doctors? They have to suffer only. Do they indulge in any sense-pleasures (vishaya)? They eat because of the instinct to eat, but they do not indulge in the pleasures of the tongue. If they had pleasures of eating and drinking, they too would have toothaches or would have to wear glasses. Animals too have problems with old age, but they have to suffer them silently.

The farmers make their bullocks work the whole daylong but they put a muzzle around the bullock's mouth so that it would not graze on their farms. The bullock understands that he are not allowed to eat. One farmer in his eagerness to watch a movie at night, put down some nice grass for his bullock to eat but forgot to take off the muzzle. What can the poor bullock do? He felt the hunger pangs but what could he do? Whom could he tell? The farmer returned from the movies late at night and went straight to bed without checking on his bullock. The bullock kept stomping his feet on the ground all night long. In the morning when the farmer woke up, he realized that he had forgotten to take out the muzzle!

Life is like the oil mill owner's bull

For countless lives, man has worked like a bull in an oil mill and what has been the reward? A slice of oil cake! After a grueling day at work, the guy gets to eat some handvo (heavy dry spicy bread) at night, and the bull in the oil mill gets a slice of an oil cake! One has suffered a lot of misery. He

has suffered endlessly just like the bull. They invite all kinds of imaginary miseries again. This is like people who send out wedding invitations, to the most distant of distant relatives. Hey you! Why not invite the ones whose presence is necessary? They invite all kinds of miseries, and all kinds of miseries do come. Neither happiness nor misery has a preference as to where it goes, but once people invite it, it will come for sure. But then people start protesting, why does misery come our way? It came because you invited just like the most distant relative.

When the women in the villages get together, they talk about their happiness and their sorrows. One woman would begin, 'I am going to give my husband a piece of my mind.' The guys when they get together are also discussing their wives. One will start, 'I am going to slap her one of these days.' Then look what happens. She tells him off and he slaps her. This is how the world is. How many things are necessary in this worldly life? All one needs is two meals a day. And one needs water to drink; if you don't get water for a bath, it is fine. Does one have dandruff with short hair? But people grow their hair long and then have problems with dandruff. People invite unnecessary miseries.

The worldly life is nothing but a treasury of misery, where one cannot complain. One cannot say a word, tell any one anything, and neither can suffer it. On top of that one has to swallow its bitterness. These poor bulls have to work hard all their lives and then end up in slaughterhouses when they get old. Is there such a thing as retirement for them? The animals have a lot more suffering than the humans. All one has to do is to understand that his suffering is nothing compared to these animals. But here people get upset with even a pimple on their face!

Noble is the one who does not let others know of his suffering.

Is there any nobility in crying and complaining about your misery to others? Nevertheless, people go around telling others of their problems. Nobility means despite one's ability to speak, one suffers his misery in silence. Noble people are able to contain their problems, because they understand there is nothing to say. Does anyone have the ability to take over someone else's problems? Is the other person able to take over your problems? Do animals come to complain about their problems? If a car runs over a dog's leg, whom is the dog going to complain to? The poor dog has to drag his leg everywhere it goes without getting any treatment for it.

Do the animals have in-laws? It is only when one comes into the human life that one has husbands and in-laws. In which life did one not have a husband? One had 'husbands' even in a dog's life and a donkey's life and yet this is what they like, do they not?. Otherwise, one is the supreme soul (parmatma). One attains the human birth for the purpose of liberation, but he has forgotten that! There are no greater fool than the one who forgets why he has come in this world. All one has done in this worldly life is claim 'This is my wife', 'this is my husband', 'this is my mother-in-law', 'this is my father-in-law', 'this is mine', this is mine, etc.'; that is all one has done. But when one is sick or has a toothache and really needs someone, no one is around. When the old mother-in-law has a toothache, she tells her daughter-in-law, 'My tooth is hurting. Tell me what I can do about it'. But the daughter-in-law thinks, 'why does this old woman keep complaining and nagging?' She will realize this pain when her own tooth starts to hurt, but during this time she forgets the pain she had experienced in the past. People make mistakes and then they forget, and when they have to suffer the consequences of their mistakes, they question, 'Why me?'

Accounts on books

This worldly life is worth understanding. Who are these uncles, aunts, wives, etc.? They are all accounts on the books of karma created in previous life. No one has realized this. If they did, they would start clearing those accounts of credits and debits. Because people do not have this realization, they create a new account in the process of clearing an old one. If there is a pending account with an uncle, its discharge is inevitable, and the uncle is just a nimit.

This world is not meant for suffering in misery, it is yours to enjoy. One suffers only that which is in one's account, pleasure or pain. Why does one experience only happiness and another only misery? It is because of the kind of accounts one has brought with him. Everyday we hear stories in the news: A man is robbed in a taxi. A husband and wife were tied up and robbed in their apartment, etc. There is no need for you to fear it will happen to you too, after reading such news. This projection (vikalp) of fear verily is the fault and will have to suffer its consequences. Instead, why not move about naturally? You will be robbed only if it is in your account, otherwise no one has the time to meddle with you. 'The fault is of the sufferer', hence you should go about without any fear. The newspapers will report all kinds of

things, but does that mean you have to be scared? It is a good thing that the divorce rate is low, but when it increases, people will find a cause to worry about their own divorces! Do not be afraid even if a hundred thousand people are robbed. There is no one above you as your boss.

If an astrologer reads your palm and tells you that you have four situations that could cause death (ghat), then you have to be careful during those situations. Now if you overcome one such situation and find yourself living, then feel happy that there is one less in the balance. In the same token, when someone insults you or you have to face an unpleasant situation, you should be happy that there is one less in the remaining balance. Instead, people become engrossed in such situations. That should not happen. If you have an account of a thousand abuses and someone abuses you, you should tell yourself that at least one is gone from the thousand, now there are only 999 left! You should not have the burden of, 'why did he insult me?' If you surrender your miseries to 'Dada', then you are free. 'We' have come to take away the miseries of this whole world. Those who want to surrender, surrender them to 'Dada'. Tell Dada, 'Dada 'I have always been foolish so please be there for me'. And Dada will always be present.

The sense of pleasure which exists when someone compliments and praises you should also be there when someone insults you. Why is there no pleasure at the time of insults? It is because one does not say, 'The joy is there for sure during insults.' If you say this, then it will be there. But if you say, 'I forget this at the time,' then how will the sense of pleasure be there during the insult. Within, infinite energies of the Self exist. Whatever you decide is possible for you.

Have you ever arrived at the conclusion that there is no happiness in this worldly life?

Questioner: Yes Dada.

Dadashri: The one who has learnt how to arrive at the ultimate outcome of this worldly life interactions and accounts will have a burning desire for liberation. Even if one does not know accounting, one will have a burning desire for liberation. When you know how to read the outcome of this worldly life, you will know where happiness lies. Is it in becoming a father? Is it in becoming a husband?

When does one find bliss?

Questioner: The fact the one is indeed pure (shuddha), is it common knowledge?

Dadashri: How would they know? If one knew that one is indeed pure (shuddha), then infinite bliss expresses. All these miseries stem from not knowing this. Should you not explore where bliss exists? One runs around aimlessly like a donkey, and stumbles, falls and runs into problems. Is this acceptable? Humans have lost the art of living. All these minerals; copper, nickel, iron, etc. remain in their natural state. But the human body made up of the five elements; earth, water, wind, fire and space; is very complex and does not remain natural. It will end up with something peculiar and new altogether. A person may have a very high social status, but people around him will say, 'don't even talk about him!' Why? Because he is useless. So is there not a need to look for the way out of this misery? How can one become free form misery?

When does a person understand there is no happiness in the worldly life? The understanding comes when one experiences problems and suffering. All accounts are filled with endless pain and suffering. But during times of happiness, ones wander about in a state of carefree elation (masti) and then when he encounters difficulties he understands that the worldly life is full of misery. Once you throw away your gold into the sea, are you going to be able to recover it? Then there is nothing to do but cry bitterly. Similarly, how can this worldly life improve once it has been ruined? Improvement can only come through the words of a vitarag, Only He (the Gnani Purush) can give you moksha. How can you afford to have the bondage of the body, the speech, the mind, the intellect and the ego etc.? All these are completely separate from the Self but you have made them as one saying, 'I am the mind, I am the ego', and this renders you as the deluded self (muddhatma, 'I am Chandulal'). Otherwise if You become separate from all these, then You verily are the supreme Self (parmatma). You have become deluded because you believe that happiness lies in all these temporary things.

Really there is no such thing as misery and suffering, but misery and suffering exist because of one's wrong beliefs. Do you receive letters from your loved ones who have departed and gone?

Questioner: No, how can they come?

Dadashri: That is how this worldly life is. If you have a credit of Rupees 500 in your account from your previous life, you will come across someone in this life who will settle this account. He will be instrumental in your receiving Rupees 500. Once the accounts is settled, that person will leave and you will not encounter him again. People separate, they go their own way, they die. And if no new karma accounts are created then you will not meet each other again.

This china set of cups and saucers worth a hundred dollars will be here with you as long as your karmic account is there with them. When that relationship comes to an end, they will break. When they break, it is vyavasthit and you should not keep remembering them after that. Are people also not like the cups and the saucers? You merely witness with your eyes that they died, but in reality they do not die, they come back here again. That is why, when you do their pratikraman, it reaches them. It will reach them wherever they are.

Behold the One who swallows all the bitterness

Questioner: Dada, when someone uses bitter words towards me, it is difficult to tolerate them. What should I do?

Dadashri: Let me clarify that for you. Say there is a thorn lying on the road. Thousands of people walk by it and nothing happens to them. But when Chandulal walks by, the thorn somehow pierces his foot through and through even though it was pointing sideways. Experience of bitterness is due entirely to the account of karma. So when that happens, believe and understand that that much bitterness is now being deducted from the pending account of bitterness. Pleasure that is experienced is also reduced by that much from the pending account. Yet, when the pain and bitterness is experienced, it is not liked. Why is the painful experience not liked even when it is being reduced from the pending account? If one asks for more bitterness from the one who served some, if one requests the man to insult him some more, he would not. It is not under the hands of the one who is serving the bitterness. Nothing is under anyone's control. Everything is very precise, methodical and balanced. There are pending accounts; this is no lie. There is accountability in everything up until death. All accounts are very

precise. Some people will give you more, some less. There will be no suffering, if Gnan prevails during the process. All relations are relative. Bitter or sweet, they are all consequences of past karma account. The one, who gives you mistreats you everyday, may one day be very kind and caring to you. These are all relationships of give. They are the result of karma accounts created in the past life.

'We' too have been served a lot of bitterness. 'We' swallowed it all and now all the accounts are finished. 'We' drank the bitterness from anyone who served it to 'us' and in return, 'we' blessed them as 'we' drank it! That is precisely why 'we' became Mahadevji – the one who swallows the bitterness of the world, and blesses the giver, with a smile.

Questioner: Is that the same as settling the account of karma?

Dadashri: Yes, it is the same thing; when bitter gifts come your way, accept them. Instead people react by asking, 'Why are you doing this to me?' when they are faced with bitter gifts. By reacting this way, they are not able to shed that karma and on the contrary, they create new accounts of bitterness. Those who have the knowledge of the Self, those who now want to get rid of this 'business', will bring about a closure of all this. Those who do not have the knowledge of the Self, their business of charging new karmas continues.

As long as one does not know from which account a person is sending the bitter experience, one does not like it. But when one understands which account it is coming from,' Oh ho , it is from this account!' one likes it. All of Dada's bitter accounts are paid off, so who is going to give Him any bitterness? People will only come to pay you back if you have a balance pending.

Here, satsang provides constant bliss. Elsewhere outside there is no bliss to be found. That is why people derive pleasure from things they believe gives them pleasure. The pleasure they derive is based on their beliefs rather than their knowledge—experience. Worldly pleasure arises from wrong beliefs. It would be fine if one is even aware of this fact but one does not make any progress because of the prevailing wrong belief. Even if one were to critically analyze the nature of pleasure, one would be able to understand its illusion and imaginary nature. But as long as these wrong beliefs prevail, one will find pleasure only in transient things.

If positive circumstances come together, pleasure (sookha) arises and when negative circumstances come together, pain (dookha) arises. If a person gets into a company of gamblers and drunkards, then those circumstances will make him miserable and if the circumstances are to sit in satsang, then pleasure will arise. By the company one keeps one can understand the nature of his suffering, whether it is one of pleasure or pain.

Real and imaginary pain

The Self does not have any pain or suffering. Pain and suffering is experienced by some other entity, but because there is no understanding of this, one takes on the misery on to himself. Misery is not having food to eat or water to drink for days. Despite having food and water, the mind that is spoilt (dusham mun) will collect a stock of pain and misery. How can one call this pain and misery? Pain is not having food to eat, clothes to wear, a place to sleep; these are miseries. How can you say you are suffering when you have all these? People are miserable because their minds have become spoilt and when the mind become healthy (susham), they will become happy. When the mind becomes spoilt, it invites anxieties even when there is no cause for anxieties. Granted that a person with a toothache is suffering, but otherwise there is no suffering and yet people have become so restless.

Anything for which there is a solution or a cure can be called pain and suffering. In fact, it can only be called pain or suffering if there is a solution for it. If there is no solution, then it is not considered pain. When there is pain, do we not look for solutions and cures? If a person loses a leg in a war, that leg is not going to come back and so it cannot be called pain (dookha), but if he has an abscess on the face, that is suffering because it is possible to cure it; there is a solution for it.

A person may say, 'I am happy in all respects but 'I' just have this itching eczema on my leg.' Arey! How can you call it pain? When it itches the hand is handy to scratch it automatically, no?

Questioner: But, Dada our financial situation has changed for the worse, what about that?

Dadashri: That will keep changing. Does night not follow day? Today you may not have a job but tomorrow you may have a new job. Both situations change. There are manytimes when one has no financial problems. But,

greed has taken hold of him. All you have to be concerned with is whether there is enough money in the home to buy some vegetables for tomorrow, nothing more. Now, tell me do you have such pain?

Questioner: No!

Dadashri: Then how can you call that pain? One keeps crying about pain when none exists. This needless complaining leads to restlessness and heart attacks. That which cannot be treated is not called pain. One must do whatever is necessary to decrease the pain, where such treatment leads to the resolution of pain. But, when no treatment exists, it is not called pain.

What is the current era of the time cycle like? In this era one preoccupied with ways and means by which one can make money, how to exploit and deprive others, how to sell adulterated goods, how to obtain sexual gratification from that which is not rightfully his. One can only look for something else if one can get a break from all this, no? None of these have provided any meaningful happiness. Meaningful happiness can only arise if one pursues the 'main production' (the Self). The worldly life is a byproduct. One attains this body, the worldly comforts, a wife, a home etc. as a result of good deeds in the past life. If it were possible to get these things through sheer hard work, then even a laborer should get them, but that is not the case. There is a misconception amongst people today and hence they have started 'factories' of by-production (money and pursuit of imagined pleasure). You should not start the business of by-production. Main production means to attain moksha from a Gnani Purush, and then the byproducts of worldly comforts will come as a bonus. Endless lives have been wasted through wrongful meditation (dhyan) for acquiring the byproducts. For once, attain moksha and all your problems will be solved.

Questioner: What happens when a person commits suicide?

Dadashri: A person may die by committing suicide but he will have to come back to pay off his debts and obligations. As humans one is bound to face difficulties, but does that mean one has to commit suicide? The consequences of committing suicide are extremely serious. The Lord has forbidden suicide because the consequences are very grave. One should not even have a thought of committing suicide. Resolve to pay off whatever outstanding debts you may have, but do not even think of suicide.

Lord Ramchandraji faced tremendous pain and suffering. He sacrificed his kingdom and was exiled for fourteen years in the forest. His misery of one day in the forest is equivalent to the entire life's misery of these people. And yet these people do nothing but complain about their imagined minor pains!

Pain and pleasure are like invited guests. Instead of pushing them away, one has to receive them as one would welcome invited guests. The worldly life is an ocean of misery. One should not be afraid of carrying out the worldly interactions (vyavahar). If you do not like to be ill-treated and want to close your karma account book, then think before you ill-treat others; think about the consequences and whether you will be able to face them when they return to you.

There are three kinds of painful suffering. Physical suffering is called 'kashta'; it is direct and real suffering. Toothaches, eye aches, paralysis etc. are all bodily pains. The hurt suffered from harsh words is a 'ghaa'. It will never leave. And the third suffering is of the mind, which is called 'dookha'. One should not have an effect from pain of the mind or from the speech. One will have an effect from bodily pain and this has to be suffered. But you should suffer it by remaining as the Self, the knower and the seer of the suffering. You should not have the suffering of the mind and the speech. When a tax officer tells you that you have to pay so much tax, it is just a 'record' that is speaking and therefore it should not hurt you.

When someone has a heart attack, he has severe chest pain. Upon hearing this if one starts thinking , what if I will have a heart attack, then he is inviting and increasing mental pain. Instead one should tell this thought, 'Get lost.' When it is time for this body to leave, it will do so. Is that not dependent on vyavasthit? Then why create unnecessary misery with such thoughts? Just become an observer of all the ailments of the body and if you have none, then why not remain in worldly fun? Or keep singing, 'I will never tire of saying Dada Dada Dada!'

The Lord had said for us to only accept bodily pain as pain, all other pain is not real pain. Why do the animals not have any other pain? It is because their mind is limited. If you take them food, they will come running to you because they know they will get something to eat. If you take a stick, they will run away. That is all there is to their minds. Do they worry about anything else besides that? The minds of these cows do not wander and

therefore they do not have problems or miseries of the mind and yet their worldly life is just like ours. They are not intelligent and yet their world goes on. So why would yours not go on too? Your mind has higher revolutions than the cow, so why don't you take advantage of that? Why does this revolving mind become a problem? Dismiss any thoughts of pain, or at worst, do not accept them.

We have bodily pains just as these cows and water buffalos have but they do not have problems associated with pains of speech. They do not have any problems when you swear at them because their mind and their intellect are limited. These extra pains in human beings should be dismissed. Do the cows and water buffalos have worries about getting their children married?

If you see a scorpion enter your home in the light, you will continue to be scared. But if it enters in the dark and you do not see it entering your home, then you will not be scared. You can dim a full light (intellect) but you cannot make a dim light full. If the life of cows and water buffalos goes on, would yours not do the same? Even the life of those who have no awareness goes on. The whole world goes on, so why don't you let go?

What is considered suffering after 'we' give you Gnan? It is that which touches the body and not the clothes. Some people are bothered when someone touches their clothes. If you are on your way to a wedding and someone spits on your clothes, you will complain, "He spit on me!" so 'we' would say, "Yes, it is true that he spit on you. But that is not your pain, because it did not touch your body" It is considered suffering, when it touches the body.

If your wife is hurting, the pain is touching her body not yours. So why should you take that on your own mind? You should take in your Gnan.

'We' always keep everything separate. If there is a loss in the business, 'we' say that the business incurred a loss. 'We' are not the owner of profit and loss, so why should 'we' take it upon our head? Profit and loss do not affect 'us'. If the business incurs a loss and when the tax officer comes, 'we' will tell the business, 'Dear business, if you have the money to pay off your obligation, do so; you will have to pay your debt. '

If you tell me you have an earache, ‘we’ will listen to you. ‘We’ will also listen to you if you complain about a toothache or even if you say you are hungry. All these are accepted as pain. But if you complain there is no butter and marmalade on the toast, then ‘we’ will not listen. If you feed this body a little kichadee, it will not complain. Thereafter whatever meditation (dhyan) you want to indulge in, adverse meditation (durdhyan) or otherwise, it’s entirely your choice.

People carry an unnecessary burden of pain over their heads. If the kadhi (soup) spills over, the sheth (boss) shouts, ‘what lousy karma that you had to spill the kadhhee!’ and invites that pain. He does the same in his business; he walks around carrying a heavy load on his shoulders of this imagined pain. There are the ‘pains’ of the business and there are ‘pains’ of the society, but that is not true pain. ‘We’ leave the pain of the business with the business and the pain of the society with the society. If someone cuts your hair off, that is not pain; but it is if someone cuts your ear off, it is pain. Nevertheless, if that happens to someone and he comes to our satsang, he will forget that pain; he will forget the pain of his ear.

A very rich businessman (sheth) had an acquaintance with a doctor. The sheth had a son, whom he indulged and spoiled excessively. His son had hurt his finger and needed surgery because it had an abscess. The doctor reassured the sheth that it was a very minor surgery and that he should not worry. The sheth told the doctor he wanted to sit in on the surgery and the doctor had to concede, because of the influence and status of the man. In the operation theater, the sheth was sitting about eight feet away from his son’s operating table. As the doctor made the incision on the son’s finger, the fool sitting eight feet away started to cry. Now there is no wire connecting the two of them, so how can water be pouring out of his eyes as the doctor makes the incision? Why does he cry without any such connection? It is nothing but stupidity. This world is nothing to cry about. And wherever there is an occasion to cry, you should be cheerful. It is like this, if you divide a negative situation with a with a positive figure, the other account will be dispensed with. Wherever you have to suffer in pain or grief, instead of multiplying it (increasing) through complaints and non-acceptance, if you divide (acceptance with cheerful attitude) it with a smile, there will be nothing left over in that account.

One man told me, ‘I have lost respect in my community’. Why should he be hurt by the community? Hurt or pain is only that which touches the

body. Lord Mahavir had experienced physical pain. When they pulled out the bamboo stakes from his ears, tears came out of his eyes and He let out a scream from the pain. That would happen to anyone. The Self and the body are separate. Worldly self is the combination of the Self and the non-Self soul on the non-self (pratisthit atma, mishrachetan, 'I am Chandulal') remains, the body remains alive. When the pratisthit atma becomes consumed and exhausted, the body will cease to live.

Therefore only that which touches the body is considered pain. If a child cuts his finger, he will experience pain, but his father too takes on the pain in his mind. The Lord says that nature dispenses one pound worth of pain to the child, but the father takes on half a pound of the weight and the mother a quarter. Now if this is not foolishness, then what is it?

If you tell me you have a stomachache and 'we' tell you, "You are an Atma, are you not?" then 'I' am not a Gnani. 'We' have to listen to you. But if you complain about not getting clarified butter (ghee) with your rice, then 'we' will not listen to you. That is not pain.

This is a very subtle fact. Whatever misery, pain or suffering there is, there is always a cure for it. It is considered a misery when you have a toothache because you can go to a dentist and get treatment for it or you can have that tooth pulled. What is the definition of pain? Anything for which there is a solution. Wherever there is no solution, it cannot be called pain. Here the child has a pounds worth of pain, but why does the father take on another half a pound on to himself? Dogs do not cry when their puppies get hurt, they merely lick the wound to heal it. There is a healing power in their saliva. And when the dog gets hurt, it will cry out loudly! These humans however are non-dependant (nirashrit), who take on the doership, become miserable even when someone else is in pain.

One man came to me and told me, 'I have a big problem of pain (pida).' 'We' asked him what it was and he said, "My wife is going to be delivering a baby." Is a wife having a baby something new? Even cats and dogs have babies, do they not? The postman even 'delivers' mail. What is so special about having a baby? His neighbor's wife had died during childbirth so he was worried about his wife. 'We' explained everything to him and made him understand. 'We' gave him a mantra to divert his attention. Otherwise he would become consumed with his negative thoughts, 'the neighbor's wife died during childbirth, what if that happens to my wife too?'

If one has negative thoughts like this, he is bound to be affected by them. He takes on this pain and if he continues to think negatively like this, it will create a problem even if it was not meant to be. The effect of negative thoughts is an unfavorable outcome. Everything will work out fine if you do not think excessively about things. Whenever you start thinking or worrying, that work is ruined for sure. This is because these thoughts stem from one who has an ego and is therefore independent (nirashrit). It would be a different matter if these thoughts arose in the ashrit (ego less, dependant, e.g. animals).

This person says, 'That woman said this to me and hurt me'. That is not pain because it does not touch him physically. These invited problems are not pain.

One takes on the burden of the pain of the little son totally, but why do you not accompany him when he dies? There he does not go.

Gnanis are very wise. They have figured out everything. And with the current era of the time cycle being what it is, don't you think that it affects the Gnani too? Do you think the Gnani does not encounter any pain in this time cycle? He does, the Gnani makes all the arrangements ahead of time. Just as the post office does. In the post office they have cubbyholes for sorting the mail; mail for Nadiad, mail for Surat, mail for the office, etc. Likewise the Gnani places the pains in the appropriate boxes, the box of business, the box of society, the box of office and then goes to sleep with ease.

It is possible to have no pain whatsoever after attaining the Self.

If the ceiling of a cinema collapses, you should be pleased that no one got hurt, and if someone is hurt then you should be pleased that no one died. You should take comfort and support in this manner.

In our business of construction contracting if we receive news that five hundred tons of steel fell into the sea, the first thing 'we' ask is, "We haven't lost any men, have we?" One dies according to the timing of his karma account, but one should not be instrumental in the process.

Keep everything compartmentalized – put everything in its appropriate account. The only things concerns you is that which touches the

body. If the father's body gets affected with pain, do not take it upon your own mind. Nevertheless, you still have to inquire as to what happened to him. Thereafter you have to get all the necessary medical treatment and medicines for him, but remain detached, just as you would in a play. If this life was not a drama (temporary), then the son is obliged to go with the father when the father dies, is that not so? How is it that we treat life like a drama when it comes to death, but not when it comes to someone in pain?

Why is this Gnani Purush in eternal bliss? It is because He knows how to deal with everything and He teaches you how to do the same. You have put 'us' on a this high seat in satsang, because you do not know how to deal.

When a student does not know how to multiply, having taught him a number of times, the teacher will hit him. Hey you! Why not be come a teacher in your own home? He would refuse to do that because the wife will beat him up.

Abuse of power is sheer stupidity

If a person attains power and uses that power, he is nothing but an idiot. Anyone who uses his power is an idiot. When one does not have the power, one will contemplate on using his power when he attains it, but when he does, that power is not to be used. When 'we' call anyone who uses his power an idiot, 'we' get rid of his disease. Until now no one has called him names and no one will. But unless someone does, he will not be rid of his disease. Why do people say, "Welcome Sheth (big boss), welcome Sheth"? It is because they have selfish motives. Everyone has selfish motives and expectations. Such people can only be helped brought back to ground, when a man without any expectations insults them.

An attorney once came to me. 'We' insulted and scolded him to no end. He went home and told his brother," I have never seen such a compassionate man before." Generally people think doctors and lawyers will be useful to them some day. But of what use can they be? The only thing of any use is a little food, even if it is a little kichhadee; nothing else is of any use. People would realize what exactly is useful when they do not get even a little kichadee to eat. People will realize just how useful a person is when even the smallest of their expectations is not fulfilled by that person.

A Gnani Purush does not have any concern with respect or insults. The pleasure derived from respect is pleasure that is false, subjective and temporary. As long as one has a fear of being insulted, it can be said that one has not attained any gnan—knowledge. The only thing worth attaining is the knowledge of the vitarag Lords—Gnan. Nothing else is needed.

Some people come here driven by misery. But a lot can be achieved if one comes here with a keen desire for Gnan. People look to God when misery is upon them, but God says, "When times were good you did not even remember me and now that you are miserable, you call me, but 'we' will not respond to your call."

Let me explain what people do. The pain and suffering they suffer in this life is really the effect of their past life causes. In the current life they perpetuate that same effect over and over again by creating new causes, as the effects are unfolding. A person can only make progress if he does not create new causes in the effects.

'This' is the station that you have arrived at, where you can get your work (for moksha) done. Therefore eat, drink and enjoy the circumstances that are directly in front of you and do not be concerned about the circumstances that are not.

Bliss will arise from within. Instead one is lingering on searching for a drop of honey from outside.

Why does one have thoughts about becoming an ascetic? It is because he remembers the beatings he has taken in endless past lives from having a mother-in-law, a father-in-law, other worldly miseries, a husband, a wife, children etc. That person will even find a nimit, someone, who will tell him there is no happiness in the worldly life. And that is why he thinks about taking diksha (renounce worldly life) and he ends up doing so.

All your pains will go away in the presence of the Gnani Purush. All your pains can disappear in front of this Gnani, provided you do not have a wish for it. If you have a dressing on your wounded leg and the Gnani tells you not to remove it, and you still remove it, then what can anyone do? How can you ignore the instructions of the Gnani?

Every morning when you get up, recall Dada and make a firm decision and recite five times, “Let there not be any hurt to any living being in the world through the mind, the speech and the body, even in the slightest degree”. The inner ‘police department’ is thus alerted , when you make such a firm decision (nischaya). There is an army of enemies within; there is a huge army within. You attain tremendous energies by doing this in the presence of the Gnani Purush and those energies will not ever leave you. Make this decision by keeping Dada as your witness. Then when the army of inner kashays arise, you should not give it any nourishment.

Kantado: displeasure of boredom and fatigue

Dadashri: What is the meaning of kantado—physical and mental displeasure?

Questioner: It is when you do not like anything.

Dadashri: It is the state that one is in when one sleeps on a bed of thorns. Do you do anything to remove it? Do you take any medicine when this sets in?

Questioner: There is no medicine for it anywhere.

Dadashri: But you must be doing something for it?

Questioner: I just go out for a walk.

Dadashri: That is tantamount to sending back those whom you owe. What does kantado tell you? What is nature telling you? It is asking you to make a due payment. But you say, ‘No, I will not do that’, and then you run away unnecessarily. You are pushing away the displeasure of boredom and fatigue (kantado). What will happen when they all collectively come to make a demand on you? When kantado sets in one goes out to watch a movie. This is dealing with it in a wrong manner. One is resorting to a contrary solution. When this state of displeasure of boredom and fatigue sets in, if you remain still, you will be able to find out what it is and where it came from. You will be able to look for the reasons behind it. This gives the opportunity to awaken the process of going towards the Self (purusharth dharma) . But instead, one goes in the wrong direction and pushes it away.

Questioner: It does not go away even when I go out.

Dadashri: By going out during kantado, the blood circulates and therefore the circumstances of displeasure disperse.

Questioner: There are some who will drink whiskey when this happens.

Dadashri: They are trying to solve the problem of boredom by drinking and running around. That is a kind of an illusion that brings a temporary state of pleasure (murchha). When kantado arises one cannot handle it. If one could, then one would investigate why it arose? What mistakes lie behind it? But instead one drinks and runs around. Doing this gives him some relief. Once the power of intoxication wears away, the boredom sets in again. Worldly miseries do not give a moment's peace.

Man does not like this state of discontent and displeasure. Many people worry and 'burn' from within (artadhayan). Do not worry. If you burn your clothes, you can buy new ones but if you burn your soul (jeev) where will you get a new one?

The ritual of worship of baby Krishna

Dadashri: You do not get bored (kantado) during the ritual of worship, do you?

Questioner: No.

Dadashri: When you worship, do you worship (puja) a person worthy of worship (pujya) or a person not worthy of worship (apujya)?

Questioner: I am simply a follower of the Pushtimarg (a traditional devotional path for the worship-bhakti of baby Krishna established by Vallabh Acharya). I worship Thakorji the child Krishna, whose idol image has been served a lot (pratishtha) and is now established in our home.

Dadashri: Yes, but He is worthy of worship and that is why He is respected. You should not worship anyone who are not worthy of worship. Do not worship for the sake of worshipping, but worship with right understanding (pujya buddhi). Do you have pujyabuddhi for Thakorji? Does Thakorji ever converse with you?

Questioner: I have not had that fortune so far.

Dadashri: Why does Thakorji not speak with you? 'We' think it is because, either you are shy or He is shy. Either one of you is shy.

Questioner: I do the worship of Thakorji, but I am not able to make Him talk.

Dadashri: You cannot make Him talk, can you? We had gone to the temple of Lord Ramchandraji in Jaipur and Ayodhiya and there He started talking. Wherever 'we' see a new idol, 'we' do pranpratishtha (instilling of 'life' in an idol) in it. Birla built the temples in Jaipur and Ayodhiya. There 'we' had done pranpratistha of Lord Ramchandriji's idol. At both the places something amazing occurred. Thirty-five of our mahatmas were present, when the priest saw Lord Ramchandraji smiling. Since the temple was built, he had seen a displeased look on Lord Ramchandraji. Even the temple was in a state of gloom and so were the worshippers. When the priest saw laughter on Lord Ramchandraji's face, he ran towards the Lord and placed a garland around his neck. 'We' asked him why he did that. He began to cry and said, I have never had such a darshan before. Today you have helped me attain that." 'We' told him, ''We' have done it for the salvation of people. How can there be salvation for people when the Lord Ramchandraji is displeased? Now Lord Ramchandraji is smiling and 'we' will leave Him always smiling. Whoever sees Him, will see Him smiling. 'We' have done the pratishtha. A true pratishtha was never done for the idol." The pratishtha was done by someone who harbored worldly desires (vasnas). If it is done by an Atmagnani- the knower of the Soul, the Gnani Purush, only then will it give results. Do you understand what 'we' mean by worldly desire (vasna)? It is even the subtle expectation one harbors, ' this man will be useful some day'. That is called vasna. The one who has no need for anything in this world, no need for any vishaya (sensual pleasures), no need for fame, no need for anything, is considered desire less (nirvasnik). Such a Gnani can do anything He aims. He can make an idol talk. Do you not talk with an idol? Do you not have the freedom to talk? If the idol does not talk to you, at least you can talk. What is wrong in that? You should say, "Lord, why don't you talk to me? Do you not have trust in me?" Do people not laugh if you say the same thing to them? That idol will laugh. Do you have one or two idols?

Questioner: One.

Dadashri: Do you bath Thakorji (the idol)?

Questioner: Yes. I do it everyday.

Dadashri: With cold water or hot water?

Questioner: With warm water.

Dadashri: That is good. Otherwise Thakorji will feel cold if you use cold water and hot water can scald. Therefore you need warm water. Do you feed Thakorji everyday or do make Him fast (agiyarasa)?

Questioner: Even I do not fast.

Dadashri: There is no problem if you do not fast, but do you feed Thakorji?

Questioner: Yes.

Dadashri: What time do you feed Him?

Questioner: I put Him to sleep after feeding Him at eight in the morning and then I go to work after taking the food offered to Thakorji (prasad)

Dadashri: Do you then eat in the afternoon?

Questioner: I eat anywhere I can when I get hungry.

Dadashri: Yes, but do you check up on Thakorji if He is hungry or not?

Questioner: How can I do that at work?

Dadashri: Poor Thakorji would cry then! What can He do if He is hungry? So will you do one thing 'we' ask? Will you?

Questioner: I will definitely do it, Dada.

Dadashri: Whenever you sit down to eat, remember Thakorji and offer him the food first 'Thakorji eat first. You must be hungry. I will eat after you.'

Then you can eat. Will you do this much? Say yes if you can and no if you cannot.

Questioner: But Dada, I put Him to sleep and then come to work!

Dadashri: No, but even though you put Him to sleep, He would still be hungry would he not? That is why He does not talk! How long will He remain sleeping? He will wake up and then go back to sleep, he will do this over and over again. You don't eat anything that is not suitable for Him to eat, do you? The diet of Hindus' is satvik—vegetarian is it not? The diet of Muslims' is tamasik—non-vegetarian, so you cannot feed Him that. But if there is vegetarian food, you should tell Him, "Thakorji please accept this offering and have it first." Can you do this much? Then some day Thakorji will talk to you. The day He is pleased with you He will talk to you. Why would He not? Even these walls will talk to you! It is possible for the whole world to talk to you. If you bathe the Lord everyday with warm water, would He remain silent forever? If a man gets married and brings home a wife and then they stop talking, then what good is that? What can he do for if she does not speak? Therefore even the Lord will talk, if your inner intention (bhav) and wishes are so. This worship that you doing is because of your family's good values.

Questioner: When I go out of town I take Thankorji along with me.

Dadashri: You should not perform any action without thinking of the Lord. Actually, Thakorji has said not to eat non-vegetarian food, but what can one do? The most He will do is not speak with you. But otherwise a staunch Vaishnavs cannot even eat outside of his home, nor can he take any water outside the home. What great discipline! That is called being a staunch Vaishnav. Those who bathe and care for Thakorji are considered staunch Vaishnavs. But what can anyone do? The circumstances are such that one can be reprimanded nowadays. The idol does not talk because of circumstances, otherwise it would. Why would it not if you follow all the rules you have been asked to? Do you have a bronze or a gold idol?

Questioner: A silver one.

Dadashri: Nowadays if a person had a gold idol, his son may go and sell it! Do you like what 'we' are saying?

Questioner: Yes, Dada. I like it very much.

Dadashri: So now if you have to eat outside, then feed Thakorji first before you eat, then you will have fulfilled your responsibility.

*****

Raag- Dwesh : Attachment-Abhorrence

Questioner: What is attachment (raag)?

Dadashri: To believe and say to be that, which you are not, is the biggest attachment of all. That verily is the origin of attachment – the attachment that gives rise to all other attachments. To say, 'I am Chandulal' is verily the attachment (raag), and once this attachment breaks, all others will too. The one who attains the awareness(laksha), 'I am pure Soul' has broken all worldly attachments. The one who has the beliefs,'I am an acharaya (master priest), I am a collector, I am a father',etc, for him all attachments remain. These attachments (raag) and their consequences are so alive that even the slightest unpleasant words provoke a severe inner

reaction of repulsion (dwesh). One has not understood the message of the vitarag Lord.. The awareness 'I am Chandulal' leads to all kind so of attachments and the arising of the awareness, 'I am Shuddhatma' is not attachment, it is the awareness that the vitarag Lord too has. The Self, Shuddhatma is vitarag (without attachment) and with this awareness all the external relative (the non-Self) gets washed off—dissolves. Who is vitarag? ' I am pure Soul' or remembering 'Dada' are both awareness of the vitarag. Who is vitarag? The One who has manifest within the Gnani is the absolute vitarag, and the awareness that the Gnani has given, that awareness (laksha) is the awareness of the absolute vitarag Lord. This most extraordinary state has been given to you!

Questioner: I experience a lot of attachment feelings (raag) towards my son, what is that?

Dadashri: Attachment is not at all an attribute of the Self (Atma) and yet people say, 'my soul raagi-dweshi (does attachment and abhorrence)'. It appears that way, but really the subatomic particles (parmanus) within the body get pulled like a magnet when they come across compatible parmanus. This happens because of the presence of the electrical body within this body. Then one says, 'I am attracted. 'Attachment (raag) is happening to me.' In all this the Self attracted whatsoever. it is not the property (guna) of the Self to become attached. The Self is vitarag—without any attachment. attachment. The vitarag Lords say that this dancing body complex (putalu) needs to be 'seen' and 'known' as to how it dances; where it is attracted or where it is repelled. This is the pure and untainted doctrine of the vitarag Lords and that verily is what 'we' are giving you.

Liberation will not happen without knowing and being the Self. A group with the same opinion and agenda (gacchha) is an open fire pit and so is an opinion that does not accept all opinions (mat). Can one afford to jump in such a fir pit? It is poisonous. The only opinion worth having is the one for the Soul. But instead people are consumed with opinions of, 'this is ours' and 'that is yours', 'ours' and 'yours'. The Lord is completely impartial.

Attachment and abhorrence is really happening to the tendencies (vrutti) that arise within the worldly soul (I am Chandulal). This is in the form of attraction or repulsion. When attraction (akarshan, raag) is obstructed, repulsion (vikarshan, dwesh) results.

Questioner: Do attachment and abhorrence exist because of similarities and differences?

Dadashri: It is like a magnet which has poles which attract and repel. Attachment (raag) is a very different thing altogether. The attraction people feel towards each other, is what they call attachment (raag), but in the language (bhasha) of the vitarag Lords, it is nothing but mere attraction between matching subatomic particles (parmanus). This attraction between parmanus is referred to as raag or attachment; and the repulsion of the these parmanus is called dwesh or abhorrence.

One night 'we' heard someone running in our alley. 'We' knew the man, he weighed around 200 kilos and his footsteps were heavy and loud and then he fell. 'We' asked him why he was running and he told me he was running to the sweet shop for some jalebis. He explained that he and his friends were playing cards and he lost the game and that he had to feed everyone jalebis so he was running to the shop before it closed. Goodness! How can an inanimate thing such as jalebi have the power to pull a two hundred kilo bundle! It is indeed a wonder!

From the moment one creates separation, 'this is mine' and 'this is someone else's', attachment and abhorrence arise. When you say it is not mine, it will give rise to abhorrence. When one sees a mosque, one says he does not like it. they don't like it. When one sees a temple of Lord Shiva, he will say, 'this is not ours – this is someone else's'. As long as one says this, abhorrence will remain and when one feels that everything is his, attachment and abhorrence will cease. When one moves from the opposite the opposition ceases. Some love the stock market, while others hate it. The one with attachment (raag) for the stock market says, 'trading stocks is good.' The one with abhorrence will say, 'trading is wrong, This is not a good business.' These are thoughts from two sides being expressed as opinions. Here when one removes oneself from the opposite, one ends the opposition.

A man abandons his wife and children in search of liberation. He leaves his money behind and goes into the jungle to lead a life of an ascetic

but he cannot get rid of his attachment-abhorrence. What is the obstructive force in all this? Ignorance is the obstructive force. Attachment or abhorrence are not the obstacles, but ignorance is. The Vedanta says that man needs to get rid of mud, vikshep and ignorance. Jains say that one needs to get rid of attachment, abhorrence and ignorance. Ignorance is the common factor between the two. Ignorance of what? The ignorance of the Self. Once the ignorance of the Self-goes, everything goes. But to get rid of the ignorance (agnan), one needs the knower of the Soul – Atmagnani.

Wherever there is raag-dwesh, there is the worldly life. Where there is no raag-dwesh, then it does not matter whether a person lives in a palace or a shack, he is free from worldly attachment (aparigrahi). And even if a person is living in a cave and you cannot see any material possession on him, if he has raag-dwesh within, then he is a parigrahi – with worldly attachment. When raag-dwesh leave, one becomes a vitarag. 'I am Chandulal' is parigraha—raag, attachment. Raag-dwesh verily is acquisitiveness (parigraha) verily, and non-acquisitiveness (aparigraha) is the awareness 'I am pure Soul'.

After you attain this Gnan, even when you fight with each other, there is no raag or dwesh – that in itself is a wonder! On the other hand, a person who does not have this Gnan has raag-dwesh even when he does not argue or fight. Fighting does not create raag-dwesh, but the link (tanto) within that continues is the raag-dwesh.

Questioner: What is tanto (lingering effects, link), Dada?

Dadashri: It is the connection (tant). If you fight with your wife at night and in the morning when she serves you breakfast, she bangs your teacup on the table; you will immediately realize that there still a connection to the circumstances of the previous night. That is called tanto. The one whose tanto is gone, becomes vitarag. 'We' are taking the responsibility and giving a guarantee of liberation for anyone one who does not harbor any links with anything.

Where there is ignorance, there is raag-dwesh and where there is Gnan, there is vitaragata – non-attachment.

Questioner: What does it mean when we keep remembering something?

Dadashri: When you remember things, it is because of your raag-dwesh. If you did not keep remembering, then you would forget whatever entanglements and problems you created. Why is it that you don't remember people you meet casually, but you remember the close ones who have died? There is a karmic account with them; because there is raag-dwesh there. By doing pratikraman, you will be rid of the 'stickiness' that binds you. At night you will remember the ones towards whom you have attachment and you will also remember the ones for whom you have abhorrence. People have attachment towards money. People have attachment towards the wife. The only attachment worth having is for the Gnani. 'We' have neither attachment nor abhorrence, 'We' are completely vitarag.

'I am Chandulal', is the false location which has happened because of raag-attachment. This means that there is abhorrence towards the Self (swarup). What is the principle? When raag exists at one location, then dwesh verily exists at the other end, because raag and dwesh are two sides of the same coin, This is nature of duality (dwandva). So become a vitarag . The vitarag is beyond all duality (dwandvatita).

Where is vitaragata (non-attached interaction)? You can find vitaragata where both praise and criticism are considered equal. 'Our' word may be open and harsh, but the vision within remains the same. The intent (bhav) is balanced and non-partial. When the praise and criticism outside appear the same, then the same will be the case inside. One will have to rise above these dualities. This world has arisen from such dualities. Praises and criticisms are dualities. One will have to rise above these dualities; one will have to become a vitarag.

Excess of likes and dislikes leads to raag-dwesh

Like and dislike are two divisions. Like brings pleasure and dislike brings pain. When you like something excessively, it can turn into dislike. If you like ice cream a lot and they feed you ice cream day and night for eight days, what would happen?

Questioner: I would get tired of it.

Dadashri: Excesses of likes-dislikes result in raag-dwesh but if they remain as likes and dislikes then there is no problem. Like-dislike is an

effect of karmas that are neutral (no karma), these karmas are light and of no significance; they are not sticky. They do not hurt anyone. If there is a chair and a mat, even this Gnani Purush will sit on the chair because that is appropriate and acceptable to everyone, however if someone were to say to 'us', 'sit over there', 'we' would get up and sit where he tells me to. 'We' too have likes and dislikes. If you make 'us' sit on the floor, 'we' would do so; 'we' would make an internal adjustment to 'like' sitting on the floor. For us (the relative self) a trace of like-dislike remains from the past, but the Self does not have any like-dislike. Like-dislike is not an effect of the Self. When you eat vegetables and they are bitter, there will be an immediate reaction of dislike because the reaction is happening within the non-Self. Wherever there is any like-dislike, it is all of the non-Self complex; the Self does not have any like-dislike. 'Dada' never has any dislike; from the moment of awakening till bedtime, 'Dada' is the same. There is only one internal state (parinati) that remains constant; 'Dada' is constantly in the eternal bliss of the Self.

Speech of attachment-abhorrence is such that a person will not speak with respect with his own brother but will become flatter and welcome his doctor, because of the selfish motive that someday he may need the doctor. My speech is vitaragi; this vitarag speech is telling you, 'get your work done here, 'we' do not need anything from you'. The vitaragi speech tells you to get your work accomplished, 'come and get your liberation here', is what it is telling you.

Abhorrence is where rivalry is

As long as you have attachment-abhorrence, you have not become vitaragi. If a person renounces lemons, he becomes irate if there is lemon in any of the dishes that come before him. This means that which he used to like (raag) will have to be suffered through abhorrence (dwesh). And anything renounced through abhorrence will have to be suffered through attachment. If someone takes a vow not to smoke, and is made to smoke, he will be resentful that he was made to break his vow and he will experience internal anger (dwesh). What is meant by renouncing through raag-dwesh? It is when you renounce with abhorrence something that you like, and then when it comes in front of you, you will like it (raag). That which is renounced through dwesh-abhorrence, will be suffered through attachment. Most people have renounced that which they used to like (raag) and therefore, they have to suffer it through abhorrence.

You cannot see raag-dwesh in the maharaj (Jain preacher) when he is giving a discourse; he comes across as a vitaragi, but when his competitors come, you will see the venom of his competitiveness. Here, in front of the Gnani Purush, if a sthanakvasi (Jain sect) priest were to sit next to a deravasi priest, even then they would not be able to tolerate each other. Nowadays wherever there are competitors, there is abhorrence. Ordinarily these priests manage to remain detached everywhere but if they learn there is another person higher than them, then dwesh will arise within. That is why 'we' say that one has to rise above all competition.

If two diamond merchants become competitive with each other, dwesh will arise but they may also develop raag towards each other, then the two will sit and dine together.

The Vitarag is where Gnan is.

What does the Lord call raag? 'I am Chandulal. 'I ate', that is raag. 'I am the mere observer of the one who is eating,' is not raag. 'I am Chandulal and this is all mine', is raag.

Attachment towards ignorance is called attachment; attachment for Gnan is called vitarag.

Everyone in the world has misunderstood the meaning of raag. They believe raag is passion for anything, but that is not raag, it is the attraction and infatuation. The whole world is trapped in raag. Infatuation means attraction.

Love for ignorance is raag. Love for Gnan is vitarag.

*****

Revenge: Veyr

What is the reason for perpetuation of this worldly life? It is revenge (veyr). If there is no intention to take revenge (veyrbhav), then nothing will remain. Revenge is the primary reason for perpetuation of worldly life and that is why ‘we’ tell you to settle all your ‘files’ with equanimity (sambhav). By settling ‘files’ with equanimity, revenge effect of the past life is settled. After that do not create any new revenge.

There are two brothers. One day, there is a separation which begins within their minds. They do not agree and see eye to eye. The next day the distance increases. Then gradually they will develop a dislike for each other. Then revenge is bound between the two. How long are they likely to stay together after that?

Do not keep pampering the body too much. The world has come about because the non-Self and the Self have become one. One wonders, 'Why do I end up doing things which I have no desire to do?' Becoming one with the non-Self is the entry (dakho) which leads to the interference (dakhal) and this keeps the 'fire' of inner turmoil burning. Once the separation from the non-Self has occurred, remain as the Self and let the fire rage. It is not going to burn You, the knower and the seer.

Is there not a relationship between a shopkeeper and his customers? And does this relationship end when the shopkeeper closes his shop at night? No, of course it does not. The customers will remember if the shopkeeper sold them adulterated or damaged goods. They will remember to take revenge and even if you shut down your shop in this life, are they likely to leave you alone in the next life? No, they will not and they will only rest having avenged themselves. And that is why the Lord has said to become free from revenge by whichever means you can.

An acquaintance of ours had borrowed some money from us, but he never came to return the money. 'We' understood that this was due to some past life vengeance and that so it was fine that he did not come to return the money, what is more; 'we' told him, 'You don't have to return the money. 'we' am setting you free'. If you can break the bondage of revenge by writing off some money, then do so. One way or another, break the revenge otherwise bondage of vengeance with just one person, will make you wander life after life.

How can one deal with such vengeful people? With such people, even if you were to fire a gun at them, your bullets would go to waste. In addition to that, they will bind revenge with you. If you bind revenge with one person, that revenge will ruin your life for seven more lives. He will say, I don't want to go to moksha, but I will not let him go either. You know that revenge between Lord Parshvanath and Kamath had been going on for eight lives, and the Lord became free only when He became vitarag. Only the Lord could have tolerated the cruel and malicious acts Kamath directed at Him. People of today do not have the capacity to suffer what the Lord had to. Kamath made balls of fire rain over the Lord as He sat in meditation. He threw large rocks at the Lord. He created heavy rainfall on the Lord but despite this, the Lord suffered everything with equanimity and on top of that he blessed Kamath and thus dealt with all revenge that Kamath had for the Lord.

Just as a cat can smell a mouse, so can those who have a score of revenge to settle, they do not have to look for each other. When Lord Parshavanath was sitting down below (on earth) deep in his meditation, Kamath who was a celestial being-dev was passing by from above, he really did not want to look down but even then he happened to see Lord Parshvanath. He started to trouble the Lord by throwing balls of fire on the Him, he hurled big stones and created a torrential rainfall on the Lord, he did everything he could to create a havoc on the Lord. At that time Dharnendra another celestial dev upon whom the Lord Parshvanath had bestowed blessings in the previous life, gained knowledge of Kamath's malicious acts towards the Lord through his divine powers of clairvoyance (avadhignan). He came down to earth and turned into a shield of canopy over the Lord's head to protect him. The celestial goddesses also created a huge lotus flower to lift the Lord out of the rising floods. Despite all this, the Lord remained in his meditation; He did not have the slightest of abhorrence towards his tormentor Kamath or the slightest attachment towards Dharnenedra and the goddesses who protected Him. Such was his state of non-attachment (vitaragata) and this you can see openly in his deity; tremendous non-attachment. For the darshan of vitaragata amongst the twenty-four tirthankaras, the idol of Lord Parshvanath displays vitaragata of a very high order.

Today the people have hardly anything to suffer and they complain so much. If you take all the suffering of their entire life, it is not equivalent to even one day of suffering of a spiritually elevated being and yet people go around complaining.

'We' constantly see in our Gnan that everyone in the world is bound through revenge and that is why their faces look so miserable. Revenge causes clash and conflicts. If you were to have even the slightest understanding of what Lord Parshavanath stands for, seeds of vitaragta will begin to sprout within you, but alas, how is anyone to attain such an understanding? People refer to the vitarag Lords as 'Lord Parshvanath - the one with the snakes over his head' or 'Lord Mahavir - the one with the lion.' They are able to distinguish the Ratnagiri mango from the Valsadi mango. Alas! They just do not understand the vitarag Lords! How can anyone help such people?

The way to happiness is to not hurt any other being.

When ‘we’ return home late at night, ‘we’ walk very carefully so that the sound of our shoes will not wake the sleeping dogs . These poor dogs, they don’t have soft beds to sleep on but at least we can let them sleep peacefully, can we not?

If you lend a hundred thousand rupees, no one will come near you, but if you owe anything, someone will definitely come to collect. And what is this debt that you owe? It is a debt of revenge. All attachment leads to a debt of revenge, which in turn leads to attachment, which leads to revenge. This verily is what perpetuates the worldly life. The vitarag Lords knew that one has to finish the account of suffering of debts and credits before one could be liberated. A person will move towards liberation only when he realizes that the vitarag Lords can give liberation. You can only find liberation with the vitarag Lords, nothing else.

It should be such that raag does not arise when one is praised and dwesh does not arise when one is criticized. Compliments (vakhana) or criticism (vakhoda) are two sons of the same mother, so why differentiate between them? We should be able to give both; we should be able to praise as well as criticize. We should not keep our mouth shut in either situations – the difference is only in the inner intent (bhaav). If you take a vow not to criticize, then at some point in time you will have to become free from that vow too.

The influence of company

Dadashri: What is satsang?

Questioner: Satsang is where there are good talks of the house of the Lord.

Dadashri: If you do not have the knowledge of what or who God is, how can you talk about Him?

There are many types of satsang. When people read scriptures; that too is considered satsang. Company with a sat purush (enlightened being) or a sant purush (a saint) is also considered satsang. Company of the Gnani

Purush is satsang and ultimately being in the company of the vitarag Lord, that too is satsang. These are all different types of satsang.

Who is a sant purush? It is one whose chit (the internal component of knowledge and vision) has become pure, but he does not have the realization of the Self. Those whom 'we' give knowledge of the Self are called sat purush. Beyond that comes the Gnani Purush, also known as the mokshadata purush, the one who grants liberation. and above the Gnani Purush is the vitarag Lord. A person can attain final liberation (moksha) with mere darshan of the vitarag Lord.

The Gnani Purush represents the eternal truth (sat) and therefore company of the Gnani Purush is considered satsang (sat is eternal, sang is company) and this satsang the Lord has referred to as the gathering of paramhansa. Hansa means swans. In mythology the swans were able to separate water and milk with the mere dipping of their beaks. In the spiritual context the param hansa is the one who is able to separate the Self from the non-Self. Such a one is the Gnani Purush. Hence his company is the gathering of the param hansa.

Elsewhere there is talk of the soul but really they are not really talking about the soul. They talk about religion - the relative religions and that is called hansa ni sabha - a gathering of swans. In those gatherings they tell you what is good and what is bad; they tell you to do good. Those who gather there will someday attain liberation.

A gathering where people argue all the time, where they are not ready to listen to each other, is gathering of crows! You have been in the gathering of hansa (ordinary guru) for countless past lives, but if just once you were to sit in the gathering of the paramhansa (the Gnani), then you will attain liberation. In the gathering of the paramhansa, there will be talks of only the Soul and the Supreme Soul and here there is a constant presence of the celestial beings (devlok). The ultimate desire of all living beings is liberation. People have become weary from doing penance, renunciation and fasting but still they have not found God. Only when you have the true intent will you find God. Here will you get what you want; you will find all the answers and clarifications; that verily is the highest satsang. Do you know what 'our' title is? It is mokshadata purush - the giver of liberation. 'We' will give you whatever you ask for. You should know how to get your work done.

Worldly Benefits: Spiritual Benefits

Kaviraj has sung:

'Satsang chhe punyai sanchalit, chahoon abhyudai anushangik'
'Satsang is dependant upon the stock of merit karma,
'I desire worldly prosperity and spiritual prosperity'

You get two rewards when you meet a Gnani Purush: one is improved worldly life (abhyudaya) and the other is spiritual improvement leading to liberation (anushangik). You will attain both these rewards together. If you don't get both the rewards together, then you have not met a Gnani Purush. People don't realize this because they carry tremendous amounts of 'overdrafts' (karmas). But now that you are doing satsang, these 'overdrafts' will definitely be paid off.

Here you don't get just the reward of liberation, if that were the case; you would not have even a cloth to cover your body. But that is not the case; in reality you get worldly rewards as well as the reward of liberation.

If you are an employee of the kings' court and you meet the king, you will attain the benefit of his acquaintance. The wages you get is the benefit you get from serving him. But you will also reap the reward from his acquaintance. You get a better place to live and other comforts. When having the acquaintance of a king brings so much benefit, there is nothing that you cannot have when you make acquaintance with a Gnani Purush. The king has needs; he wants to increase his kingdom whereas the Gnani Purush lives in a state that is absolutely free from all needs and desires. And what is the reward of meeting with the Gnani like? If you come here to satsang, you will return with the reward of making acquaintance of the Gnani, without fail. By serving the king, the king will give you two hundred and fifty rupees. You get the benefit of the king's acquaintance when you bow in front of him.

Because you have darshan of the Gnani Purush, you have attained both worldly as well as spiritual prosperity and that is why you remain in highest peace of mind. You will not be hindered by any worldly obstacles

and you will progress in the path towards liberation; you will have the best of both worlds!

If you know how to do darshan of the vitarag Lord, then even if it is an idol that you are bowing down to, you will attain spiritual as well as worldly prosperity. This will happen only when the Gnani Purush shows you how to do the darshan. Otherwise people do not know how to do the darshan. The Gnani Purush is both: the form(murta) and the formless (amurta) and that is why through his darshan you attain the fruits of both the worldly and spiritual prosperity. It requires merit karma (punyai) of countless past lives to attain the darshan of the Gnani Purush. A Gnani Purush will manifest once in thousands of years. Amongst such Gnanis this Gnani Purush is unique because He is the Gnani of the Akram Path! Here, one is not required to do any penance, repeated incantation of the Lords' name (japa), renunciation of anything (tyaga). This is a path where one attains liberation without exerting any effort whatsoever. One attains both worldly as well as spiritual prosperity. Here service of the Gnani Purush is simply maintaining absolute humility. Does the Gnani Purush have a need for anything? He wants nothing worldly. Offering a flower or even a petal with humility is the service to the Gnani. The one who has worldly obstacles may garland the Gnani with flowers, by doing so the obstacles will be removed. The Lord has allowed both internal worship (bhaav pooja) as well as worship through offerings (dravya pooja). If you pluck a flower for your own enjoyment, you incur liability. But if you pluck a flower to give as an offering to the Lord, then the reward will be greater. Internal worship leads to worldly and spiritual prosperity. It will even take you to moksha along with all the worldly splendors. Those who are not Self realized have to do rituals of worship (dravya puja) and the Self-realized need only the inner worship through bhav. However, in the current era of the time cycle, it is not possible to attain final liberation from this planet of ours, therefore there still remain two or more life times and therefore, one should do both.

During the time of Lord Mahavir these two words, abhyudaya((improved worldly interaction and prosperity)and anushangik (spiritual prosperity leading to liberation)were in use and people experienced these rewards. After that these words have remained as merely words. Spiritual prosperity leads to improved worldly interaction. The latter is a by-product of the former. The one who is devoted solely for the Soul, gets the improved worldly interaction as a by-product. If one meets a Gnani Purush but does not attain worldly prosperity, then he will become a hermit.

Here the load of your karmas lightens as you sit in the satsang and elsewhere the load gets heavier and there is nothing but endless entanglement (goonchaman). 'We' give you absolute assurance that whatever time you spend here in satsang, for that time you will not encounter any loss in your business and what is more, if you analyze the results you will find that in the final outcome you will have made a profit. Is this any ordinary satsang? How can any person who spends his time only for the Soul incur any loss? There is nothing but profit for him. Only if one understands this, he will benefit. In this satsang there arises the time during which one sittting here in the satsang, will bind a lifetime of one hundred thousand years in the celestial world or will bind karma for a birth in Mahavideh Kshetra. Once you sit in this satsang, your time will never be spent in vain. This time that has come is wonderful. When Lord Mahavir was living, people had to walk all the way to the Lord's satsang, whereas today we have buses, cars and trains and you are able to reach the satsang right away. The time has come for one to get his work by attaining the knowledge of Self. Never can you find a Gnani Purush and once in a while if a Gnani does manifest, then all you must do is get your work done. Except for the speech of the Gnani, who experiences the Self continuously no one else's speech will still your heart, and steal your heart. Ordinarily such a speech is never to be found.

This is the only real satsang in this world and elsewhere there are relative satsang. There those who give satsang harbor some worldly desires, they may want money or sex, or disciples or fame. If the sign of the shop says 'shop of anger', and you are in search for peace, will you gain anything? No. So you have to ask the shopkeeper from the very start and make sure that you are in the right place. Tell bapji (the guru), 'if you tell me to, I am willing to spend six months to a year with you, if I can attain attain moksha; but only if I attain liberation and only if all my worries will cease. Otherwise I will search elsewhere'. For countless past lives all you have done is make payments to such shopkeepers and still you did not attain moksha. So tell bapji, 'If you are able to grant me moksha, then I will pay my dues'. Just test bapji a little in this way! If he gets angry, you will have your answer right away. You will know immediately that this is definitely not the shop for liberation. Despite this make bapji happy, spend a couple of hundred rupees for him, and be thankful that you are getting away by doing only that much.

What is the purpose of satsang? It is to settle everything with equanimity. It is to solve all your puzzles and confusion. The path of liberation is to know and be free.

Kusang: Company of that which increases the non-Self interaction

There are two types of company or company: one is kusang (bad company, company that harms; company that takes one away from the Self) and the other is satsang (company of the Self and that which leads to the Self). Satsang enlightens, and inner turmoil ceases. Kusang increases inner turmoil. Kusang is like fireworks; as it goes off it sets your clothes on fire, so beware and know that kusang is a burning fire. Exercise this much restraint; when you practice restraint and follow a regimen of diet prescribed by your physician, you will not have the disease. Foods prepared outside carry bad parmanus; that too is considered kusang. In this world, bad things happen without one being aware. One has the choice to proceed with awareness.

The entire worldly life is in the form of kusang and in addition it is influenced by the current era of the time cycle called Kaliyug. Through satsang, new pure subatomic particles (parmanus) replace parmanus of kusang.

It can be said that satsang has happened when all the pains and miseries depart, without exception; and if any pains do not leave then it is a sign that kusang has happened. Tea will taste sweet if you put sugar in it. Through satsang all pains depart.

One gets into pain and miseries because of kusang. Kusang will bring pain and misery and satsang brings happiness and here, 'this' satsang will liberate you. The Gnani Purush will take away inclinations and tendencies that attaches one to the worldly life and places them directly in the Self (Brahman). And then one's work is done! This is the religion of liberation-moksha. Once 'we' give you the realization of the Self, one constantly remembers (laksha) the Self. Otherwise it is impossible to attain this awareness (laksha) of the Self. The manifest Gnani (pragat) will light your candle which then manifests as the Self (sakshatkar).

Through kusang one creates sin (paap) or demerit karma and these in turn will sting you. With free time, one encounters kusang. In kusang he

whiles valuable time in useless talks and gossips and this creates ‘stains’ (paap). All the misery in the world is because of these ‘stains’. What right does one have to talk about anyone else? One have to look after his own affairs. Whether another person is happy or unhappy, what does it have to do with you? But here one even gossips about the king. One talks about things that have absolutely nothing to do with him and this creates abhorrence and jealousy, and these are the very causes of his misery. The Lord tells one to become a vitarag. In reality, you are vitarag, so why harbor raag-dwesh? If you become involved with the name, the relative self, the non-Self, there is nothing but raag-dwesh and if you become one without name (anami), the Self , then you become a vitarag.

The Lord has said, ‘until you meet a Gnani Purush, remain in whichever pond (one’s beliefs, sects and relative religion) you are in, don’t go around looking for another pond. If you try to swim in other ponds, you may become stuck in the mud and that mud will leave you covered in stains. When you meet a Gnani Purush, quickly come out of the pond you are in. If you find a Gnani Purush, you will become the owner of every pond there is and your work will be done. The Gnani will bring you beyond all the ponds.

By being in the Gnani’s satsang, you become permeated with the Gnani’s paas - aroma (paas - the effect of contact or company). The paas of asafetida (hing), the acrid smelling resin used in cooking; it becomes so entrenched in the cooking pots that even if you cook rice pudding in it six months later, it ruins the rice pudding. When even the effect of asafetida lasts for six months, similarly it is possible for the effect of kusang to destroy one’s countless lives to come. In the same token, the effect of satsang is equally strong but the time spent in satsang must increase.

If just one word of a statement, ‘Hey! Without doing this how are you going to run your worldly life?’ were to enter within, one is doomed! It ruins one’s inner substrate which is a net effect of all that the positive has been attained in the past life (sanskar, samskar). There is no telling when one will be led in the wrong direction. Only Gnan can prevent one’s sanskar from becoming ruined.

For example, a sant purush (one who helps others move from the bad to the good and lives his life accordingly) makes his living selling milk. He meets someone who tells him, ‘Just look at your neighbor, he has made so much money and look at you, you have remained the same, poor.’ The saint

asks him, ‘How did he make so much money?’ The other man replies, ‘By mixing water in his milk, of course!’ Now if just a single word of this statement were to penetrate the saint’s mind, that would be the end of him. Just one word will wash away all his current spiritual stock.

People will drag one into sensual pleasures including sexuality even when one do not wish to. This is the fault of the company. If one is in good company, there will be no problem. With good company one will find a rose and with bad company one will encounter thorns. If someone forces you to drink alcohol, you will have to make a big excuse or a strong objection, in order not to take it. Tell him that your doctor has absolutely forbidden alcohol or that your wife will not let you back in the house. One way or another you will have to overpower the situation. It is best to keep your distance as far as kusang is concerned.

How clever and shrewd the vitarag Lords must have been to attain liberation through understanding! Those who cannot bear the burning heat of worldly suffering have immersed themselves in the sticky mud which has a temporary cooling effect (immersion in worldly vices). But the Lord has said, ‘It is better to be to become strong through the heat of the suffering. Once you fall into the mud, you are doomed!’ The one who suffers will eventually cool down, but when will the one immersed in mud become free? Once you enter the sticky mud, you will inherit a warehouse of kashays (anger, pride, deceit and greed), but if you undergo penance of the burning heat of suffering, at least your kashays will become less. If you keep the company of the one who is immersed in the worldly mud (kusang), even when you do not have many kashays yourself, the other person’s kashays (negativities) will enter you and take hold. If you happen to fall into the mud even once, you must do a lot of pratikraman and make a firm determination that you will not fall again. But if you fall into the company of ignorant people who verily are laden with kashays, how can you escape without being scathed with kashays, yourself?

A satsang that beats you all the time is still preferable over the kusang that feeds you delicacies. Just an hour of kusang will destroy the effect of satsang of countless lives. It takes twenty-five years or so to grow trees in the jungles, but how long does it take to destroy the trees if there is a fire in the jungle? How much can the Gnani Purush do? He will carefully plant young saplings in the jungle everyday and he will nurture them. He will feed the saplings the water of satsang. But how long will it take for the fire of

kusang to destroy the saplings? The highest punyai is the one that will not let one encounter kusang. Do people in kusang demand that you keep affection (bhav) for them? Your dealings with them should be superficial. Keep them at a 'hello'. The company of the ones who have attained Akram Vignan will lead you to final liberation (keval Gnan).

The Satsang of the manifest Gnani

In the satsang of this 'Dada', you are bestowed with the sang—company of the pure Soul; it is the ultimate sang. Nothing but the absolute Gnan (keval Gnan) is what you are given here, but the influence of the current era of the time cycle is such, that it does not let this Gnan manifest fully; it does not let this Gnan attain completion to 360 degrees that is Keval Gnan.

'We' have with 'us' the exactness of all 'we' have seen in this Gnan. You should ask the Gnani Purush whatever you have to when you are blessed with the opportunity to meet Him. If you do not take that opportunity to get your work done, what a tremendous loss! The Gnani Purush is the one for whom nothing more needs to be known.

Satsang means to gather in order to observe the Gnani's vyavahar, worldly interaction.

Questioner: Should we do bhakti - rituals of worship - in order to attain liberation?

Dadashri: When bhakti is done with the ultimate goal of attaining the Soul, then you will attain the instruments, i.e. the Gnani, for liberation.

Doing satsang with anyone who harbors even the slightest worldly desire will be useless if one wants liberation. Such a satsang will be helpful if one wants to be born in the celestial world. For liberation, one will need the satsang of the one who is absolutely free of all desires.

You should tell vyavasthit, 'give me time for satsang', then vyavasthit will bring about such circumstances, but if you don't ask, it will not.

Within one there is an ocean of infinite bliss, but one is in a grabbing frenzy for temporary pleasures, and that to one does with deceit.

One way or another the only one thing worth doing is to remain in the satsang or otherwise stay at home. It is not advisable to touch kusang even for a moment; it is poison.

Your efforts should not be in vain; you should not waste your days. Make time to avail yourself to only satsang. If you are absorbed with 'this' satsang, then your work is done. The whole world is absorbed in kusang. One complains that one is not able to go to the temple, upashraya - gathering of ascetics or vyakhyan - spiritual lectures; one even get angry and says that one is not able to go even when one want to. What is the reason for this? The answer is that one is immersed in kusang and that is why one is not able to go. And here for us all, we are filled with only satsang and the whole world turns is forgotten! Everything in life is mandatory, but when satsang becomes mandatory for you, there is no one with greater punyai! In addition, this satsang is beyond all that is the non-Self (alaukik). It is the real satsang. Elsewhere in the world there is nothing but mandatory kusang. Now satsang has become mandatory for you and that too sitting in the comforts of your own home!

There is tremendous danger if you vacillate (employ intellect, buddhi) in this satsang, it is fine for you to be that way in the worldly life. But here if you do so, you will lose the Self; it will create veils over your Gnan.

It is a worldly principle that wherever a satsang goes on for ten or fifteen days, everything becomes stagnant and stale. But here where the Supreme Soul – parmatma is manifest, even if you were to sit for one hundred years, the satsang will constantly remain extraordinary. Everyday it will appear new and fresh. The Lord has said, 'Do satsang where the eternal light is manifest'.

Outside when you wear a dhoti (loincloth used as lower covering) for five days or so, you get tired of it. Outside the spiritual knowledge given is stale. The Lord has said, 'Wherever there is a Tirthankara or a Gnani, the knowledge is fresh.' In the absences of these two, all spiritual knowledge is definitely stale. When a person has a slightest desire for worldly things, his spiritual knowledge is considered stale. When such a person gives discourse, there is a desire for fame. In the absence of a Gnani, people have to rely on such knowledge, which means they have to take support of this stale knowledge. But when a Gnani is around, the support of knowledge that is

pure and free from worldly desires is available and that brings forth moksha. Here in this satsang, mahatmas (Self-realized beings of the Akram path) do work for each other, with oneness (abheda bhav). They work as if they are working for themselves.

Outside the knowledge is not only stale, but also tainted with worldly desires. Even if it is stale it can be digested, but this knowledge is also laced with worldly desires. Where there are no desires, there you will find liberation.

There are two types of knowledge-giving activities. One is where the desire is to do good for others and the other where the one giving the knowledge has a desire to gain something for himself. The Lord has objected to the knowledge giving of the latter kind.

Those who attend spiritual discourses with a sincere intent will attain worldly prosperity through improved worldly interaction (abhyudaya). Those who listen sincerely will not point out mistakes in the one giving the discourse. The one giving the discourse sincerely wants to abide by the Lord's instructions. When does a sincere listener gain any benefit? It is when he does not find faults and mistakes in the one who is giving the spiritual lecture. But nowadays, the audiences are over-wise and that is why they look for mistakes.

No matter what the spiritual discourse is like, and no matter how much you tell the intellect to keep faith, how much is the intellect likely to obey? Outside in other spiritual discourses, your mind and your intellect become estranged. Here in the Gnani's satsang, the intellect will keep faith on its own, the mind, the intellect, the chit and the ego, all unite together. Only when all these four become one, there arises the opportunity for liberation.

Kavi Navnit has sung:

'Parmarthey satsang deta, potana paisa kharchii
Jaghitey gaadi kaaaya, jota na thandii garmi.'

'Dadashri gives satsang for the ultimate goal of salvation of the world, and for this He spent his own money. He had disposed his entire physical being for this. He cared little if was hot or cold outside as he did this.'

People too don't care about the weather. A mother will wake up at four in the morning to make a hot breakfast for her son. She cares that her son should have a hot breakfast before he leaves for school. The son in turn complains, 'Why do you cook the same thing everyday?' These people too care little if it is warm or cold and yet everything they do goes to waste; they waste away their energies in the wrong path. They cannot do work for their liberation nor can they do work for their worldly life. No one at home has any appreciation and in addition they complain, 'She is like this and that other she is like that.' They encounter only 'bundles' who insult them.

When one keeps having a desire to attend Dada's satsang, it is considered the beginning of the removing of obstacles. And if one does not meet with any objection or hindrance of any kind in coming to satsang, know that all such obstructions are gone.

Here one should sit and understand in systematic detail what changes have occurred within, by coming to this satsang. That is called purusharth. . One should understand Gnan from point to point , gradually. The easiest way besides satsang, is to keep 'Dada' happy. This is done by following his 5Agnas.

If one cannot get 'our' company (sang) then the company of 'our' words is satsang too. Satsang means the company of the Self-Shuddhatma. Alternately all that promotes this company like the words of the Gnani Purush, and Self-realized mahatmas is also satsang. It is not worth keeping the company of anyone else, regardless of whatever that person is, whether he is an ascetic, a monk or anyone. All you have to do is to 'see (darshan) what is within (the Self); nothing else is worth setting eyes on. Once you have attained the Self, 'see' the Self in every living being. Once the awareness that the Self exists in the cows and the buffalos has been attained, will You not be able to 'see' that in all? If you cannot , it is spiritual apathy.

Wherever the arati of this 'Dada' is sung, the atmosphere in the home becomes very auspicious. Arati is the continuity of that which has been gained, the Self. The person doing the arati becomes 'pure' and so does everyone in the home. Children in the home will attain good values. If this arati is recited properly, 'Dada' will grace your home with His presence.

And if ‘Dada’ is present, there will also be the presence of all the celestial Gods and Goddesses and they will bestow grace upon everyone in the family. It is of tremendous benefit if arati is recited punctually in the home at a set time. Just one clash ruins the atmosphere in the home. This arati is the antidote against conflicts and clash. It will make the atmosphere at home pure.

When ‘we’ shower you with flowers during the arati, ‘we’ have offered those flowers to the Gods and the Goddess before ‘we’ give them to you. Nowhere in the world do people receive flowers that have been offered to the Gods and the Goddesses first, only you do. With that your moksha will remain intact and it would eliminate your worldly obstacles.

The nature of the Self (atmaswabhav) is such that despite being in company (sang), one remains free from company (asang). The asang Self can never be tainted with anything, but this becomes a reality only if one meets a Gnani Purush who can separate the Self from the non-Self. Otherwise whatever actions one performs in this world will leave one tainted with its effects (karma bondage) and one would never attain liberation. Therefore go to the Gnani Purush!

*****

The Science behind the Trimantra

Lord Rushabhdev is the main Lord of all religions; all religions accept Him. He gave all the Trimantra to be recited together, to destroy the

worldly obstacles. The Trimantra comprises of the Navkar mantra which pays obeisance to the panch parmeshti - the highest spiritually evolved beings that fall into five categories; the mantra ॐ Namo Bhagavate Vasudevaya and ॐ Namah Shivaya. The Lord had said, 'You may separate your places of worship for your convenience, but recite all these mantras together'. There are celestial Gods and Goddesses that protect every religion. If you recite all the three mantras together, you please the Gods and Goddesses of all the religions and if you remain partial and recite only a part of that mantra, it displeases the protecting Gods and Goddess of other religions. We want to please everyone on our path towards liberation. At the moment people have divided even the mantras. Not only the mantra has been divided but they have also divided the agiyaras - the days of observance of fasting. There is one agiryaras for Shaivites, another one for followers of Krishna. The Jains too have quarreled over dates and created different sects. If you want liberation you will have to become impartial. You have to attain your goal of the real by accepting all the relative religions.

Questioner: What is a mantra?

Dadashri: A mantra pleases the mind, energizes the mind and also has the capacity to take one beyond the mind. When the Lord gave the mantra, it would destroy worldly obstacles. The mantra that 'we' give also destroy all worldly obstacles too. Reciting with understanding and devotion this Trimantra, decreases the the burden of the heaviest karma; this mantra will make the pain of severe suffering feel like it has been a mere pinprick.

Questioner: The Navkar Mantra incorporate the essence of all the scriptures, does it not?

Dadashri: If that were the case, Lord Mahavir would not have made Gautam Swami write the forty-five Agamas. He would have given him just one mantra. The Navkar Mantra destroys the obstacles that are coming your way. If you were doomed to face an obstacle as heavy as a hundred ton stone, through the Trimantra it would become light like a pebble.

Questioner: Do the karmas become lighter by reciting the Trimantra?

Dadashri: Yes by reciting the Trimantra, the karmas become lighter; there is a relief too. This is because there is the help of the by the Gods and Goddesses who protect this spiritual path (of the five parmeshtis). The Trimantra can only give results if one recites it with focused harmony of the mind, the body and the speech. People are able to recite their mantra in peace when others around them are asleep otherwise when everyone is awake they all become restless and agitated. The moment they wake up, they emit vibrations. The Self has the quality that illuminates both the non-Self as well as the Self (swa-parprakashak). This means that the vibrations that are spread by others are received by the relative self (Chandulal). That is why people discipline themselves to do their vidhi (the spiritual recitations) and recite the Trimantra at four in the morning.

Questioner: Dada, what is the meaning of the Navkar mantra?

Dadashri: 'Namo Arihantanum' refers to the Arihant Lord who has conquered the internal enemies of anger, pride, illusion and greed; they have a physical body and are living. To such exalted being I pay my obeisance. 'Namo Siddhanum', means I do obeisance to the Siddha Lords who have attained final moksha. There is no difference between the Arihant and Siddha except that the Arihants have a physical body whereas the Siddha Lords are without a body. The third obeisance is to the Acharyas who have complete and absolute knowledge of the Soul and give others the same knowledge. Then comes the upadhyaya (the principal) who have attained the knowledge of the Soul but are in the process of studying to become absolute. They also teach and guide others to do the same. The obeisance 'Namo Loyesavvasahunum' addresses all the sadhus – sages of all the different religions. We are not talking about those who are dressed in saffron or white clothing. We are talking about only those who have who are in pursuit of the Soul; all others cannot be considered sadhus. The rest of the mantra means that this mantra is the most auspicious of all the mantras.

Lord Rushabhdev had also created all kinds of religions; a path of liberation as well as a path of doing good over bad. He has not established a path of going from good to bad (ashuddha marg) . Trimantara lightens the karma intensity and effect, heavy karma becomes light. The recitation of the mantra itself is an evidence, part of a total spectrum. It too is one of the many evidences that come into play. The Gnani is a nimit (instrumental in the process), but you would only encounter a nimit if the changes were

meant to take place. Karma will not spare anyone; only if the obstacles were meant to be destroyed will one come across a nimit and the mantra has the power to allay the obstacles.

The Bhramin priest look at all the horoscopes before arriving at an auspicious time for a marriage of a young woman. If certain timing of the wedding forecasts a death, he will change the time, but despite this if the bride was meant to become a widow, she will. How can anyone make changes in that? As long as a person is aware, he can exercise caution, but what if he has no awareness? Such is the worldly life.

You are a Jain so you must be reciting the Navkar Mantra, right?

Questioner: Yes, I recite it everyday.

Dadashri: Then you must not be having any external difficulties, no?

Questioner: Difficulties are inevitable in the worldly life.

Dadashri: Who passes the sentence of judgment, the Judge or his clerk?

Questioner: The Judge.

Dadashri: The Navkar Mantra too needs to be given by a 'Judge'. Do you recite the Navkar mantra with an understanding or without it? How can you buy ghee if you do not know what it is? Then the shopkeeper will sell you something else altogether. Mantra given by a Gnani Purush will give exact results. If one recites the Trimantra as given by 'us', the worldly obstacles will be removed; one remain in dharma and it is also possible for one to attain moksha.

Reciting the mantra, 'Sarva Sadhubhyam Namah' (I bow to all the sadhus) or the Navkar Mantra does not reach the right target. Today Navkar (the Panch Parmeshtis) do not exist here. Today the ones who become Self realized through 'our' Gnan fall in the category of Navkar. Otherwise the obeisance in the Navkar reaches other universes. That is why the Navkar Mantra has to be recited. The Navkar Mantra you recite does not reach these acharyas because they believe , 'I am an acharya'.

Questioner: If I recite the Navkar Mantra in the mind, does it automatically reach the Panch Parmeshti Bhagwants?

Dadashri: Navkar Mantra is such that whomever you desire to pay obeisance to, it will reach him.

So many people recite the Navkar Mantra and yet they say, 'why do I still have worries?' Alas! No one recites the true Navkar Mantra! The persons you seek to address with your Navkar Mantra are not deserving of that message, and the letter you are sending is not really meant for them. If you mail a letter to the wrong address, it will be forwarded to the office of 'dead letters', and so your letter has been in vain and hence your worries still remain intact. You have to decide, may your Navkar reach the real sadhus, the real acharya and the real upadhyaya wherever they reside on this planet and in this universe. Your Navkar needs to reach these three categories of people for sure. It automatically reaches the Siddhas and the Arihants.

Questioner: Do you mean that the Navkar reaches automatically?

Dadashri: Yes, it reaches automatically. Now when you say Namo Arihantanum, you know that there is no Arihant Lord in this planet of ours, so it reaches the Arihants wherever they are, and Namo Siddhanum reaches the Siddha Lords, but it reaches with the same intent with which you recite it.

All this will need to be understood. The meaning of the Jain religion is to understand everything and to sing about it, having understood everything. Narsi Mehta was a poet who lived in a subdivision amongst other Nagar (Brahmin) people. Every morning he would get up early and sing devotional songs. People would make fun of him; they would mimic his singing as they brushed their teeth. One could hear the entire subdivision mimicking him. That is why Narsi said:

' Maru gayoon je gaashey tey ghana goda khaashey, ney samjii ne gaashey, to vaikuntha jaashey'

'Those who sing whatever I sing will take a beating
And those who sing having attained the understanding will go to Vaikoonth – the heavenly abode of Lord Vishnu'.

Don't you try to imitate me, you will suffer.

In the same token, recite this Navkar Mantra after understanding it. Where does this Mantra reach? To whom does it reach? Understand that first and then send your mantra. Whom does the Lord call a sadhu? It is the one who has attained the Self and is proceeding on the path to become Supreme Self. Such a one is a sadhu. Others are not real sadhus. They are wrong sadhus (kusadhus). Those who point out any paths other than that of the vitarag Lords have been called kulingis. What can you possibly get from these people? We just have to accept what Lord Mahavir told us as the truth. We should recite, 'Namo Vitaragaya'.

Understand this Navkar mantra and then recite it. This universe is very big and collectively there are twenty living Tirthankaras at the moment. If you recite the Navkar mantra after correctly understanding it, then even if you do not have the knowledge of the Self, you will reap the benefit of Om ॐ - of paying obeisance to all Panch Parmeshtis, i.e. starting from those who have attained the Self to those who have attained moksha-final liberation. You will reap the benefit of ॐ if you recite the mantra after understanding who the Panch Parmeshtis are and who the Tirthankaras are.

The Exact Understanding of Om ॐ

Questioner: Dada, what is Om ॐ?

Dadashri: Om is to recite the Navkar mantra with a focused concentration o (ekagrata). To recite the Navkar Mantra with the awareness of 'I am pure Soul' is Om kar bindu sainyuktum.

'Om kar bindu sainyuktum, nityam dyayanti yoginah
Kaamdum mokshadum chaiva, Omkar namo namah.'

' The constant meditation on of the full Omkar Mantra by the yogi
leads to worldly as spiritual prosperity. I bow to the Omkara.'

When the Navkar mantra is recited with a sincere heart then the Omkar is recited very nicely and it reaches all the Parmeshti Bhagwans. Even by simply reciting 'Om'ॐ it reaches the Panch Parmeshti and even when you recite the Navkar Mantra it reaches the Panch Parmeshti Bhagwans. 'We' have kept the three mantras together in order to get rid of

all revenge in the heart of humans. This is so because after one becomes a pure Soul the state of true impartiality arises. The awareness of 'I am a pure Soul' is the same as Omkar bindu sainyuktum. And the end result of this awareness, is liberation. Elsewhere wherever they practice the Omkar, doing so is a necessity for them. Because as long as the real truth has not been attained, one has to take the support of something that is tangible. From the subtle perspective, the Gnani Purush is considered Om. Om includes anyone that has attained the knowledge of the Self to anyone who has become the absolute Self; they are all called Om. Beyond that comes liberation. When is liberation attained? Only when one becomes Omkar bindu sainyooktum. Here when 'we' give you the Self, You become Omkar bindu sainyooktum, and once You become that, You will attain liberation. Once this happens, no one in the world can prevent or hinder Your liberation.

The Navkar mantra is considered sanyast mantra - a mantra for those who have renounced. As long as one is involved in the worldly life, one should recite all the three mantras together; the Navkar mantra, ॐ Namo Bhagvate Vasudevaya and ॐ Namah Shivaya. And once a person renounces the worldly life, he may recite just the Navkar mantra alone but here people adhere to just the Navkar before renouncing the worldly life.

The World – a hospital of the mad

One man told me he will come and do my darshan and everything else, but he did not want liberation. 'We' told him, 'That is fine because the liberation 'we' give is not cheap and besides you already have what you want – bondage!'

If one goes to visit an asylum and tell the mad people not to wave their arms about, then they will think you are mad. They will wonder why you are behaving the way you do. Whom do they perceive as sane? Other mad people appear sane to them. They speak the same language as they do and so they believe the insane as sane and because your language differs from theirs, they think you are insane. Therefore only if you can talk in their language, you should remain in the mental hospital. The entire world has been converted into a 'mental hospital'. 'We' have been saying since 1942 that the world was gradually turning into a mental hospital and that one day

it will become one. Today it appears that way; we begin to wonder whether some people ought to be in a mental hospital. This is the problem, you say one thing and there is no telling what they are going to say. We can never know the exact answer and question, it has become just like a mental hospital, so how can we even talk about the problems in an actual mental hospital. All day long, people behave as if they are mad. They quarrel even when someone breaks glassware in the house; that is what you call being mad. What should human beings be like? They should be humane; they should be wise. If someone brings up the topic about broken glass all over again, one should say, 'we don't have to discuss this anymore. The glass is broken and that is the end of it.' To keep talking or discussing the past is foolishness; you become liable for your repetition. Instead people cry about broken glass all day long!

If a millowner happens to lose his shoe, he keeps saying over and over, 'My shoe is lost, my shoe is lost'. The foolish man, he is a wealthy man, is it right for him to keep complaining about his shoe in this manner? Even if he were to lose one shoe every day, he should not tell anyone. Instead he should think that his punyai is ruined and that is why his shoes get stolen. On the contrary, he should keep quiet. But alas, people even bicker over a broken glass; have you not seen such people?

For countless past lives, people have been 'buying brass, thinking it to be gold'. They will realize what they have been doing when they try to sell their gold. No one will give them even a penny for it! Only if your misery and suffering comes to an end, should you accept that you have found a Gnani. Otherwise of what use is a Gnani if he cannot rid you of your miseries? What is the point of sitting with him if your miseries are not destroyed or you cannot find answers to your inner entanglements? Elsewhere all you hear are intellectual discourses and dialogues; however these people are not at fault. People at large have no understanding or awareness of what is right and what is wrong. What can the light do if moths come fluttering to it? Instead what people do is if they hear something profound which they do not comprehend themselves, they tell others, 'Come let us go there, he is talk is very profund.' They go to the gurus where they don't understand anything. These are all merely intellectual crowds where highly intellectual people become dumb.

Questioner: It is just like the mental hospital that you have been mentioning, right?

Dadashri: Yes, it is a mental hospital but does it look good to call it that? No. But when things reach extremes, we have to say, 'it is like the state of a patient in the mental hospital.' Everyone looks like a patient in a mental hospital. People have lost all understanding of what is good. They do not even think about what is beneficial or detrimental for them. They have no awareness of anything.

In this 'mental hospital', the mind, the speech and even the conduct of the body has become mad. How can we fix all the three components that have broken down? If just one of the components went bad, we may have been able to fix it but how and from where are we to 'import' all the three components. They are nowhere to be found, are they? But alas everyone will break down by clashing with each other in this 'hospital'. All these 'tops' will break by colliding with each other. This world has become a hospital for the mad.

If you take one hundred households in India, fifty will belong to people who are virtuous and noble and the other fifty will belong to people who lack virtue and nobility. Of the fifty virtuous households, five will have conflicts in it and the other forty-five will not. India should be such! If people were truly wise, the forty-five homes would have no clashes. Out of hundred homes, fifty will have foul-mouthed people who fight all day long but of the virtuous homes only a handful would quarrel and the others would have peace; some 45% will have peace but here not from a thousand households but even in a million, there is not a single household free of clashes. That is why 'we' call it a hospital for the mad because where there prevails any religion, there would be peace there, but now there is nothing but clash.

A businessman used to drive to work everyday, but one day his car broke down so he had to walk to work. As he walked along he was talking to himself and 'we' saw this; 'we' were intrigued to observe that he was talking and even listening to himself. 'We' wondered, 'what kind of a 'radio' is this? 'We' went over to him and asked him, 'How come you are without a car today? And what were you saying?' He replied, 'nothing, nothing'. He was covering up for himself. Well! It is fine to have thoughts inside, but to have thoughts that spill outside? This man was a prominent officer and yet he does this? It is dangerous to speak your thoughts out loud! People may ask, 'what are you mumbling about?' If he was thinking he

wants to shoot his boss and if he were to let his thoughts leak out, what then? But these are all cracked 'pots', there is not a single pot which is intact. If a daughter-in-law and a mother-in-law get into a fight, they will be mumbling to themselves. These are all broken pots.

Our 'pot' must be free from any holes; even water must not seep through. By that 'we' mean if someone is watching you, he should not think to himself, 'What is that person mumbling about?' And yet at home even when your children want to ask you something they will change their mind because they too can see that you are up to your usual mumbling!

That officer must have had an argument with his boss and that is why he was muttering to himself. Who is really a boss? A boss is someone who gets into altercation with you. If you don't keep any underhand then no one will become your boss either.

The world today has become like a hospital for the mad. There is no telling when people will change their opinions about you. One minute they say 'you are very wise' and the next they will accuse you of being mad. There is no telling what kind of a 'certificate' they will award you. Why must we be afraid of the certificates such 'mental' people give us? There is no telling what they will say to you. If the sane were to go live amongst the insane, they would not be able to do so. Today everyone is mad and these animals are sane.

Today do we ever see anyone that inspires us to want to spend a year with him? Alas the human beings of this era of the current time cycle are rejected goods of the four eras of the time cycles; they are enough to make you nauseous! How can a relationship be fostered with such people? You yourself are garbage and so is the other person!

Today if you were to receive a message, you don't get the correct message even if it is given firsthand. You ask something and you get a totally different answer. Everything has become very peculiar.

People were very gentle during the time of the Lord and that is why He had to speak very carefully to them. If there is a herd of cows and you yell at them and they run away, will you be able to say anything more to them? No. In the same manner, such were the people during the time of the Lord and that is why He used the word illusion (bhranti) and did not go

beyond that. And yet there are some cows that will not budge even if you approach them with a stick. Then we have to call the cow mental-crazy as well. And people too are mental are they not? They eat food made at home and clothes that belong to them and yet they worry! They get wonderful food to eat, they wear beautiful cloths and still they worry. Why do they eat homemade food? So that their mind, intellect, chit and ego (collectively called antahkaran) may be at peace. Why do they want peace? They want peace in order to reduce their 'mental' state. But the worry continues despite eating food prepared at home only. They wear nice pants and keep fussing over their clothes, as if someone has the time to watch them. No one has the time! Everyone is engulfed in their own worries so much so that even when their eyes are open, they cannot see. Even if you were to go out in torn clothes, no one has the time to look at you. You see people in Bombay walking around fussing with their clothes. Bombay – the city where the roads are so smooth, they shine. During the time of Lord Mahavir, people had to walk so much. Today there is so much luxury and yet people do not know how to enjoy it. Even if you go around in saffron clothing in Bombay, no one has the time to look at you. Even your friend will not give you any importance because he thinks you are not what you pretend to be.

India – a Center of the World in 2005

Why has India become a mental hospital? Because the land and people of the Sanskrit language have been taught nothing but vikrut – deformed and broken. It would be acceptable for these people to have something ordinary or common, but they cannot be made vikrut. Because their language has turned vikrut, it has created a mental hospital. Nevertheless all these 'mental patients' in the hospital will give birth to children who will be wise; truly wise. So it is fine for these mental ones to live. Their children will have wisdom; the children may grow long hair and they may do strange things but ultimately their wisdom will shine.

Around about the year 2005, India will become a center for the world. People from all over the world will come to learn from the children of these mental people as to how to live life. They will come to ask these children how and what they should eat and what they should study. What has been the benefit of people becoming mental? The answer to that is that whatever development there was previously, has now been abolished, it has been

‘washed out’, and everything has become good, this change is positive. The sanskar of the past had rotted away and there was nothing left.

Contempt has invited degradation

Questioner: When I look at my mother and my granddaughter, I see such a great difference between the two. The generation of today has become ruined.

Dadashri: And during the time of your grandfather, what was your grandfather saying about you?

Questioner: He used to say the same thing as I just did.

Dadashri: You bring home a nice looking squash. Now, since it is meant to be cooked, will you not have to cut it? You cannot say don’t cut it because it looks too good to eat. If you want to cook it you will have to leave its ‘good looks’. India currently is developing, as it has never done before. Mostly everyone’s conduct has degraded and consequently only about two or five percent of people have conduct that has any worth. Otherwise everyone is consumed with doubts, uncertainty, bickering and contempt. They are contemptuous towards the untouchables, towards other people, towards their own family. There is contempt towards disciples who appear to fall short in their prescribed conduct; everywhere you look, there is contempt. This land had become very unruly and uncultured. The improvement you see in the current generation is helping reduce the uncivilized qualities of the earlier generation. Whatever ‘wildness’ they had has diminished and they have begun to develop a different kind of wildness. People of the past did not like this. In the days gone by there was nothing but contempt. The condition of India had become very unruly and uncivilized; this is because people had not thought things through. This state of India could not be called devout or religious. The entire lot was not looked after or nurtured properly and hence the chaos. The current generation is now being nurtured and cared for.

The current generation may appear ‘this way’ but really they are in the process of being cultured. This is always the case; the pendulum always swings too far before a reform. Nowadays if children go out and enjoy themselves, parents do not ostracize them, as did the parents of the past. Today the parents will not have too much aversion to their children dining

out in restaurants and enjoying themselves outside the home. But in the past they used to react with intense disgust and scorn. 'We' ask you what problems you have with restaurants that you behave in this manner. What kind of people are these? Had the Lord said for people to become depressed in this manner? What are the teachings of the vitarag Lord? The Lord has said anything above normal is poison and below normal is poison. People had become 'above normal' and gone to the extreme in every manner and matter and consequently there was no limit to the evil in their conduct. The wickedness in people's conduct today is much better than that compared to that of the past; their vice is open and exposed. Today they openly support naked dancing. They openly go to watch naked women dancing; doing this openly is better than doing it covertly. In the past all the vice was covert and hidden. The whole country had become uncultured and wild and that is why we have so much suffering today. This land has taken a terrible suffering.

Even when a woman becomes a widow, people look upon her with contempt to no end. Not even uncivilized people would do so; they would look upon her with compassion that she has lost her support. People should understand that the poor woman is suffering because she has no one to depend on. People should have compassion for her because her happiness came from her husband. But alas they bombard contempt even upon a widow. Nowhere else in the world can you find the kind of contempt they have for the 'untouchables'. Everywhere there is nothing but terrible contempt; how can you call this a civilized country?

When I was young the older folks used to say that the younger generation has become bad. I in turn would question them about what their grandparents used to say about them when they were young. This is a kind of wildness; this wildness has continued from time immemorial. They claim we should do exactly as they did. 'You have to jump into the same well as we did', is what they say. You argue with them and tell them there is no longer any water in that well, there is only large rocks and snakes and that you will die if you were to jump in it now. There used to be water in the well before, but they are telling you to jump in the very same well now. They tell you to fall in only the Vaishnav's well or the Jain's well. For goodness sake, for how long can we continue to jump into such wells? They insist that we do the same as they did. For heavens sake, we tell them, we do not see any radiance on your faces and the whole daylong you are doing nothing but kashays. And when they go to eat at someone's house, all they think about is they got a free meal. When these 'developed' people of India

dine at someone else's home, the knowledge that presents to them is, 'Today I am getting a free meal so I should fill up!' Such are the developed elderly of India. And some of these people would starve themselves for a day or two before their day of the dinner invitation so that they would not use up their own food at home and when they eat at other people's home, they would eat enough to last them for two more days! All they are concerned with is getting the most out of a free meal. Just imagine how all they are concerned with is getting the most out of a free meal. Just imagine the thieving tendencies they harbor. They invariably suffer the consequences of these very tendencies and acts. The contempt these older people had towards widowed women has come to haunt them. These very widowed women who were abused, have come as daughters who come home after a divorce. These very daughters have brought tremendous misery to their fathers. These very widows have come back for repayment as their daughters. Why do these women not come to my home and harass me? It is because I was not like these people.

A widowed woman has been called 'Ganagaswarup' (to be revered as the holy Ganges). How can one ever disrespect her? They address these women as, 'Gangaswarup', and yet if they happen to come across a widow, they curse her , 'I am going to have bad luck. I was on my way to a very important job, but now I will have bad luck'. Such wild and uncivilized people! Such people should be hung by their necks! But the Lord has said, 'You should not hang them. Do not take this responsibility in your hands.' The natural law always prevails; the law of nature says, 'I will handle these people without fail. This has always been my principle. Do not take the responsibility in your hands'. Today these people are suffering intensely. They are suffering the effects of causes they created themselves. And these are developed people, not under-developed!

Yet one should counsel the young daughter who is now ready for world about right conduct. One may say, 'Dear you have become of age now. This world is full of traps. If you want happiness in the world, you should think very carefully before you take any steps. And when you take the step, consult me before you do so. I will not have any objection to your asking. Ask for advice'. Ordinarily we consult a lawyer for advice so why would a father be any lesser? Surely one has more trust in a father than a lawyer?

You can get rid of the notion that India had not improved any. In fact every thing about it had become poisonous. Just look at the pitiful state of this country! However, no one is to blame. Really no human being is at fault. The natural evidences come together, which brings forth circumstances. Now a change is taking place here.

Today in this world, India is reaching new heights of development. It has reached a pinnacle. How else can there be talks about moksha? Moksha is never meant to be written about and no one has the right to write the word moksha either. With the exception of a very few, all preceptors, priests and ascetics have become over-wise. By over wise 'we' mean bricks that become so broken and deformed that they are useless for any kind of construction

The Lord has conceded to wisdom but instead people have become over-wise and their behavior has become worse than animals, because animals do not have dooraghra, kadagraha and hathagraha (all forms and degrees of obstinacy and undue insistence, increasing in intensity respectively). And as far as human beings are concerned, these tendencies must definitely not be a trait in them. If they are inclined to have these tendencies, it must be limited because after all they are a 'developed' species. Otherwise the animals are better than us. When people become stubborn and obstinate and act according to their own thinking and start to practice religion based on their own whim, how can we even call them human beings? What should religion be like? It is when you are open to learn from even a small child or an animal.

If you were to feed this dog a puri (fried bread) just once, he will wag his tail every time he sees you. The intention behind this is the inner expectation of more (lalacha—gluttonous greed) towards being fed again; nevertheless he does not forget your kindness towards him. The dog has greed, but at the same time he does not forget your kindness and yet just look at the human beings! There is no appreciation or loyalty. Despite all this, India has made progress in its development. Otherwise how can we even hear of talks about moksha?

Since the departure of Lord Mahavir, two thousand five hundred years ago, there has been no sign or trace of real knowledge (samkit) and neither was it there for a very long era prior to His presence. Before the birth of the Lord, for the span of about 250 years the light shone twice, once

during Lord Mahavir and once during Lord Parshvanath. During this time some people got the benefit but not others. Many were antagonistic towards the Lord and tried to discredit Him. They implanted upright thorns in the path where the Lord were to walk. But as the Lord approached, the thorns would bend over. Despite witnessing this, many people of other faiths did not give any credence to the Lord. They claimed it was some kind of magic or that he was using special powers. But they did not accept the Lord's universal truth; they did not accept the greatest scientist like the Lord. They were terribly uncivilized. Terrible deceit! Terrible fraud! They turned religion into a business, and that is how it carried on. So the whole structure has been completely wrong and worthless and that is currently being destroyed and in its place a new one is taking hold. Otherwise you would not hear anything about moksha now.

As this movement develops, people will put away their old books; they will eventually go into waste. They will be needed till the new path is established. Now will arise people who will understand the Gita and the Vedas. The development is taking place. The English have been instrumental in this process; they have been instrumental in a very positive movement.

Questioner: Where they instrumental in spreading knowledge?

Dadashri: No, not knowledge. But they brought normality to the 'abnormality' that had taken over in India. Our people claimed that the English had come to destroy our culture and religion. It is because the English destroyed our culture and religion that normality is being restored in India! Our people used to say, 'These English are going to destroy our religion and our culture; they will destroy us completely!' No! On the contrary they lightened the burden. We had reached a peak of 85 degrees of abnormality, with 50 degrees being a normal level. They came and taught and influenced people into drinking alcohol, eating meat and becoming more fashion conscious and materialistic, and in doing so people forgot their inner evil ways. Their contemptuous attitude was broken as a result. This was one very good thing that the British did!

Spiritual revolution in India

When the British came to India, they brought with them, their language and its subatomic particles (parmanus). Each language (bhasha)

always carries with it, its subatomic particles (parmanus). These parmanus with reference to the British were, punctuality, order, discipline etc. So all these traits started everything afresh. The Indians had become extremely selfish, they were only concerned about their own. If someone else's home were on fire, they would continue to sleep without fretting. Frauds and deceivers! They had become contemptuous and useless in all aspects.

The Bhramins (priestly cast) used to 'milk' people. They used to say, 'we, the Brahmins are the face of God. The Kshatriyas are the chest, and the Vaishyas and Shudras represent the lower parts'. They completely abused their powers. The power that was meant to be used properly and righteously was completely misused. 'We are the voice of God; therefore you cannot take objection to whatever we say'. They used their power of veto and because of this; they have had to suffer terribly. Whatever misfortune they are doomed to face will be but at the moment they don't even have slippers to wear. They have lost all credibility with people and people no longer regard them as being worthy. They have lost their slippers (poor) and their reputations. Now it would be different if they had lost just their slippers but still had some reputation, or vice versa, but alas, they've lost their slippers, and their reputation. Just look at their current pathetic predicament and it is all because of their depraved conduct.

People suffer and take a beating because of gluttonous greed (lalach). Why should a human being be gluttonous? Gluttony brings such degradation and wretchedness to man that it will cause him to lose his birth right as a human.

The past generation had treated the untouchables very cruelly. If an untouchable wanted to walk on the street, he had to tie a clay pot in the front and a broom at the back. The pot was for him to spit in because they were not allowed to spit on the street and the broom was so that his footsteps would be swept away behind him! They have done tremendous injustice to people and have abused them. Someone like me would take off their heads in an instance! It is acceptable for dogs to spit and do other things in the streets but not for these human beings? How mad have these people become? This is the limit!

If a girl was born, they would kill the baby the instant she was born. The Rajputs and wherever there was a tradition of paying a dowry to the groom, the female in fact was murdered. They were all illiterate, the women

as well as the men yet they believed themselves to be everything. They have done tremendous injustice to others!

If a cat happens to stick her mouth in their milk pot, they will make do but why can't they make do here also, and let the little bay girl live?

The head (thakor) of the village would exercise such ego power that his relatives and his descendants were forbidden to come through their town riding a horse. They were made to dismount the horse and walk. Would they lose anything if they were to just ride through? What monstrous ego! But no, these people would beat the rider to the point of killing him!

How can you call these people civilized? If you have a piece of pure gold and imitation gold; the imitation gold does not have any of the properties of pure gold, so of what value is it? The one born on this land of India has infinite inner energies, but that energy has been scattered and wasted away. Only the Gnani Purush can turn that energy around and make it useful again. How did this energy come to be wasted? 'This man is working towards an 'I.A.S. (coveted status to be a high level employee of Indian Administrative Service) degree, so 'I will do the same.' This is how the energy is dissipated, in trying to imitate others. Just for a maintenance job, tremendous energy has been lost and that too through creating tremendous kashaya. Whatever wealth of inner energies one has is completely depleted when one tries to imitate others. Do not take away from the balance of inner happiness and harmony. But people waste away this balance of inner happiness indiscriminately in trying to imitate others, so how can any happiness remain? What is better? Living a life of imitation or a life of authenticity? Children too have learnt to imitate everything. Indians should not imitate anyone; on the contrary others should imitate Indians. But alas, our people started to imitate even the few hippies that came to visit India. Despite this, India is headed towards improvement.

Girls today have a lot of moha-illusionary attachment. One only has to look at them to see their moha and the state of their illusion. But these very ladies will give birth to a very worthy generation.

Questioner: What is the reason for that Dada?

Dadashri: The contemptuous attitude and the kashaya that lead to scorn and contempt for everything and everyone, have diminished in them

so it will no longer surface. Once contempt goes, it brings a person down to normality. Our people had made tremendous progress but contempt had brought them down; they had become useless as human beings because of contempt. Now the contempt is no longer there and so they have begun to become useful again.

They abused their intellect, using it for deceit and contempt. They did not have Gnan and they misused their intellect. How did their intellect increase? They drank the 'Mahavir Brain Tonic, Krishna Brain Tonic,' They would not kill insects, and that increased the intellect. While preserving the insects, they started to attack – deceive people through increased intellect.

But now India is headed towards a new dawn. The entire social culture is under the influence of the time of annihilation. The social culture that has become deviant and gone against nature's laws (vikrut) is going to meet with its doom. Our race was highly cultured (sanskrut) nevertheless we could have still made do, if it had deteriorated to being an ordinary culture (prakrut), but it is not acceptable when it goes against nature (vikrut). But what is the benefit of this destruction? The benefit is that all deviant characteristics and behavior will be washed out and everything will start anew. Everything will be new and people will find the kind of peace that had prevailed during the time of Lord Mahavir. And the very generation, which we call crazy today with their long hair, will be called good. The youngsters that we called stupid-hippie today will be the very people who will become wise and those who get their haircut are the ones who belong in the mental hospital!

The so-called 'long-haired louts' are the ones who have defined the separation between those who belong in a mental hospital and those who belong outside it. The generation of today, by simply growing their hair long has brought out in the open that 'those who get their haircut are the ones who belong in the mental hospital and we belong outside it. India is not going to suffer any losses – this is the blessing of the Gnani Purush.

Do not use intellect to gauge nature

The world is the puzzle itself. It has become puzzled on its own. So how is anyone going to assess it? People keep trying to measure and evaluate this puzzle. They make conclusions that based on the population of the world in

1974, in the year 2000 it will be so much. You foolish people! If a couple had one child the first year and another one in their third year, are they going to have thirty to forty kids by the time they become eighty years old? How can one make such deductions? Let go of these foolish notions. Don't try to make any assessment about the population or about the human growth. It is sheer foolishness to do this. If in the year 2000 this was the population, by the year 3000 it will be this much etc. If that is the case then tell me what the population was 5000 years ago! If you know the arithmetic of such calculation, then tell me what the population was 5000 years ago. Then they'll say, 'We don't know.' What nonsense! What kind of a man are you? You don't even know how to behave as a husband! Why don't you stop reproducing if you are so concerned about the population. You foolish people! What audacity of trying to predict the population growth; it will be this much in 1980, this much in 1990 and this much in 2000. And yet there is no one to lock up these people! On the contrary, the government accepts their theories. Anyone who talks such nonsense should be locked up. Why must they talk this way? It ruins the public.

India will not fall into ruins. How can a land where there is a presence of a sant purush, a sat purush and a Gnani Purush, fall into ruins? Wherever there is a presence of these three, nothing will spoil. On the contrary whatever has deteriorated will begin to improve. India had deteriorated to terrifying limits. Nowhere else in the world did a country deteriorate to the extent that India had reached. Vicious and wicked conduct was accepted as standard for the right conduct. They 'exported' the right conduct! This export is now being re-imported. And it is all because of those who are growing their hair long (the new generation).

This whole world has become a mental hospital and hence it is natural that the generation of today is being called mad. The entire hospital is full of mental people and that is why the Gnani manifested. The Gnani Purush is born in this world (mental hospital), so his body too can be considered mental, can it not? Nevertheless a change is coming our way.

By the year 2005 India will become the leading center of the world. We still have 31 years to go, by that time these longhaired youngsters will be 55-60 years old. At that time they will no longer have this state of 'mental ness' in them. They will have cut their hair short. All their madness will no longer remain. One day while sitting in a car behind a young man with long hair, 'we' asked him, 'Son why have you grown your hair so long that it

flies back and disrupts those sitting behind you?' Really his long hair did not bother 'us' and 'we' just happened to comment on it casually. That young man right away went and got a hair cut, he came to 'us' and did namaskar to 'us' and told 'us' that he will not grow his hair long again.

This very generation will one day become wise and cut their hair and there will be an end to all their madness. Whereas, these so-called 'wise ones' who walk around with short hair are the ones who have all along believe their that depraved conduct is the standard of good conduct. They are the ones who are mental. They quarrel the whole daylong. They have countless disagreements even when there are only three people in the family.

Division of Opinions (matbhed), Minds (munbhed) and Bodies (tanbhed)

Dadashri: Do you like the separation that arises due to differences of opinions (matabhed)? How does it make you feel?

Questioner: Yes, it makes me worry.

Dadashri: If merely having this feeling due to difference of opinion causes you so much grief, just imagine what would happen if you had separation of minds. Separation due differences in opinions (matabhed) cause conflicts, and separation of minds (munbhed) cause people to seek divorce and separation of the body (tanbhed) means death. This separation is what this whole world is all about.

Do you like living a life that is so filled with sense of mental and physical displeasure (kantado) ?

Questioner: Once life has been given to us, we have no choice but to live it, regardless of what that life is like.

Dadashri: Who is the giver of life? Who is such a foolish one that makes people live a life full of suffering? Who can this be? Do you think there is such a person? Has the creator gone crazy also? It is understandable if only half the people are crazy but here everyone is crazy. So has the maker become crazy? Who is running this world?

Questioner: God.

Dadashri: Do you ever pray to God?

Questioner: Sometimes.

Dadashri: What do you call him?

Questioner: Lord Krishna.

Dadashri: Do you ever ask him why he made a world such as this? Do you ask him if any of his queens have run away or are they still there? Ask him why he harasses us so. We have to tell him off, because if we don't say anything to him and keep offering him food, he will think we are all happy. Or is it that he is deaf and he can't hear you? Don't we have to rebuke him and ask whether his queens have runaway and whether his children have become wayward? If you rebuke him, he will say, 'No my queens are still here.' Then we can ask him, 'So how is it that the entire world is in ruins and that you are the only one roaming around without any restraints. Come here and bring your queens with you!' If we don't speak to him in this way, how else is he going to listen with his deaf ears?

You should reprimand God in this way. If your devotion to God is true then why can you not tell Him off? And only then will God listen to you. But no one really reprimands God. Everyone keeps offering him prasad.

*****

The science of circumstance

There are only two things in this world: the pure Soul (Shuddhatma) and circumstance (sanyog). Everything that you encounter on the outside is a sanyog: the cool breeze, the thoughts that arise etc., are all sanyog. But through the intellect (buddhi) things appear as good or bad and because of that one keeps doing raag and dwesh. What does Gnan say? It says 'Both (the good and the bad) circumstances are equal. You, the Self are completely separate, free from the circumstances so then why do You interfere (dakho)? What is the sanyog going to do to You?' The circumstances are not the doer, but the intellect interferes. The intellect is helpful for worldly work but it will not let you go to moksha whereas Gnan will take you to moksha. The intellect people use in the world is not right intellect (samyak buddhi); it is the working of the wrong intellect (viparit buddhi). This wrong intellect prevents one from knowing what is beneficial and harmful for the self and its operation is why people do what they please. After Self-realization, the intellect becomes samyak and hence people maintain awareness of what is beneficial for them. Samyak intellect states, 'We must remain silent as this circumstance unfolds in front of us otherwise we will take a beating'. Whereas viparit intellect will not only, not remain silent, but it will subject you to a beating. A thick layer of viprit intellect has taken hold and so you will realize this if 'we' (the Gnani) point it out. For 'us' all traces of viprit intellect have vanished.

This intellect makes all kinds of division in every circumstance (sanyog); some people will say this is good while others will say it is bad. When jalebis are served as dessert, one will like it while another will dislike it and stating this opinion, ' this is good, this is bad,' creates raag or dwesh, which is precisely why this worldly life perpetuates. If you give a small child a piece of glass and a diamond, the child will keep the glass and his father will take the diamond because of his intellect. The intellect will procure you worldly gains.

As far as the worldly life is concerned, the correct use of intellect is to differentiate between what is beneficial and what is not; it is to be used to make decisions that would help one do the job properly and to avoid being reprimanded by the superiors at work. Or to take out a bug that lands in the dinner plate. The use of intellect is to be limited to these types of situations and really the intellect spontaneously surfaces when a situation calls for it . But what happens when the intellect keeps interfering day and night? Whether someone tells 'us', 'Dada you have no sense' or 'Dada you are a Gnani Purush', both the circumstances are the same for 'us'. They appear the same to 'us' because 'we' are without intellect (abuddha). The intellect will say that 'I' like the comment, 'Dada you are a Gnani Purush', and 'I' don't like the comment, 'Dada you have not sense'. 'We' have become without intellect (abuddha) from the very beginning. These are mere circumstances only, circumstances which sometimes say, 'Dada you are a Gnani Purush' and sometimes, 'Dada you have no sense.' Furthermore, it is all vyavasthit. Vyavasthit will not pardon you from any circumstances or circumstances. And if you use your intellect, you will not escape being hurt from either the pleasant or the unpleasant circumstance. So let them speak, what have we to lose? If someone speaks that way, you have to say, 'Record, keep playing, and we are listening to you!' Whatever is being said is a record that has been previously taped and it cannot change under any circumstances. The 'owner' (the Self) is not the one speaking, whatever is being said is really a previously recorded tape that is playing and it can never be changed.

One does like what is tasty, and does not like that which is tasty, but the object, the food is the same. The situation is convenient for the former and inconvenient for the latter. In an inconvenient circumstance one will say, 'Why has this person come to have tea here?' and if the circumstance is convenient one will force the visitor to have tea even if has no desire to have it. What is the root cause behind this? Why does he say this is good and this is bad? It is because of the illusion (mithya drashti, 'I am Chandulal'); he has the wrong perspective. People have absolutely no awareness of what is right and what is wrong because of this illusion.

In this world, there is only the Self and the snayog-circumstance. In this the cirmstances are infinite. The circumstances cloud and color the self. Let me explain how. There is a diamond which gives out white light; the reflected light which comes out of it looks white. Now if we place a piece of red cloth underneath it, the diamond would appear red and if you put green

cloth under it, it would appear green. The Soul is just like the diamond; it reflects whatever circumstances come before it. If anger arises within, it becomes 'hot' but in reality the Self is pure (Shuddhatma) and is never affected, colored or tainted. When oil and water are mixed and stirred endlessly even then two never become one, In the same vein, the Self is immiscible. In the countless past lives, the Soul has never been cut, it has never been squashed – whether it has taken a form of a snake or a cat, whatever form it has been present in, the Self has not been spoilt even in the least; only the physical form has changed.

Some prefer the daytime and some the nighttime but both are circumstances and both are relative. Because there is night there is value of the day and because of the daytime there is value of the night.

The vitarag Lords say, 'These are all circumstances and the other is the Self, besides these two there is no third.' Also there is no such thing as good, bad, right or wrong. Vyavasthit says, 'No one has any control to change any circumstances. It is merely and only an account from the past.' The vitarag Lords say all circumstances are the same. Whether something comes to you or is taken away from you, it is all the same. But this is where the intellect interferes. You only have to remain as the knower and the seer of all circumstances. And what All these circumstances have a natural end. When the circumstance of coming together (sanyog) end, the circumstance of dissipation (viyog) begins and ends at its natural terminal point.

The nature of all sanyog is that all will come to a definite end (viyog). Any circumstance that arises will dissipate when the time comes. Even if you want it to stay, it will not. When the time comes, all circumstances will dissipate but during unpleasant circumstances, people become impatient, 'He is still here? When will he go?' and two minutes will seem like ten minutes. Waiting makes time go slower. All circumstances definitely have an end.

The Self must not get involved in any sanyog-circumstance; the Self is simply the knower and observer of it. We should neither fight with circumstances nor should we sit with them. Whatever comes your way, all you have to say is 'Go to Dada'. Every circumstance is constantly changing and the Self is completely separate from the circumstance. Thoughts that spring forth are circumstances, it is an illusion to become one and get carried away with thoughts. All you have to do is simply know the thoughts.

If ever a circumstance of fear arises for a person, he will withdraw into 'cave' of the Self and will thus have the experience of the Self. A little child would not part with his toys and if you try to take them away, the child will throw a fit. But if a cat comes, the child will leave everything behind and run away in fear. If a person who has attained the Self has to face a severe terrifying circumstance, he will have the complete experience of the Self. All of us have to face circumstances; we should have preference for circumstances that help us progress towards the Self, we should not have preference for circumstances that help us in the relative world. Worldly people make two distinctions in all circumstances, a profitable circumstance or an circumstance of loss. But we know that profit and loss is not in our control. The circumstance that brings us satsang is the circumstance that is worth choosing. All other circumstances are merely just that, circumstances. And the biggest circumstance of all, the one that always sleeps with you at night and stays with you during the day, the circumstance of the mind, speech and body are the very circumstances that has brought you suffering, so what other circumstances will bring you happiness? This circumstance of the mind, speech and body is not likely to leave you but there you have to do sambhave nikal; you have to deal with it, with equanimity.

It is like this, the more difficult the circumstance, the more this Gnan will flourish. Nevertheless one does not have to go out looking for difficult circumstances either; just deal with them, with equanimity.

Bitter circumstances can be made sweet

Dadashri: How is your mother's health?

Questioner: Ordinarily her health is good but yesterday she fell in the bathroom – she is getting old now.

Dadashri: The rule of circumstances is that one weak circumstance will pull together many other weak circumstances and one strong circumstance will pull together many other strong circumstances. Old age is an circumstance of weakness that is why one meets with other circumstances of weakness. To the one who is weak and feeble will come circumstances of weakness. We have no choice but somehow deal with circumstances in any way that we can. People of this world will bully a weakling. The Lord has said that whenever you spoil any circumstance of another being, you are

really spoiling your own circumstance and you will have to face the very same circumstance.

Every circumstance is a 'file' and you have to deal with it, with equanimity. For countless past lives one has been contemptuous towards circumstances which one did not like, which is why in this life one has to have to face circumstances that bring nothing but contempt from every direction. Circumstances represent the account of parmanus that are brought forth by vyavasthit. People keep cursing and pushing away bitter circumstances. Circumstances say, 'We have come because vyavasthit has sent us. If you curse us, vyavasthit will make you pay.' And people welcome with open arms circumstances that are pleasant. It is like this; if you live-reside within the circumstances, circumstances will perish and so will you but if you remain as the Self, separate from circumstances, You will remain separate and eternal.

It is like this, even if you reject and repel the bitter circumstances, they will still come and even if you invite pleasant circumstances, they will still go away. You have wasted away countless past lives doing just this; you have done nothing but adverse meditation. If you want liberation, then remain as the Self (shukla dhyan) and if you want the worldly life, then maintain an attitude of helping others and avoidance of negative meditation (artadhyan and raudradhyan). A person who has dharma dhyan maintains the awareness, 'It is my own past life account that brings forth this bitter circumstance,' when someone hurts him. Thus he turns the circumstance around and makes it positive and pleasant. If a person comes fighting claiming you paid him 25 rupees less, you should settle the matter by giving him 25 rupees plus another 5. Please him and then send him away. This way you will sweetened that circumstance. If you 'wash and clean' the circumstances that present to you, you will have only good circumstances in your coming life. The circumstance that harass you in this life are verily the entanglements that have been created in the past life. Therefore do not look at disagreeable circumstances as disagreeable, make them agreeable before they leave and that way you will not have to face disagreeable circumstances in your next life.

People will say, 'You are Shantaben, you are a mother in-law to this person. You are this person's mother' and you have accepted and believed everything they tell you and you have become the role they impose upon you! A person will even forget his own name if he were to think too much,

in the same manner if you become besieged with circumstances, you will forget the Self; this is called worldly life. In this the only agreement that you have signed is of ignorance and the only thing that you have nurtured is ignorance. That is why ignorance prevails and proliferates.

People say, 'He is a son-in-law to so and so and a father-in-law to so and so…' You ask him 'Hey! How can you say you are a son-in-law?' and he replies, 'I got married.' To enjoy after taking beating is called a marriage. Marriage is an agreement of one lifetime, but one thinks it is forever. And the prize for this is endless beatings in just one lifetime. And it is all because the Lord within has lost his awareness and that is why this worldly life is perpetuated.

The opinion, 'This circumstance is good' and 'This circumstance is bad' is the reason the worldly life perpetuates. If one understands and says, says, 'All circumstances entail suffering', then one has begun his journey to liberation. This verily is the science of the vitarag Lords. Lord Mahavir was such a great scientist. The vitarag Lords knew that the world has come about simply because of circumstances. People turned them into agreeable and disagreeable circumstances and created raag and dwesh towards them, whereas the Lord made them both disagreeable and became liberated.

'Aego mei shashao appa, naanah dunshaan sanjuo'

'I am an eternal Soul with the attributes of knowledge and vision'.

'Shesha mein bhaheera bhaava, savee sanjog lakhana'

'The rest are all external intents, all attributes of these circumstances'

I am an eternal Soul. I am the pure Soul with knowledge and vision. I am eternal.

Whatever is left is bhaav (content and inner activity) of the non-Self. What is the nature and quality of these bhaavs? They come as circumstances. They are, for instance, a negative thought, a thought of marriage, a thought of widowhood, all part of the external bhaavs. And they are verily in the form of a circumstance. That which is going to dissipate

(viyog) is all a circumstance (sanyog). They were invited in ignorance (past life) and they have come.

‘Sanjog moola jeevenah patta dookham parampara,

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

Tammha sanjog sambandham, savvam tiviheyn vosariyami’

‘All these circumstances and their relations, I surrender unto You.’

At the root of all life’s circumstances lies infinite suffering life after life. All these circumstances I herby surrender unto ‘Dada Bhagwan- the vitarag Lord.’ This means to surrender and hence we are no longer the owner of these bhaavs. How many circumstances are there? They are infinite. How can one ever succeed in surrendering each individual circumstance, one by one? Instead if we surrender all the circumstances to ‘Dada’, then we become free.

The Soul has infinite energy; it has so much energy that it can procure infinite circumstances or it can obliterate infinite circumstances in a matter of just one hour. But who has the right and the manifest energy to do so? Only the Gnani Purush.

There are only two things in the world: sanyog – circumstance and sanyogi – the entity that has to face the circumstance. If the sanyogi is straight forward, so will be the circumstances. If you have to face a disagreeable circumstance, you have to immediately realize that because you had been disagreeable in the past, you now have to face an circumstance that follows suit. There is no need to ‘straighten out’ the circumstance. Rather become straight your self. There are infinite circumstances, so when will they all become agreeable? People in the world try to make the circumstance agreeable, but if they were to become agreeable themselves, so will the circumstances. If one becomes straightforward himself, he will still encounter circumstances that are disagreeable but after a while the circumstances will change.

When there is no superior above you, why do you have to face disagreeable circumstances? It is because you had been disagreeable that you have to face disagreeable consequences. If a person has dysentery, is his illness an immediate consequence of his neglect? No, the seeds of dysentery had been planted twelve years ago, which has now come into effect. And this effect has to break a twelve-year-long mistake, does it not? If he does not make the same mistake again, he will not have dysentery again, will he? If you board a train and find it crowded, it is because you had created a cause for such an effect. If you come with a large load of karmic baggage, the circumstances you will be obliged to encounter will also be heavy and if you come with very light baggage, your circumstances too will be very agreeable. Your own mistakes are your superior, once you understand this; do you have anything to fear anymore? No matter who sees 'us', they feel happy. When 'we' become cheerful, the other person will feel the same. Leave alone happy and cheerful, when a person sees 'us' he becomes speechless and awed. The other person is your own reflection.

Who are you amidst the circumstances?

If you have the punyai, whatever circumstances you have to face, will all help you. And if your paap is in effect, all circumstances will be disagreeable and if they unfold one after the other they will give you a beating before they leave! Some say, 'My circumstances are not good.' Hey ! This a statement of a Gnani! But who are you in this and what is all this about?

Everything else is circumstances, then who are you? At least try to find this out!

When a person falls sick and gets better, the one that heals is a circumstance and if he becomes sicker, that too is an circumstance. Even the medicine, which is supposed to heal, will make him sicker if he has to face a circumstance that induces more sickness. Along with just one weak circumstance there will unfold many other such circumstances. If an circumstance of drought comes along, many cattle will die as a result. One circumstance of weakness will be followed by more circumstances of weakness. And if all these are circumstances, who are you?

Circumstances are constantly undergoing changes. Let me give you an example of this. You are going out at around five o'clock in the evening.

There are rain clouds in the sky. A little later you see a rainbow amidst the clouds. Who made the rainbow? Why was it not there earlier? It manifested because of the rain clouds and also because of the sun. All circumstances come together in this way, and the rainbow is visible from only certain places.

There are only two things: the Soul and circumstances. But the soul has become entangled with circumstances. To become entangled is not an inherent characteristic of the Soul, but it is rendered so through external circumstances. Circumstances are constantly creating friction with the Soul and as a result of this contact, new karmas are charged. These charged karmas undergo a discharge in the next life. If one encounters a Gnani Purush, then one will cease to charge karmas because the Gnani can remove the battery that creates charging. So the charging stops and so will the worldly life.

Agreeable circumstances is ‘food’ and disagreeable circumstances is vitamins. Which is why ‘we’ say, don’t allow the vitamin to go waste.

Tangible circumstances, subtle circumstances and circumstances of speech are not of the Self and are under the control of another power.

*****

Penance

The Lord has said liberation has four pillars: Gnan (knowledge of the Self), darshan (enlightened view), charitra (enlightened conduct) and tapa (penance), but people have interpreted this in their own way. 'I am shuddhatma' is the Gnan, conviction (pratiti) 'I am shuddhatma' is the darshan and to remain as 'gnata-drashta' (knower-observer) is the conduct (charitra). Remaining just the knower-observer of the suffering caused by anything that goes on externally or internally is considered tapa (penance). Internal penance (antartapa) is invisible (adeethatapa). For Moksha, you will need inner penance not external. Through external penance (bahyatapa) you will attain a better life form but you will not attain moksha. Adeetha tapa is something that is not visible. The Lord calls this invisible penance a true penance. In this penance, You remain in the 'home' as the Self and not venture into the 'foreign' i.e. the relative self (Chandulal). Adeetha tapa is not allowing that which is of the Self and that which is the non-Self to become one. And why do you have to suffer this penance? It is because you have remained in the foreign location for endless lifetimes, nevertheless you do not have to suffer the 'heat' of this penance.

The path of liberation is absolutely natural and easy. Here no rituals or effort is needed. Rituals of penance, renouncing, chanting (japa) etc., will give fruits. Dwell in it as long as you receive the fruit, but who knows what your mind will be like when you are faced with the fruits? A person may have been an ascetic when he sowed a seed (creates a cause) but he may be a family man when he experiences the effect of that cause; he may even be engrossed in all his five senses. With penance and renunciation you will attain a life in the celestial world, but not liberation. Liberation only comes when you become sahaj - natural and spontaneous. The practice of rituals of renunciation and penance are really tantamount to cranking the 'handle' (you have to make an effort).

If someone is not eating, and you ask him, 'Are you not well? Is that why you are not eating?' and he may reply, 'No. I am fasting. 'I am doing penance.' You ask him, 'How many days are you going to fast?' He replies, 'four days.' So, is penance supposed to calm a person or irritate him? This man becomes so irritable that the moment his son says anything, he reacts

with so much anger, that the son thinks it would be better if his father were not around. The Lord has said that if a person suffers from constipation or an upset stomach, he should eat once a day. Eating too much is poisonous but not eating is poisonous too. That is why the Lord had said to do penance of eating less i.e. keep the stomach a little empty. For example, if you eat four chapattis everyday, start with eating only three and eat only half the amount of rice. You will not have to do any penance of fasting if you do this. So, give the body enough food to keep it alive. Eating too much causes intoxication. Intoxication is a liability. In satsang they tell you to read certain chapters in the book. You eat some rice pudding and then you read your assignment in bed. Reading in bed makes you drowsy. You should never eat to the point that it makes you drowsy.

Some fast for days at a time. The Lord equates this to the forced muzzling of animals who cannot eat their food (dhor langhan) who fast for days. Really this penance makes one suffer bodily. It will not go without being rewarded. These people will attain a birth in the celestial world. Even pleasures you indulge in will have consequences. The Lord has said for us to remain within normal limits. He has said for us to follow a natural path, but people have not understood what the Lord had said and they try to practice penance with misunderstanding.

Only the penance that comes to you naturally is worth doing.

Penance you learn from others is worthless. Your mind is subject to so much agitation from morning till night. Real penance is to suffer the agitation and restlessness of the mind, speech and body, with serenity. That is true penance! What is the point of becoming engrossed with your mind, speech and body in their distressed state and when everything is quiet and serene, you subject yourself to the 'heat' of penance? Of what use is that penance? When has the Lord said for us to do penance? It is when everyone that brings you poison (problems and hurt), and despite the 'heat' that arises within you, you suffer with serenity. You suffer calmly even when you become 'red-hot' from within. The Lord has not asked you to invite penance. He has told you to gladly welcome and suffer the penance that comes to you naturally. But people push away such penance. They frown upon it and hence they push it away and by doing so they increase that penance many fold, but on the other hand, they go out looking for penance to suffer. And if they cannot find it, they learn by watching others doing

penance. You fools! Is penance a thing you learn from others? Your penance is different from his penance. Everyone's penance is different. Everyone's causes are different. In the current time cycle era, penance will come to you naturally and uninvited.

Lord Mahavir has said, 'Be cautious in the Kaliyug. Suffer the penance that unfolds in front of you; do not create penance that does not come to you naturally'. If someone gets into an accident with you and you get hurt, suffer that penance peacefully. Instead people get into a fight and then undergo fasting. You foolish people! Why must you do this? If your health is not good, then undergo a little fasting, skipping a meal or two. There is no problem in doing that because it is a natural thing to do. That also happens in the animal kingdom, but you don't need to resort to any other nuisances of looking for penance. The Lord has said, 'Do renunciation and penance during the three time cycles of Dwapar, Treta and Satyug. But in the fourth era the time cycle-Kaliyug, there will be no need to seek penance and neither will you have to 'pay' for penance (go look for it)'. During the time cycle where people had to look for penance, it was the right thing to do because in those days even if one looked for it the whole day long, he would not find it. Those time cycles are gone. Today penance opportunities abound.

Even Lord Mahavir had to go looking for penance during those days! People did have penance, but not the Lord. No penance would come to the Lord, so He thought, 'All these people take so much care to have the opportunity to feed me, then they cook for me with so much care. That is why no one insults me; no one does anything to me and yet have so much karma left.' The Lord could instinctively understand all this. Just as a person can tell he is going to vomit before he actually does, in the same manner Gnanis can tell way in advance when a 'vomit of karma' is due to occur. A Gnani is able to incite discharge of pending karmas prematurely (udirana). Humans do have this ability. So Lord Mahavir thought, 'I should move away from this nice area and go where there are primitive people whereby my karmas can come to an end. I still have pending karmas.' People around the Lord addressed Him with a lot of love and respect. They garlanded him with flowers wherever he went and that is why He decided to go to strange and dangerous territories. The dangerous primitive area was about sixty miles away and was inaccessible by way of the main road. People came to bid the Lord farewell, and they beseeched Him, 'Lord please do not to use this narrow path. The serpent Chandkoshiya lives on this path.

He does not let anyone use this path and if someone does, he kills him. Lord, he will torment you.'

But the Lord said, 'You are telling me not to go, but it is necessary for me to use only this path. This is what I see in my Gnan. I do not insist, but this is what I see in my Gnan so please remain calm and let me proceed'. So everyone in the town remained standing there only, no one entered the jungle. Who would, having heard of the Chandkosiya? The Lord can go if he wants. When it came to the foul-tempered Chandkosiya, they were ready to leave even the Lord. Would people not abandon the Lord?

The Lord took the path through the jungle. Since Chandkosiya serpent could smell the Lord, would he not go berserk? He would not let even wild animals come through, so he came to the Lord very angry and bit him on his leg. As he bit the Lord, a little of the Lord's blood went in his mouth and the moment he tasted the Lord's blood he came to remember his past life. The Lord gave Chandkosiya a sermon: 'Listen Chandkosiya! Calm down, calm down. Quiet your anger!' In his previous life Chandkosiya was an ascetic who used to get angry with his disciples and hence his current predicament. 'So be at peace now. According to the knowledge you have just attained, you are a pure Soul.' Chandkosiya came to a realization as he gained knowledge that in his past life he was an ascetic and that he used to get very angry with his disciples. His anger was no ordinary anger. It was not the kind a husband has for his wife now and then. Disciples are trapped and stuck with their Guru and the Guru keeps abusing the helpless disciples. Upon hearing these words of the Lord, Chandkosiya fell. As he lay bleeding, his blood attracted many ants, which took no time in devouring his body. The ants kept pulling and tugging on his body and Chandkosiya had to suffer a lot of pain. But he suffered the penance quietly and took birth in a higher life form.

From here the Lord moved into land of the primitive people. When these people saw him they started saying to each other, 'Just look at this mendicant. Where did he come from? Lets throw stones at him. He is not even wearing clothes. Let's beat him'. The Lord started to get a beating even before he entered their area, but He knew and had the awareness , 'I am not taking the beating'. He had to suffer many insults and beating. Sometimes if he came across a kind person, he would get half a rotlo (unleavened bread made of millet flour). In the civilized land he left behind, he could eat wonderful sweets and desserts, but there was no such thing to

be found here! The Lord spent some time in the primitive area, destroyed his karmas and returned. Today, in the current time cycle era, people do not have to go looking for penance like the Lord did; penance will present itself to them in their own homes and yet people go looking for it. You foolish people! Lord Mahavir had to walk sixty miles in search of penance!

Today you are so fortunate that the penance is to be found in your own home; the minute you walk into the house, its there; as you eat, it is there. This is where you have to suffer the penance. The Lord had to go in search for penance; he had to walk sixty miles to the uncivilized areas. But don't you find primitiveness nowadays just sitting at home? You are getting the penance free of charge so why don't you suffer it quietly. How fortunate are people of this day and age! This is what we call natural penance (prapta tapa). Your neighbors, your business partners, your brother, your wife, your children, etc., everyone will bring on the penance. In the past time cycle, everything was very agreeable and people did not have any suffering. Life at home was very comfortable and no body had to go outside looking for comforts. This current era of the time cycle is such that people don't adjust anywhere. They do not adjust to situations. A person finds family members who do not adjust, neighbors who do not adjust etc., so you must learn to suffer all that and adjust yourself.

Prapta tapa is penance that comes on its own. You have to accept and suffer it without hurting the other person, the nimit. Not only should you not hurt the other person, but also your mind must not spoil towards that person, that is prapta tapa. The Lord has forbidden all other penance, but even then just look at all the different kinds of penance people are putting themselves through. You foolish people! At least try to understand this! What is the point when a guru gets angry with his disciples throughout the day but fasts the next day for the anger? He will say I want to fast two days. The reality nowadays is if some day the disciples are not able to get food and cook for the guru, the guru should make do with whatever food there is. Why not make do with just rice that day? Make adjustments here and there as the situation calls for. Instead of completely abstaining from food for one day, adjust to whatever there is on a day-to-day basis? If some day the food is not ready on time or when there is nothing to eat, adjust to the situation and suffer it quietly. The stomach is such that it will stop complaining if you put a little something in it. Even when you eat a little khichadee and vegetables at night, does it complain? No it does not. And you are able to

meditate if you want you. The stomach is not the problem and neither is the mind, it is he, the one with the passion (kashaya) who is at fault. He is the culprit and the uncivilized one. He is the obstinate and misadjusting one. He suffers and spreads the suffering. What stupidity!

People call each other anadi-primitive. It is impossible to find a person who is not anadi in the entire city of Bombay, which is why they call each other anadi. You cannot speak this way because the kind of anadi people the Lord was looking for are to be found in your very homes! That is why 'Dada' says, eat, have fun and when penance presents to you, suffer it calmly. There is no need to go seeking for penance; people are constantly dishing it out to others.. Those who seek penance do not suffer the penance that comes to them, but they go seeking for penance that does not come, they create it and then suffer it. They undergo so much penance, that if someone were to say even the slightest thing to him or her, they explode! People inclined towards penance are people who are 'heated'; they are like burning coals that are so hot that the moment you touch your cigarette to it, it will catch fire. So you have to be very cautious when you interact with such people – there is no room for any mistakes there! The Lord was not like that – He was supremely wise.

Where is the shortage of prapta tapa nowadays? Ultimately the tooth will start to hurt and it hurts to bad that it takes your breath away. The stomach will hurt, the head will hurt, this will hurt, and that will hurt. If someone clashes with you, that is prapta tapa also. And sometimes when the husband is late getting home from satsang, the wife will say, 'You are so unreliable. Is this the time to be roaming around outside? Where were you wandering?' Now how does the wife know whether he was wandering or sitting in satsang? If the wife speaks this way and he does not remain calm, is that not being foolish? He just has to realize that penance has come calling so he'd better suffer it. If he doesn't do this and retaliates instead, 'You just keep quiet! 'I don't want a word out of you!' then she will be loading 'bullets' in her gun. If you ask her, what she is doing she will reply, ' Let him finish his meal, I will take care of him at bed time.' But in the end they still have to sleep in the same room. If there was another room, one can say the heck with it, 'I don't have to deal with this problem', but alas, there is only one room and they are both stuck with each other. You foolish man! You cannot have fireworks where you sleep and if some do happen to take place, douse them out. You can do anything outside but don't do this at home where you have to live day and night. Gnanis are very wise; they

understand instantly what is beneficial to the self when someone throws fireworks. The man should understand and have insight that the wife threw the 'firecracker' at his leg because she was angry, but if he were to do the same, she will aim for his head the next time. So let go of your nonsense. Just deal with the situation once and for all.

True penance is one that you suffer and yet not let anyone around you know of it. When you tell someone of your penance, they will listen to you and sympathize with you. And by doing that they take a cut in the commission you gain from your penance and they may even put you on the wrong path. So how can you tell anyone of your penance? Who would give away a commission to others without cause? The more sympathy you get from others for your penance, the more penance you will have to suffer. 'We' have not taken any sympathy from anyone. If you take sympathy, you have to suffer more penance, otherwise keep quiet and keep accumulating the penance within. The heat of the penance is such that it will overflow, but then it will simmer down. When the time comes, it will overflow for sure. It is said that we need all four: Gnan, darshan, charitra and tapa i.e. right knowledge, vision, conduct and penance for moksha. the penance being penance that comes to you naturally. If you feel like eating potato fritters but you don't get them, then do penance that day!

Questioner: Dada why do you have calluses on the soles of your feet?

Dadashri: They are from penance 'we' suffered in search for the Soul. This penance was that if a nail from the sole of my shoe pierced through the inside of my shoe, I would not take it out; I would continue wearing the shoes. It was later that I discovered that I was on the wrong path; it was the penance the Jains do. I used to believe that if the nail cut through and affected the Soul, it meant that I had not attained the soul and so I would continue to suffer that penance. But the 'stains' of that penance are still there. The stains of penance will remain throughout the life. Later I understood that I was on the wrong path and that the right penance was the penance that one has to suffer internally.

Errors in penance and renunciation

Questioner: Can a person attain liberation through penance and kriya-rituals?

Dadashri: Penance and kriya will beget fruits for you but not liberation. If you plant a neem seed, you will get bitter fruits and if you plant a mango stone, you will get sweet fruits. Whatever fruit you want, plant accordingly. The penance for liberation is different altogether; it is antar tapa-internal penance.

Liberation has four pillars: knowledge, vision, conduct and penance. Penance is one of the four pillars of liberation, but without understanding this, people have become fixed on just penance. It's like clinging on to just one leg of this bed. The body is not meant to be subjected to penance, the mind is, and that too without anyone's knowledge. But today people just take on external penance i.e. visible penance; they grab on to whatever comes along. What benefits will an ascetic attain if he does external penance? His body will grow stronger; the penance his body is subjected to will fortify it. But is the body going to come with him to his next life? The body is going to be cremated. As long as this body exists, you have to accomplish only the work of the liberation. Tyagis i.e. those who renounce are merely exercising with penance. These are nothing but exercise centers; they do nothing for the Soul. Men exercise in trying to live without their wives and so they leave their wives and runaway. The wife sometimes goes to live with her parents for a long time, does she not? So they can live at home also, why should men runaway from home? When husband and wife quarrel everyday, their son makes a mental note, 'I am not going to have a wife'. He ties such a strong inner knot of not wanting a wife, that when the karma unfolds to give effect, he runs away from his wife. Instead he should suffer his prapta tapa; some day he will attain liberation if he continues to suffer the penance. Suffering that comes to you naturally is really a boon, and so what if it needs to be suffered, at least you have not lost anything. And the fact that you attained something in return, if that is not a boon then what else is?

To undergo penance and renunciation is really an exercise in a subject matter (vishay); it merely gives you encouragement. It is understandable that penance makes the body stronger but renunciation is a different matter. 'Tyage oosko aage' -that which one renounces will have to be faced again, and multiplied many times. This would also prevent liberation. But until you meet a Gnani Purush, continue doing the good deeds.

What Needs to Be Renounced?

The Lord did not tell us to do these kinds of penance and renunciation, He had said for us to renounce the infatuation – moorchha, for anything or person. That is the highest kind of renunciation. This is the renunciation of the enlightened ones. All other types of renunciation are at the kindergarten level. If you remain unaffected when your wallet gets lost, then it can be said that one has indeed renounced. In renunciation at the kindergarten level, the goal of the one who renounces is to renounce only that which he seeks to renounce. However he will gain a reward for his efforts. Having left his wife and children, he becomes an ascetic, and his reward will be that people will call him 'bapji' and address him with respect. True renunciation is renunciation of the inner pull and attraction, the infatuation over worldly and temporary things and beings. Renunciation of wife and children is under the control of nature's laws. It is the prakruti the, relative-self that makes one renounce his family due to the unfolding effects of his past causes. But just look at this - he has an infatuation for being an ascetic. How can you call it renunciation when he gets angry with his disciples?

These men have not found the true path and that is why they grope around in vain, but really they are not at fault. Who needs reprimanding? It is those who have abandoned their wives and children without understanding anything and have become egotistical about their penance and renunciation. They leave behind three people at home and collect a hundred and eight here; this is why 'we' have to speak sternly.

The Lord has said renunciation is to live in a palace and yet have no infatuation or attraction for the palace. If a person's pocket is picked and he does not even remember the loss , then he is free from it and hence has renounced it. If renunciation were not defined as renunciation of infatuation or obsession for anything, then no one living the worldly life, would attain absolute liberation. The Lord has said that it is not possible to renounce things because there are infinite things in the world, so how can anyone succeed at renouncing things? And besides is anything likely to go away simply through rejection? No it will not. But by merely renouncing your infatuation and inner attraction for infinite things that exist, it is the same as renouncing it.

When a person practices renunciation, he does it only through his ego. Absence of inner attraction for renunciation or acquisition (grahan) is true renunciation according to the Lord. Renunciation that occurs naturally is true renunciation.

Agitation in renunciation

No matter what the extent of external renunciation one undergoes, if there is any trace of agitation (vishamta) in that renunciation, then one cannot see his own mistakes, but where there is equanimity (samata), one will be able to see the mistakes. An ascetic goes asking for food and if he happens to see a small piece of a potato in his bowl, he would become very upset. Then how can he see his mistake? There must be equanimity in renunciation.

Questioner: What is meant by agitation in renunciation?

Dadashri: If a person renounces eating garlic and onion, but finds a piece of onion on his plate, he will go berserk and start yelling. Some even feel repulsed merely at the sight of an onion, so what is their status? Do you call that equanimity?

Questioner: No, that is agitation.

Dadashri: Agitation is the result of such renunciation. Instead it would have been better not to renounce anything at all. The Lord has said that if a potato piece ends up in a renunciant's plate, does it cause him any harm? Besides, everything that gets consumed is a potato! Lack of awareness is the reason why such divisions have been made by the intellect. If a piece of a potato or an onion falls in the plate by mistake, that situation has to be simply resolved; should one not be capable of doing at least this much? Equanimity should never be departed from. If equanimity is maintained in renunciation, it can take one to moksha. Is renunciation done for the purpose of increasing equanimity or increasing agitation? Renunciation is to increase equanimity and if one is not able to maintain equanimity in renunciation, then that renunciation is useless. So first attain the correct understanding from the Gnani and then renounce, but not otherwise. This is a very large 'hospital'; if you want to remain in the worldly life, you are free to do whatever you want to but if you want liberation, you will have to consult the Gnani. Even the vitarag Lords have

never scolded anyone. They were so supremely wise; they were never contrary. Their disciples may deceive them, but they would never reprimand the disciples. That is our goal too, is it not? This has fallen upon 'us' as 'our' lot; the twenty-four Tirthankaras have left their 'goods' and have said, 'Dada' is going to manifest, go to 'Dada', and hence this has become 'our' task. 'Our' scolding is purely out of compassion, 'Our' nature is vitarag. But the remedy has to fit the disease; as is the disease so has to be the remedy. Whatever the 'disease' that presents before 'us', the speech that comes forth is a befitting cure; this speech however comes out as one of the many evidences and is purely instrumental.

Stern words come forth due to 'our' compassion-laden intellect. The current time is also a factor. What happens to vegetables that become frozen in the refrigerator? One has to add some soda bicarbonate in order to cook them. Do you think 'we' like doing this?

Amidst all the existing difficulties, you mahatmas are able to experience bliss amidst all disturbances in thoughts speech and acts (nirvikalp samadhi). A piece of potato may very well end up in your plate, but you have to quietly set it aside, without anyone's knowledge and with equanimity. But what will a person who becomes agitated say? 'Where did you get this from? Go throw it away'. If 'we' were to find a piece of meat in my daal, 'we' would quietly take it out and put it inside the fold of our dhoti. Let it get dirty, but 'we' would not upset anyone. If 'we' upset anyone, then anyone who would eat the daal would become sick (kashaya laden). People have eaten so many cockroaches and lizards in this way and then they contract diseases. People develop leprosy and many other diseases. Whatever food one eats outside their home, no one keeps an eye it, so many insects fall in the food and yet people devour that food. 'We' would hide the piece of meat and accept it as vyavasthit; 'We' would behave as if nothing has happened. Whereas these masters go berserk and start yelling with such intensity that it stuns everyone in the home. 'We' have the understanding and would question, 'did the woman deliberately put the meat in the food?' No. She must have walked away to do something and a crow comes along to take a piece rotli and drops a piece of meat it was carrying in its beak in the daal. Just look at all the evidences that take place. Therefore people should be prepared for all kinds of things. Should you not maintain awareness of all different circumstances that take place?

The ego increases in proportion to the amount of renunciation a person undergoes and his anger too increases accordingly. A self-indulgent person is better than the one that goes around saying, 'I renounced this'. At least the former will say, 'I don't understand anything'. It is natural for people to make distinction and compare. A family man may feel, 'that man is a renunciant; he can do everything, but 'I am family man'. This is ling bheda. When such distinctions remain, how is an ordinary family man to accomplish anything? Nevertheless, 'We' are a prime example for these family men. 'We' too have a family. 'We' too pay income tax. Knowing this will break down the perceived distinctions and give you courage.

The Lord has said there is no moksha for either the renunciant or the family man. The family man renounces nothing and so he has the ego of acquisitiveness (grahan), whereas the renunciant has ego of renouncing (tyaga). Both have egoism in what they do and as long as there is egoism there is no liberation. Nevertheless on the Kramic path, which does call for renunciation, one has to have the ego of doer ship in order to purify his ego. The soap that cleanses leaves behind its own residue on the cloth. That residue has to be cleaned with Tinopal bleach. Tinopal will remove the soap's residue but leave behind its own residue; things continue in this manner to the end. The guru leaves behind his 'dirt' on the disciple. The disciple, through his own dirt will have to cleanse the dirt of his guru, because the guru is not pure himself. The Gnani purush, however is absolutely pure and taints no one. The gurus of the Kramic path will inevitably leave their 'dirt' on their disciples, whereas on this Akram path, you are made to attain only the pure Self. Whatever company one associates, the influence of that company is inevitable. The Gnani Purush alone is pure and therefore you can rest assured you will not be tainted with any 'dirt'.

The true renunciant

A true renunciant is one who maintains: may the miseries of worldly people be his and his happiness be theirs. If a person is unhappy himself, how can he make others happy? If one maintains this much dharma – relative religion , one will have peace.

This world is at your disposal for enjoyment, but do not hurt anyone in the process. The one who want to renounce should do so without hurting anyone. If a person wants to renounce his family, he must ensure that first

he has the blessings from his wife. But instead men coerce their wives into giving them the permission. A person can only renounce if everyone around him is happy with his decision to do so.

The Lord has said that a true renunciant is he whose mere sight pleases others; he who evokes feelings of praise in those who look upon him; he who incites people to prostrate before him. He who makes people's worries disappears and calms their hearts.

The Self has never for even a moment become the non-Self and neither has it desired any thing of the non-Self. The Self has nothing to renounce, no chants to sing or no penance to suffer. The renunciant has an illusion about renouncing for the Soul and the family man has an illusion about the soul's worldly life.

The Gnani's Agnas verily are penance and religion

There is no need to expend anything on the path of liberation; no need to renounce anything, no penance to perform, nothing needs to be done. You simply need to meet a Gnani Purush and his Agnas then become your penance and your religion. After meeting the Gnani Purush, you will encounter a new kind of penance – internal penance. Internal penance will lead to moksha and external penance will beget the worldly life. If someone insults you, you should perform instant internal pratikraman – that is internal penance.

One has brought along this mind, speech and body from birth. These are the main illusionary attachments (moha) and the main acquisitions(parigraha). All other infinite forms of attachments and acquisitiveness (moha and parigraha) arise because of these three; which is why one cannot renounce everything. The worldly life is very orderly and precise and this order is never broken. If it is in a person's order (kram) to renounce, then he will but in return he will get only the worldly life. There are infinite acquisitions-parigraha. You may have brought with you millions of parigraha, but even then 'we' would bless you by placing 'our' hand on your head and make you aparigrahi (without any possessions). This non-acquisitiveness comes only through an inner distinction in one's understanding. This is the Akram path and the other is the Kramic path. In the Kramic path a person will renounce everything and then go away into the jungle; however his mind, speech and body will still be with him. His

parigraha of mind, speech and body will always be with him and they will give rise to a new worldly life, wherever he goes. In the path of Akram Vignan (step less science towards Self-realization) however, there is liberation for one as he becomes non-acquisitive living amidst all there is to acquire. What was it like for Emperor Bharat? As an Emperor, he had all the pomp and luxuries of an empire, thirteen hundred wives, palaces etc. But despite all the material wealth, Lord Rushabhdev gave him the knowledge of Akram Vignan and because of that he was able to attain liberation despite living amidst all luxury.

Many consider clothes as a parigraha and yet they will have one hundred and eight disciples! How can clothes hurt you spiritually? True living parigraha is that of the mind, speech and body.

Let me tell you how it is for 'us', the Gnani Purush. Even if this home were to burn down, 'we' would not be affected. Everything is natural. If someone were to take away 'our' dinner plate, 'we' would tell him that 'we' have not eaten anything since the morning and would request him to leave the plate alone but if despite this he does not listen, 'we' would not object. It is not parigraha to ask for something. 'We' may be a Gnani but 'we' still have to ask for things. The Gnani does not have any attraction for a plate of food. The end can only be in sight if one becomes aparigrahi amidst all these parigraha; only then will one attain the bliss of the Self. But today people have ventured on the wrong path and yet they are not at fault; everything is dependant upon effect of the current era of the time cycle. 'We' do not see anyone as being at fault. The one within, is absolutely the pure vitarag Lord. This science is an absolute wonder. The knowledge of Akram Vignan has manifested within and it is an unprecedented victory.

After attaining this Gnan, if someone were to give you a 'bitter medicine' (insult you) and it hurts your feelings, but during that time if you became still in the awareness of Gnan and observe the inner turmoil, that is what the Lord has called penance of Gnan. The different phases of the worldly life are natural occurrences, what is there to become agitated in that?

The Lord has said that even if a person does not have Gnan, but has worldly awareness, that too would suffice. However, He has not said that it is acceptable for one to not have awareness. The penance of Gnan only occurs after one attains the awareness of the Self. The Lord has forbidden us to become 'abnormal' in making an effort, but he has also forbidden the

abnormality in not making the effort! He has said for us to come into normality in all different aspects. Anything done in abnormality, the Lord has called a vishay - worldly obsession.

Nature i.e. prakruti makes you do penance and renunciation but you believe, 'I am doing penance'. All these penance and renunciation are relative, worldly or temporary efforts, and in the relative world, no one has the power to do anything. 'We' are disclosing to you the ultimate and the final reality and that is: 'whether you do chanting or penance, whether you renounce or become an ascetic, whatever you do, you are merely a top i.e. spinning toy. As long as you have not attained the realization of the Self, everything you do is really the doing of the prakruti, which is why you are nothing but a top!'

*****

Renunciation

There are two kinds of renunciations (tyaga): Renunciation through the ego and natural and spontaneous renunciation that is evident in natural conduct.

In fact, the ego is inherent in the very word 'tyaga' i.e. to renounce. Renunciation cannot be achieved without the ego and that is why one will always have the belief and awareness of 'I renounced'. This belief will always remain, whereas when renunciation is natural and spontaneous, the awareness does not remain. One has conquered renunciation when one does not even think about things that need to be renounced. What is the meaning of natural and spontaneous renunciation? The true renunciant is one who does not even think about renouncing. It is when one is not reminded of his worldly possessions. True non-renunciation is when there is no trace of any acquisition (parigraha) in one's mind. In the path of liberation, there are no rcondition that one has to renounce (tyaga) or acquire (grahan).

One only needs to renounce two things in this world: The ego (I am Chandulal) and mamata (this is mine). When these two are renounced, nothing else remains to renounced in the world.

The Lord has said that when a person renounces due to the unfolding of his karma (udayakarma), it is not the renunciation of vitaragata--nonattachment. It is the unfolding of his karma that makes one fast, makes one do samayik etc., but he claims, 'I did it'. Everything that the prakruti (non-Self) makes you do forcibly is dependent upon the unfolding of the karma. When the prakruti makes one renounce, how does it benefit your soul (how is going to help you in liberation)? That is not called renunciation through vitaragata. Renunciation through vitaragata is an internal renunciation; here one will not have the intoxication (keyf) of 'I did it'. Whereas in renunciation due to unfolding of one's karmas, one claims 'I

renounced'. There is nothing but ego in such renunciation and it causes tremendous intoxication. The intoxication of renunciation is very subtle and one which one cannot get rid of, even through intense suffering. So then how can one attain moksha with such intoxication of ego? Moksha will be attained by those who are not intoxicated and definitely not by those who are. The intoxication of an alcoholic is better than this intoxication, because it will come down when you pour water over his head. People are hopelessly caught up in tyaga-vairagya renunciation and dispassion (tyaga-vairagya) towards worldly life, but moksha is not that easy to attain.

Renunciation is that which does not give rise to attachment (moha). The renuncaints are merely caught up in their inner attraction (murchha, moha) for renunciation. How can you call that renunciation? Renunciation is for the one who has great courage. Renunciation is something that comes from within, it should be natural and spontaneous; it cannot be contrived. The true reunciation is when there no inner tendency to renounce or acquire True renunciation is that in which the renunciant is not absorbed in the renunciation or the acquisition (I am Chandulal and I am doing this-renounce or acquire). That which is commonly referred to as renunciation is renunciation but it is with the aim of internal renunciation, nevertheless it is not a true renunciation.

An ascetic used to sing everyday, "Renunciation cannot last without dispassion (vairagya)." So 'we' asked him, "Maharaj, and what would vairagya not last without?" Maharaj said he did not know. 'We' then told him, "Vairagya does not last without inquiry, critical thinking." This statement pertains to the Kramic path. It is a very arduous path, in which one moves back and forth between the fire and the frying pan. The Soul cannot be attained only through renunciation. Renunciation is a process that entails great physical suffering. If liberation were to be attained through renunciation, then liberation would also entail suffering. The Lord has said that liberation is a natural process and is easily attained.

Even in the Kramic path, if you are going to renounce then do so only if that renunciation results in elimination of anger, pride, deceit and greed. Renunciation that increases anger, pride, deceit and greed, is not renunciation.

The Lord has said, 'Remain in pure awareness (shuddha upayog).' Nevertheless, if you still have greed for the worldly life and want worldly

happiness, then do not hurt anyone and make others happy. Attain such qualities and renounce those that hurt others. But if you desire moksha then simply remain in the awareness of the Self.'

When you keep only that which is necessary, it is considered renunciation. It is renunciation when you do not keep twelve shirts when you need only four. Renunciation is to make do with what you have. Only the person who has the Gnani Purush to guide him is allowed to renounce, otherwise if anyone tries to renounce, he will inevitably come under the growing influence of intoxication of his renunciation.

There are two categories of worldly movements: those inclined towards renunciation of worldly life (tyagi) and the others inclined towards worldly life (sansari). In the former when intoxication of renunciation increases then illumination happens in the latter. And when the intoxication increases in the movement towards worldly life, illumination happens in the movement of renunciation. The Lord has said that one can become a vitarag from any state, from the state of a renunciant or from one living a family life. A woman too can become a complete vitarag. The only requirement is that one has to be in a human form. Neither of the two has a monopoly over illumination.

There is no need to renounce anything for liberation. Renunciation should be a natural and spontaneous. There is no need for any other type of renunciations. All other renunciations are from the perspective of illusion and ignorance. The Lord's renunciation is the real renunciation. What is renunciation of the illusionary perspective like? When a smoker quits smoking, he thinks he has renounced smoking, and the one who made him quit thinks it was because of him that the other person quit smoking. Even a small child would understand this illusionary renunciation of his uncle quitting smoking.

What kind of renunciation is this?

A Sthanakvasi sheth (businessman of a Jain sect which does not believe in idol worship) once said to me, 'When you are on your daily walk, please come and visit me for an hour or so. We will spend some time together.' He was a good man; 'We' used to sit with him for half an hour or so. Usually his bidis (hand-rolled cigarettes) were short but one day he rolled a twelve-inch long bidi and began to smoke. So 'we' asked him, "Why are you

smoking such a long bidi?" The Sheth told me, "The Maharaj (his guru) has told me to smoke only four bidis a day. I told him that I would not be able to do so but he insisted that I abide by his instructions."

"Hmmm…is that how you are carrying out his instruction?" Seeing this 'we' saluted this era! Later, after smoking half the bidi, he took two more leaves and began to roll them at the bottom of the bidi. So 'we' asked him, "Sheth, what are you doing?" He told me, 'because I am not satisfied with smoking only four long ones!'

'We' salute your fortune! Even Lord Mahavir did not know such things. You have knowledge of what even Lord Mahavir could not see in his fully enlightened state of omniscience (keval Gnan)!! 'We' applaud you! Today 'we' discovered that such minds exist. Truly the intellect of the merchant class deserves a special (!) prize. When you accept to your guru that you will smoke only four cigarettes, you should mean it; otherwise you must not say so. You have to be up front with the Maharaj and tell him that you cannot follow his instructions and , you are being a Kshatriya (someone who will keep his word). When 'we' saw the long bidi 'we' thought that only Vanias (business class) are like that, but when 'we' saw him adding extra leaves from the bottom, 'we' were astounded that not even Lord Mahavir had such knowledge in His keval Gnan. That is the kind of knowledge you have! What kind of a man are you? Would 'we' not wonder? And on top of that, he served me tea and snacks!

'We' have seen all kinds of human beings, but 'we' saw something in this Sheth that never came into even the Lord's vision! 'Wow Sheth! 'We' still remember him. Then he tells me, "When I listen to your talk of equanimity, I feel that I should spend all my time with you, Ambalal." Bless the Sheth and bless the Maharaj, too! Then the Sheth tells me, 'The Maharaj does not leave me alone. He is very persistent.' The Maharaj thinks that he has helped the Sheth gain some control over smoking. Alas! He does not understand the meaning of control (sanyam).

Renunciation is that which remains naturally and spontaneously, you do not even have to think about it. What does the Lord consider renunciation? Pure renunciation is when one does not become one with (tanmayakar) thoughts that arise within the mind or with any subatomic particles (parmanus) of speech that arise. No matter how good or bad the thoughts that arise in the mind, the Lord considers it renunciation if one

remains separate from them, does not become engrossed in them. The Lord calls it absolute renunciation when one does not become one with any parmanu of speech that arises within or expresses without. This verily is what leads to moksha. From the worldly perspective, the meaning of renunciation is different altogether. However, it is not considered renunciation from the real perspective. Not even a penny's worth of the relative perspective of renunciation will be of use with reference to moksha. When can one not become one (tanmayakar) with his circumstance? It is when he becomes the Self. The one who was impure becomes pure when the Gnani Purush bestows upon him the state of the pure Self and only then does the Lord's renunciation becomes a reality within. How simple and straightforward is this! Otherwise, it is not possible to attain such a state in endless lifetimes.

Even if one were to understand the real meaning of external renunciation, one could accomplish a lot. The problem is that, on the one hand man shuns his wife and children and on the other hand, he looks for liberation. When he does this, he claims, 'it is my unfolding karma.' You fool! You cannot shun anyone and then claim that it was your unfolding karma. True unfolding of karma is when you can leave home with the blessings of your wife, children, parents, your neighbors etc.; where everyone is pleased with your decision. The other situation is also the unfolding of karma, but it is not with the consent of your loved ones and therefore it is not considered true unfolding of karma. Lord Mahavir also took diksha only when his brother consented. You can never go to moksha by shunning your wife, your little daughter, everyone at home or any living being. The path of liberation is not to spurn anyone, even slightly.

*****

Bhavhimsa – Internal harmful Intentions

This world is not a lie, but people have a wrong understanding of it. Many say God is up there, but that is not so. People's understanding is incorrect which is precisely why 'we' have to say it candidly that there is no parmanu in this world through which 'we' have not traversed. Living within as well as outside this universe, 'we' are saying things exactly as 'we' see them and exactly as they are. Furthermore, 'we' assure you that there is no God up there. By saying 'the one up there…the one up there', people have needlessly created a mess. Everything you do with the belief that God is up there will be in vain. All your prayers, good intentions and time are wasted. There is no one up there to listen to your message; your message reaches no one. If you talk to Him where he truly is; within you, then one day your requests will reach Him. Otherwise, you can also worship Him in an idol, because you can see the idol directly in front of you. It does not matter if it is made of stone but people accept it. You may not believe in it, but people have accepted it; they have instilled their living bhav (chaintainya bhav, pratishtha) in that idol. The belief that God is up there is a wrong belief; it is a wrong address. If you mail a letter without addressing it correctly, whom will it reach? Look at the one within. God is within you and nowhere else. Let me give you the correct address of God: 'God is in every creature, whether visible or invisible.'

If you see God in every creature, then you will not have an inner intent of hurting any living being and so you will be saved from bhav himsa (intent of violence; inner intent that binds karma of violence). People are constantly doing bhav himsa. What are anger, pride, deceit and greed? They

are all bhav himsa and this is precisely where the Lord has said for us to become ahimsak (non-violent). However, people set out to protect the cows and the elephants from violence. Who are you to save the elephants? And who really gives these animals life? What egoism in thinking you are saving the life of the animals!

One should never say, 'I am going to kill these bed bugs.' Get rid of any intent you have of killing any bugs, otherwise you are committing himsa against your very own self. The bugs will die when it is time for them to. Who has the right to kill them? Only the one who can create them. The Lord says, "Whatever you can create, you may destroy. I do not interfere when you are destroying what you have created. Therefore do not kill anything." It is so easy to understand such simple language, is it not? Even if you want to create just one bed bug, it is not possible. And yet, these fools do whatever they please; they kill so many bugs! They take so many lives.

The power of intent

Except for intentions (bhav), nothing new happens in this life. Having created the intent to hurt or kill in countless past lives, whatever bugs that are meant to die, will die at the hands of the one who has made such an intent. Nothing else happens. When it is time for the bugs to die, who gets to kill them? Anyone who had made the intent to kill. No one has a right to kill, but is there not a time for every bug to die? Some bed bugs live for seventeen days, some for three months and some live for five months. Is there not a time for all to die? So when it is time for the bugs to die, they will encounter Chandulal because Chandulal had decided (in his past life), 'I want to kill all the bugs.' The Jains do not believe in himsa (violence) and hence their intent is 'not to kill' and so it will not fall upon them to become instrumental in the death of the bugs. This is all there is to it. There is no need for one to have the ego of being non-violent; it is really his previously created intent 'not to kill' that is currently at work.

No one saves lives and similarly no one kills either. It is only the coming together of circumstances, such as one's intent (bhaav) of wanting to kill and the timing for the bugs to die. Every creature has its own time to die; no living being can die before its time. If a person or any living being could kill another before its due time to die, then it can be said that they are killing. But no, that is not the case because no one can kill before the due time of death. Furthermore, only when it is time for a living being to die, will he

encounter his ‘killer’(nimit). Only when it is time for the bugs to die, will they encounter ‘Chandulal’. An unfortunate (akkarmi) one will encounter another unfortunate one who made an unfortunate intent (bhaav) and the fortunate (satkarmi) one will encounter one with a fortunate intent.

Questioner: Yes, but Chandulal became the instrument (nimit) in the process of the violence, no?

Dadashri: Yes, Chandulal becomes a nimit, but only a nimit. In his past life he had made the intent to kill and hence he becomes instrumental in the process. But even before they are born, the insects have a pre-determined karmic account as to when they will die. This is the case with every living being. It is merely the ego which makes one say, ‘I killed, I saved.’

The Lord says, “No living being can kill another living being. All one does is killing of one’s own soul (bhaav maran).” To say, ‘ I want to kill whatever bugs there are’, is bhaav maran. There are four snakes in your farm and you want to kill them. You may or may not have the opportunity of killing them; there is no way of telling. The killing may or may not materialize, but from the moment you made the intent to kill, you are killing your own self through your intent. The snakes will die when it is time for them to. That is why ‘we’ have said that one’s timing of death has been decided even before one is born. If you understand only this, your work will be done. Who are you to kill the one whose death has been decided even before he is born? Anyone who has made the intent, ‘I want to kill a snake’, will always be around along with others of the same intent. So all you have to do is shout out loud, ‘there is a snake in my house’, and those people will automatically come running because they have made it their business!

An arrow fired by one who has non-violent intent (ahimsak bhaav), will not cause any bleeding but a flower thrown by one with intent to hurt (himsak bhaav), will. The arrow and the flower are not as effective as the intent behind them. Therefore, behind every word of ‘ours”, there is a constant bhaav of, ‘Let no one be hurt, not a single living being be hurt through the speech’. This speech comes out constantly with the inner intent of not hurting any living being in the slightest through the mind, body and speech. Objects or things do nothing; the arrow or the flower does not make the impact, but the intent behind them, does. Therefore, every one of you should have such an intent. Every morning you should make a firm decision and say five times, “Let not any living being be hurt through the mind, body

and speech." If you do this much with a true inner intent, then the Lord says that even if you do happen to hurt someone, you are not responsible. Why did the Lord say this? Because the Lord knows that it is not your intent to hurt. This is how the world is. On the other hand even though you may not hurt anyone or kill bugs but, if you say, 'All bugs that come my way must be killed', then it is the same as killing them the whole day long. So this is how the world is.

Have compassion for your self only

It is worth understanding the world. The Lord says killing or not killing is not under your control. Not even defecating is under your independent control. When you become constipated, you will realize 'truly it is not under my control.' For just once know what is under your control. The Lord says, "It takes so many causes to come together for you to be able to kill even a single bug." The killer merely does the bhaav, 'I want to kill', but besides this intent created by the killer, so many other circumstances have to come together too. Do you think your father owns this world? If he did, don't you think he would have thrown you out a long time ago? But really there is no telling when one is going to drop dead. It is merely the ego that gets hurt; the ego becomes exposed in all this, that is all. The Lord has said, "You have to have inner intent of compassion (bhaavdaya)." Bhaav daya does not mean to save the bugs from being killed, but the bhaav one gets to kill the insects, causes destruction of your self. And because it kills your self, you should have compassion towards your self (bhaav daya). That is bhav daya, to have compassion for your precious self. You should be primarily concerned with compassion for your own self; the insects and people have brought their own karmic accounts with them. Every living being brings his own karmas with him; they are all independent. Otherwise, would America allow the cold war to go on for such a long time? They are claiming that they can wipe off Russia within an hour!

Protect and preserve your intent only

No one has the independent control over anything, therefore you simply need to be careful that you do not become instrumental in the killing of your own self. When you have an intent to kill any living being, you are actually killing your atmabhaav, your self; so that is why you should maintain kindness towards your own self (bhav daya). The Lord did not tell us to have kindness towards others and yet people are preoccupied with

doing just that. Let go of this madness! How can you feel sorry for others when there is no telling what is going to happen to you? And then one becomes heavily laden with the ego in doing so, 'I feel terribly sorry for them…I feel very sad for them…' you foolish people, why don't you worry about yourself first? What kind of a creature are you?

A butcher and a sanghapati (admistrative head of a religious organization) approached the Lord. The sanghapati told the Lord, 'I rescued ten cows from being slaughtered by the butcher,' The Lord said, 'You are right, you saved ten cows.' The butcher says, "Sir, 'I killed ten cows. Now which one of us will achieve liberation first?" The Lord replied, "Neither of you should talk about liberation. You are both egoists and not fit for liberation. You have an ego of killing cows and he has the ego of saving them. Why don't you save your aging father? Why are you saving the cows? You are letting your eighty-year-old father die; why are you letting him die? If you are the savior, if you can save lives forever, then why don't you save your own father?' This is nothing but over wiseness. This is over-wise madness. Do not interfere with worldly entanglements; remain within boundaries. These are all over wise people looking for fame. What are they looking for? They want fame and in due time they may get it here in the worldly life but over there (in the laws of karma); they will make minced meat out of them! In nature's hand, there is nothing but pure justice and absolutely no one has any influence over that. The Lord has said, 'You have the ego of saving ten cows and you have the ego of killing ten cows. Neither of you should come here to listen to talks of liberation, because you will get the fruit of saving ten cows and you will get the fruit of killing ten cows. The lives you have saved will return the favor through benevolence towards you and those you have killed will verily be the ones who will torment you. This is the only account there is. I do not interfere in that and it has nothing to do with liberation.'

If you pass a few college students in their exams, when they grow up, they will say, 'He is the professor, who passed us,' and they will appreciate you that way. Naturally, it is the same for all living beings you save. The Lord has not said that in order to attain liberation it is necessary to save lives. People have become over-wise in doing this. Some become so over-wise that they go as far as paying money to the butchers in order to save the cows; they will pay as much as four hundred rupees. Now they are not going to take the cows to a temple and keep them there. They will take them to a Brahmin and give him the cows for free and say, "Sir, you take them." The

butcher keeps a close watch on where the cows are tied and so he goes to the Brahmin's home and asks, "Are you in debt?" the Brahmin says, "Yes, I have a debt of one hundred and fifty rupees." So the Butcher would offer him fifty rupees and the Brahmin will counter offer, "Give me one hundred and fifty rupees and all the cows are yours." So the butcher pays him one hundred and fifty rupees and brings the cows back! Therefore he sold the cows for four hundred rupees and bought them back for one hundred and fifty. This is how he fools people. People are after fame, are they not?

Do not become overly concerned about birth and death or its process. You should just make sure that you protect your intent and not kill it. (bhaav maran). To each to his own; each person should look after himself. All you have to be concerned with is guard against your own bhaavmaran; make sure that you do not create bhaav himsa. Keeping aside the hurt you cause people when you get angry with them, you also create violence against your own self (bhaavhimsa) in the process. Therefore, the Lord has said to prevent intent violence (bhav himsa0. This is all He has said, nothing more. Do you understand the viewpoint 'we' are telling you? Everywhere in this world, there is nothing but an utter mess. When will it ever clear and become shiny again? People do not even know what 'acid' to use on the 'rust' that has settled. It has not been that long. It has only been 2500 years since Lord Mahavir departed. Everything was fine for the first 500 years, but then the rust started to set in the last 2000 years. It has been 5100 years since Lord Krishna departed; just look at how much rust has taken place since then! Why do 'we' have to speak so sternly? The Gnani Purush never has any stern words; He has only extreme compassion. He speaks sternly in order to rid people of their diseases.

Only the time for death can kill

Do you understand what 'we' are trying to say? These are very subtle pearls; they are not ordinary talks. No scriptures measure up to this satsang and discussion. No one can die until it is time for him to die. Therefore, the Lord says , 'Do not sow any seeds through your intent (bhaav)'. If you do not, then no one in this world will bother you even if you walk with your eyes closed. Even if you walk with your eyes open and an insect comes under your foot, it will not die even if it has come to die. It will not die even if it is crushed under your foot. It will die under the foot of the one who had made the intent to kill. This is how subtle this science is. Nothing in this world

can take place without the timing being right; that is how precise this world is. Sooner or later you will have to understand this truth.

*****

The four types of yoga

Questioner: Can a person make progress through different yoga practices (yogsadhana)?

Dadashri: First, you have to decide what you want to attain through yoga. What is the goal of your yoga practice? Is it to attain money or education?

Questioner: Is it for all kinds of physical progress?

Dadashri: The practices (sadhanas) one does are for the mind or the for the body, are they not?

Questioner: Is that also the case if one practices yoga under the guidance of a yoga master (acharaya)?

Dadashri: There are two kinds of guiding paths: a relative and a real. There are many guides out there for the relative path. Therefore, you have to decide which one you want. If you want freedom from all sufferings, then you have to attain this real path. You will be able to attain money and material wealth through your hard work, will you not? However, here we do yogasadhana of the Soul, and hence your work will be accomplished from all aspects.

Questioner: What is the difference between dhyan i.e. meditation and yoga?

Dadashri: There are four kinds of yogas. Dehayoga (union-yoga of the body) is one of them. Within the body in the back are charkas (points of physical and spiritual energy). Concentrating on these chakras in the body is called dehayoga. What is the value of this yoga? It is the remedy of concentrated and focused attention (ekagrata) for the disease of mental agitation and confusion (vyagrata). Therefore, it is meant for those who have problems with being unsettled and entangled in the mind. Whatever the type of disease one has, one needs an appropriate remedy. However, these remedies are simply temporary adjustments, which give only temporary relief. Now if you make temporary relief your ultimate goal, then when will you ever find the permanent relief? If these focused concentration practices

bring an end to anger, pride, deceit and greed then it is worth it. What is the point of yoga practices of twenty-five years when your anger, pride, deceit and greed have not gone? The true remedy is one that helps you get rid of your anger, pride, deceit and greed.

What are you trying to connect with your yoga sadhana and practice? Are you trying to join with, reach out to the known or the unknown? The Self is unknown. How are you going to connect with the Self? You only know the body and you are doing sadhana for only the body, so what have you done for the soul? So then, how will you ever attain liberation?

The second type of yoga is yoga of the speech (japayoga). Here you have to recite mantras or do japa (names of the Lord) the whole day. The pleading and arguing lawyers do in courts can be considered yoga of speech.

The third one is yoga of the mind (manoyoga). Any focused mental activity is manoyoga. But it has no benefit if it is done without a goal in mind. When you go to a train station do you not have to give the ticket master your destination for your ticket? Do you not have to give him the name of the station you want? People keep telling, 'Do dhyan – meditation. Do meditation.' but at least tell us what we should meditate on! Otherwise, all these are useless talks without real facts. Meditation without a goal is futile. In such meditation one can even see a bull with a long tail in the sky, but what good is that meditation? These meditations are like a train that runs arbitrarily and no one knows which station it will stop at. Only the Gnani Purush has a goal and only from the Gnani Purush can the real goal be attained. Otherwise, you will achieve nothing even if you keep reciting, 'I am a pure Soul. I am a Pure Soul.' A goal can only be decided when the Gnani Purush destroys your demerit karmas and gives you Gnan. The goal can be decided after attaining the Self. Without the Gnani's grace, anything you do is like saying, 'I am the President', in your sleep. Are you likely to achieve anything by doing this? All forms of yoga, including yoga of the mind (manoyoga) are merely 'relief roads'. Nothing can be achieved without attaining the union with the Self (atmayog). People are dissolved in the worldly puzzle because they do not have a union with the Self.

To remain as the Self is atmayoga. Realization of the Self is atmayoga; it is your own abode. The rest are union with the body (deha yoga) the non-Self. Fasting, penance, renunciation etc., are all dehayoga. The union with the mind, body, speech is physical. People believe this

physical union as the ultimate thing. All these forms of yogas are meant to attain mastery on the physical plane, and in this respect they are beneficial. It is better for one to practice them over gambling and drinking alcohol. What are the benefits of yoga? It will help prevent external garbage from setting in and will make the mind strong, however, without atmayoga there is no liberation.

Can yoga extend the life span?

Questioner: Can a person live thousands of years through yoga?

Dadashri: Not thousands of years but one can live up to one or two thousand years. What is this yoga? Actually, the soul is spread throughout the whole body, but through this yoga, it is pulled upwards towards the crown of the head (brahmarandhra). When the soul is pulled all the way into the brahmarandhra, the heart and the pulse will stop. The heart, the pulse etc., function only when the soul is up to the waist, but if it goes any higher, then all the internal machinery will stop running. If a person performs such yoga at the age of 15 years, three months, three days, three hours and three minutes, and if that yoga lasts for one thousand years, then at the end of the thousand years, his life span will begin again at the age of 15 years, three months, three days, three hours and three minutes. His life span is proportionately used up in accordance with the number of heartbeats that were expended up to that point in time. A person's duration of life is dependant upon the number of his or her heartbeats. In doing this yoga, for whatever duration of time the heart stops beating, his life span is spared for that duration of time. Ordinarily people cannot save it, only those who perform this kind of yoga can do so. The body will not rot or shrivel and it will not smell. The body will remain the same as long as there is a presence of the soul in it. It does not matter if the body becomes like a stone because of this yoga.

Questioner: What is the state of the soul during this time?

Dadashri: It is as if the soul is tied up in a sack. Now what good does that do to the soul? The only thing about this practice is that the yogi can have the ego of claiming to live a thousand years in that yoga. His worldly suffering and misery would cease however there would be no bliss in it. Bliss can only arise if one remains as the Self. When can one make use of

the soul? One can only do so when the heart is working. Nothing can be achieved otherwise.

Many Yogis tell their disciples to break a coconut on his head after he has pulled his soul to the brahmarandhra! As if one can go to moksha by doing this! They believe that if 'life' (soul) leaves through the crown, it is headed for moksha, which is why they practice this yoga. But is that likely just because they believe that? It is only when the soul naturally leaves through the crown. Just because someone says moksha is attained if life departs through the eyes, does that mean you have to remove it from the eyes by putting chili pepper in the eyes? No, things should happen naturally.

Questioner: Does the soul depart through the openings in our body, like the eyes or the nose?

Dadashri: Yes, that is the sign. The sense openings are five but places one can go to are innumerable, so how can we know? If the 'jiva'(soul laden with karma) departs from the mouth, it can go to countless places. These are all uncertain talks. One can never find a solution there.

What is kundilini?

Questioner: What do they mean when they say a light (prakash) is seen when the kundilini (the energy that exists within yoga charkas) is awakened?

Dadashri: The observer of that light is the pure Soul and one that becomes engrossed in this vision is the pratisthit atma or the relative self. A person will experience happiness for the duration he remains engrossed in this and when it passes, he is back to where he started. What kind of colors do you see?

Questioner: A white light, which I have never seen before.

Dadashri: One gets happiness from whatever one become engrossed in. You even get pleasure from reading fiction novels but you bind unnecessary karmas with it. Instead of awakening the kundilini, why not awaken your atma-soul? People are stuck at the 'station' of kundilini. This is the same rain falling on black sticky soil, which will produce sticky mud. 'We' have found the ultimate station here. There are countless stations where gurus can

get you lost. You will find stability there but of what use is stability for liberation?

By awakening the kundilini, one can see things, but they were already there to begin with. Nirvikalp samadhi means the state of absolute unaffectedness amidst all stresses within thoughts, speech and acts. This can only be attained when one's vision is turned towards the Self and when one's knowledge is directed towards the Self. This is attained only when one becomes the Self.

Questioner: Dada the light of kundilini arises within me.

Dadashri: It is a tool for concentration (ekagrata) and that is why that light arises and you experience happiness. People mistakenly believe that to be the soul, but that light is not the soul. The one who 'sees' that light is the Soul. The light is the object (drashya) and the seer (drashta) is the Self. The Self that 'we' have given you is the observer of the light.

Questioner: When I concentrate the light is seen and this increases my happiness.

Dadashri: That is relative happiness. Do you know what it is like? It is like the happiness you experience after eating sweets. Still, it is good. People need something to comfort them in the endless worldly suffering, do they not? It is fine as long as they have not found the right path.

Anahat Naad
Soundless sounds

Questioner: What is anahat naad?

Dadashri: It means to capture sound from any part of the body; it can be from the heart, the elbow, the wrists etc. Then they concentrate and focus their attention on that sound and progress from there on. It is difficult to understand the kind of 'station' this is. There are so many kinds of such 'stations' but you will not find the Soul via these stations. Those are not paths for acquiring the Soul for liberation. These practices are not the main goal, but stations that come on the way to the main goal. They are canteens –stops along the way to the path of liberation! If you become the Soul (through Self-realization), then you become established in the Self

(brahmanishta), and then your work is completed. Otherwise the Maharaj (the guru) himself does not dwell in the Self, he is attached to the world, so how is he going to be beneficial to you?

Brahman-the Self, is in everyone for sure, but they are all attached to the world. Right now people have their attachment to the world; they want to enjoy all the worldly pleasures. But the Gnani Purush takes that attachment and places you in the Self, thus fracturing the attachment to the world. It is only after this that you arrive at the final destination and can walk around in bliss. You do not achieve anything by wasting your time at the middle stations. Not a single negative attribute of yours will go away. How can any negative attribute go away when you have the feeling, 'I am Chandulal and this is my station'? Vedanta also proclaims, 'Nothing can be achieved without the knowledge of the Soul.'

What does this anahat naad (the silent sound) suggest? It is paudgalik – physical and of the non-Self. What does it do for the Soul? Nothing. It cannot be the Soul. If it was truly the sound of the Soul or even if it is related to the Soul (anushangik), then no one or nothing in this world will bother you. But if it is of the non-Self, it will bother you. Therefore should you not understand what this is all about?

Still, 'we' will not interfere with those who like to plunge in this. For them it is correct. They are fine where they are at. And until they attain the knowledge of the Self, they are fine in their beliefs.

*****

Dhyan – Meditation

Yama, niyam, asana, pranayam, pratyahaar, dharana, dhyan and samadhi are eight parts of the Yoga. When you attain knowledge of Self through Akram Vignan, you have already surpassed all these eight stages. Beyond these eight steps, you have even attained the awareness of the Soul – your the Self. Here you have to keep both body and soul sahaj (natural and spontaneous). For you the experience (anubhav), the awareness (laksha) and the conviction (pratiti) of the Soul has already been established. Here in the Akram Path, you will never fall below this stage of conviction (pratiti).

People sit to meditate, but do they have a goal in mind? They haven't even visualized the goal, so what can they meditate on, a buffalo? To meditate without a goal is called updhyan. God has not instructed anyone to meditate on the Soul in the form of words. What is the definition of ultimate meditation? It is when you have the awareness of all the characteristics (guna) of the soul at a time. The attributes of the Soul is called dhyeya (aim or goal) and when you yourself become dhyata (the one who has the attributes), only then can your meditation be called dhyana. All this cannot remain in your awareness at the same time. These people cannot attain samadhi (a state free of all effects from the non-Self) when one is in aadhi (mental agony) by day, vyaadhi (physical suffering) by night and during a wedding, in upaadhi (problems brought on by others)?

Questioner: They tell us to focus our attention on our breathing, exhalation and inhalation. What is the benefit ?

Dadashri: What do they tell you do? They tell you to concentrate on the air that flows in and out of your nostrils. Breaths flow in and out, but what in the dickens are you going to do with that focus? What in the dickens do your nostrils have anything to do with it? Let go of this foolishness! Why don't you do this when you get an asthma attack? How can you? They say that when the breath goes in it makes the sound 'so' and upon exhalation it sounds like 'hum'. From that you get 'sohum' 'sohum', 'humso', 'humso', and they tell you to meditate on that. But the Soul is neither 'sohum' nor 'humso'. The Soul is not to be found in that word. The vitarag Lords have used the word 'Atma' as a way for us to understand the Soul in

a word form. However, the Soul is not to be found in books or in the scriptures, here only the word 'Atma' is to be found. The real or true Atma is to be found with only the Gnani. Do you think that by observing your breaths in and out, you will remain in samadhi? No. What happens there? The mind gets destroyed. The mind is like a boat; it is necessary to cross the ocean of the worldly life and reach across to the other shore.

Meditating as the Self is true meditation. The other is the dhyan of the khichadee. If you pay attention while making khichadee, it will be ready for you eat. These are the two dhyans to have. All others are crazy (useless) meditations. If one remains in the dhyana of 'Dada' it is fine, even if he does not have any other understanding, because one will then become 'that'. The Gnani Purush is your own Self; therefore, one will gradually become that.

Attaining the Soul is atmadhyan i.e. meditation as the Self. and in worldly meditation you are to meditate on the work at hand. For example while cooking pay attention to the items of food that is cooking. All other dhyans being taught elsewhere become burdensome. Meditation is only meant for those who suffer from an agitated mind, but where is it the necessary for others? Who knows where this kind of meditation will lead one?

The Lord has said for one to pay attention to (dhyan) about one's meals and one's husband in the relative life, and if not these then the Self. Besides, what will you do with all other dhyans? Why do you need other dhyans for internal peace? All others are meditations that have nothing to do with the Self. They merely sound pleasing to the ear. Some people find it pleasant to their mind and for others it appeals to their intellect. It is all dependant on one's mind.

During the time of Lord Mahavir, prominent businessmen would attend the congregation. The Lord's speech was so sweet and attractive to listen. These shethiyas would be so absorbed in listening to the Lord that they would have their meals brought to them as they listened to the Lord. The Lord's speech was so melodious to their ears that they would not go home. Today, 'we' recognize and see the same shethiyas around. 'We' see them cheating their customers as they stretch the material they are measuring. Ask them where their dhyan is focused. Their dhyan is nothing but raudradhyan-harmful adverse meditation. Furthermore they will defend

their actions by telling you, ‘other merchants cheat this way too!’ The fools! Other merchants may jump into a well, but why must you?

Cure for purifying the chit

‘Our’ speech is unique and powerful; it is speech that has never been heard before. If you keep listening to ‘our’ speech, and absorb and support (dharan) it within, and speak the exact same words again and that support continues then, during that time the chit will begin to become amazingly focused. The pure chit (shuddha chit) is pure anyway, but the worldly chit-the chit that wanders (vyavaharik chit) becomes instantly purified. For the duration one listens to film songs, the chit becomes impure (ashuddha). It was impure to begin with, but now it becomes even more impure! On the other hand, when you are absorbed in singing Kavi’s pads (devotional hymns for the Self), as you absorb the words, the chit becomes pure for that duration of time. Even a small child will benefit from listening and holding to these songs despite his inability to understand the meaning behind the words. Should one speak without absorbing and supporting? When you speak these words of ‘ours’ with absorption and inner support, the sins within are all washed away during that much time. You know how to clean your clothes on the outside, but how can you clean the dirt within? In this world the medicine to purify the chit is in very short supply. Singing for a duration of twenty years on the outside will not have as much effect on the purification of the chit as singing it just once here in ‘our’ presence. When one speaks and then holds (support and absorption) them within (dharan) and speaks the same again, then amazing purification of the chit will happen.

Awareness (laksha) can only be attained upon the union of the knower (dhyata), the goal (dhyeya) and the process (dhyan). Here in ‘our’ presence, there is no need for you to perform dhyan. When the awareness (laksha) increases in time amount, then experience (of The Self, anubhav) takes hold. To remain as the Self is shukla dhyan. When one is in the dhyan of the Self—Shudhatma and a ‘file ‘ comes, settling it with equanimity is dharma dhyan. Of what use is the meditation (dhyan) on the object (sadhya, target) once it has been attained-the goal has been reached? Once the seeker has attained the goal (dhyeya), and has become the knower (dhyata) of what use is meditation (dhyana) to him?

All worldly paths are instrumental paths but the Akram path is the only path of real attainment. In the other paths there is no target (dhyata, the Self), it has not been known, decided or attained and they are setting out to seek it (dhyeya, goal). In other words, without knowing the Self , they are reaching out towards it. People are trying to decide on their aim (dhyeya) without even knowing the dhyata-the target, the final goal, the Self. When does one become a dhyata? It happens when the world falls into oblivion.. But instead when one is sitting in mediation, but when someone asks him, 'who are you?', he will reply, 'I am a judge'. This means his meditation (dhyan) is in being a judge, so how can the dhyata (the goal) be decided?

Nevertheless, until one meets a Gnani Purush and attains the awareness of the Self, there is a need for such instruments for peace of mind. Even if one meditates on the photograph of a guru who is not Self-realized but is relatively pure and free from worldly desires and passions; then one will attain peace of mind. Even if that guru is laden with ego, meditating on his picture will bring calmness to the mind. This is relative dhyan – they are temporary and helpful. The other is the real dhyan and it can only be attained from a Gnani Purush; this dhyan will give one permanent peace. The peace and happiness one attains from relative dhyan will break the moment one's mother-in-law tells her, 'You have no sense'; then all turmoil and agitation will start. These relative meditations will not get your 'work' done, will not give you eternal bliss. What does the Gnani Purush do? He blesses you with Gnan which renders one unperturbed and untouched (nirleyp) and this knowledge is eternal bliss. What should one do when one meets a Gnani? You don't have to perform any more worldly rituals; you simply have to abide by His Agnas. His Agnas then become your dharma-religion as well as your penance.

The Soul is completely open i.e. free of karma laden coverings at the navel region (nabhi pradesh) of the body. The Lord within is revealed when 'we', the Gnani Purush break the veils of ignorance that cover the Self. The realYou, the Self becomes instantly detached from the body and the non-Self once the Self in the navel region is uncovered. Just as the resin of the Pipal tree covers it with hundreds of thousands of layers, so do the veils of karma cover the Self and that is why the light of the Self cannot be seen. Even with the five senses one can't see the real. Knowledge through the senses can never be real. The Gnanis always remain in the state of permanent bliss beyond the senses. Except for the Gnani Purush, no one else can awaken your Atma- the Self.

Handle samadhi

Questioner: Dada, I can remain in samadhi (unperturbed state) for four hours.

Dadashri: That is fine, but does it leave you after a while?

Questioner: It will definitely go away!

Dadashri: So, would you call it a temporary or permanent samadhi?

Questioner: It is temporary.

Dadashri: All samadhis that are happening in the world are temporary; they are of the non-Self. Samadhi should be continuous and there should be no conflicts in it. Everyone has temporary samadhi. What is your understanding of samadhi?

Questioner: It is possible for one to keep the mind at one location, for a certain amount of time.

Dadashri: But what do you gain out of it? Controlling the breath gives you some benefit, but does it give you peace? You do not feel cold as long as you sit next to a fire, but as you move away, you feel cold again. The fire should be constant so that you are never cold. Real samadhi is completely different. If you have to use a small fan, you will feel cooler but your hand will hurt, what good is such 'handle' samadhi i.e. samadhi which require you to perform certain rituals? If samadhi can be achieved by pinching the nostrils, then even a small child should be able to achieve the same by doing so. Try and pinch a small child's nose and see what he does? He will instantly get upset and bite you! This proves that it causes suffering , so what good is such a bodily suffering laden samadhi? Samadhi should be a natural state (sahaj). Natural samadhi is samadhi, which is experienced in sleep, while standing, sitting, eating, drinking, etc. At the moment 'we' are in a state of samadhi even as 'we' are taking to you and yet my nostrils are not closed, are they? 'We' are constantly in samadhi and 'we' never lose it even when someone insults us. Achieving samadhi by pinching the nostrils is hathayoga - practicing with ego. How can one have samadhi through

persistence of ego related action (hatha)? If someone were to remove his guru's picture, one would become very restless within. Samadhi should be constant and without any unrest. That which does not change, that which does not leave is samadhi. That which results in turmoil is called upaadhi (external difficulty). It is like the discomfort one feels when one goes out into the sun after sitting in a shade. Samadhi that prevails despite aadhi, vyaadhi and upaadhi (mental suffering, physical suffering and problems of external circumstances respectively) is true samadhi. Samadhi should be permanent.

True Samadhi

Questioner: I did not know that samadhi could be permanent and continuous.

Dadashri: People experience samadhi when their eyes are closed and that too not everyone. Whereas here, we experience samadhi even with the eyes open. Here one is in samadhi even as one eats, drinks, sings, sees everything. Even an ox can have samadhi when he is blindfolded! That is artificial samadhi. Whereas for you here, you can see God even with your eyes open. You see God while even performing your daily activities. Everyone does samadhi with their eyes closed but real samadhi is when it remains when the eyes are open. Eyes are not meant to be kept closed; they are for seeing everything. They are for seeing God wherever He is, if one knows how to. In fact samadhi is to 'see' everything exactly as it is, 'hear' exactly as it is, and 'walk' exactly as it is. And amidst all this samadhi remains, such is the samadhi of 'Dada'. People look for solitude to practice their samadhi. There is no solitude anywhere in this world, so where will you go? There is no end to crowds in this world. To find solitude in a crowd is Gnan. When you are in a crowded train, surrounded by crowds of people from all sides, the mind, the intellect, the chit and the ego will remain quiet and then as much solitude as needed is available. Real solitude (opportunity to e the Self) is available only in deep crowds (stresses from all aspects of the non-Self). Solitude in a crowd is true solitude.

The ascetics sit in samadhi; they renounce their worldly life, they go to the Himalayas and then they meditate, ' I am not a sadhu, I am not this. I am not that.' In doing this they experience some happiness but their samadhi is not the nirvikalp samadhi (bliss of freedom from ego) that they experience because they have not entered within with understanding.

Questioner: I know someone who attains samadhi even while standing. He cannot hear us even if we shout.

Dadashri: That is not called samadhi; that is unconsciousness. What is samadhi? Samadhi is a natural state. It is true samadhi where all the five senses are awake and alert; the person will have awareness when someone touches him. You cannot call it samadhi where there is no awareness of the body. That kind of samadhi is the result of unduly subjecting the body to suffering (kashta samadhi). Where there is undue suffering of the body, it can never be called samadhi. The one who has true samadhi has complete awareness.

Nirvikalp samadhi

What have worldly spiritual masters believed nirvikalp samadhi to be? The miracles of the chit. When they lose awareness their physical body, they believe all that all the information from the sense organs (indriya gnan) has come to an end. But the knowledge beyond the senses (atiindriya gnan) has not arisen and therefore they are wondering in the zone of play of the chit. They see all kinds of effects of the chit. In this some see a white light but that is not true samadhi; it is nirindriya (without sensory input) samadhi. If you loses awareness of the body, it is not samadhi. On the contrary, in nirvikalp samadhi there is greater and acute awareness of the body. How can one call it nirvikalp samadhi when one verily loses the awareness of the body?

Questioner: What is a nirvikalp samadhi?

Dadashri: 'I am Chandulal' is vikalp samadhi. Everything that one 'sees' is also vikalp samadhi. When a child breaks something precious, it breaks Chandulal's peace.

Questioner: What is the meaning of sankalp and vikalp?

Questioner: Vikalp means 'I' and sankalp means 'my'. One (the self) becomes that which is imagined (kalptaru, kalpswarup). Whatever vikalp is made, one becomes that. When one says, I am Chandulal,' one becomes that. When one says , 'I am unhappy,' one becomes that. This projection is the vikalp. So this goes under 'I' and 'mine.' Until one attain the knowledge of

the Self, that vikalp can never be broken and hence one can never become without vikalp (nirvikalp). ‘I renounced this, ‘I read so many scriptures, ‘I performed so many worships’ etc., are all vikalps. These vikalps remain entrenched and therefore one cannot say, ‘I am the Soul’. As long as the awareness and the belief, ‘I am Chandulal, I am a priest, ‘I am an ascetic etc.,’ has not gone, how can one say, ‘I am pure Soul?’ And until then how can one attain nirvikalp samadhi (bliss of the ego less state)? All these are merely words and everything remains as words only. Only the vitarag Lords and their followers were in nirvikalp samadhi. They simply remained ‘knowers’ of all that unfolded as right or wrong. They were ‘knowers’ of stones that were hurled at them as well as ‘knowers’ of garlands of flowers that were offered to them. How can you call them vitarags if they are not ‘knowers’? But some assert, ‘We are in nirvikalp samadhi,’ just because their awareness of the body is gone. Awareness of the body is absent even during sleep, so that too can be called nirvikalp samadhi, right? Those who lose awareness of their body when they are awake and see light when their chit is actively projecting, are experiencing only that, nothing else. That is not the ultimate state. It is a grave mistake to believe and affirm so. In nirvikalp samadhi there is complete awareness of the body, as well as the Self. Otherwise the vitarag Lords would not be able to see anything in their keval Gnan.

No one really understands nirvikalp samadhi, everyone has different connotations of it in their own language (bhasha). People have also interpreted the Soul in their own language and yet they say, ‘I want to have knowledge of the Soul.’

The impurity of the chit of the sant purush (the saint seeker) or those who have reached similar spiritual level is significantly reduced. So whenever a desire for something worldly arises within them, they punish their body, ‘Why do you have these desires?’ They even put chili pepper in their eyes! Now what would foreigners say about such a gnan (knowledge)? They will say, ‘He must be crazy.’ The Muslims too would think they are crazy. But people here (Hindus) regard them as wise. They put chili pepper in their eyes because the eyes made a mistake in seeing ‘something wrong’. Here the fault lies with the one who sees.

People in India are such that they will even put a lock on their mouth! These people believe that loss of bodily awareness is nirvikalp Samadhi. They believe they have entered the dimension beyond the senses (atiindriya

state, nirvikalp state) because the information through the senses is not coming through (nirindriya state). They think that they have entered the nirvikalp state (atindriya state). No! The atiindriya state is way beyond that. The state of lack of awareness of the senses is the nirindriya state. So where are they? They are in a nirindriya state – a state void of senses. And in this nirindriya state, they keep saying, 'Hum, hum ('I am something, I am something'), and believe they are in a nirvikalp state.

Still, their intentions are good. Their intention behind putting chili powder in their eyes is good; therefore they will attain liberation some day.

In the Kramic path, nirvikalp samadhi begins when one is very near to attaining final liberation, whereas here in the Akram path, you (addressing the mahatmas who have received Gnan) have already attained the state of nirvikalp samadhi. In the Kramic path you have to suffer all necessary penance till the very end. You have to suffer the penance of lonch – hair plucking ritual, and other penances and rituals. In the Kramic path the doer is a separate entity, karma is separate, the knower is separate but at the same time one claims, 'I have to do dhyana'. Hence here the 'doer' (the one meditating), the goal – dheya, and the process of meditation – dhyan, are all separate. But only when these three unite as one, can there be a little experience of the bliss of nirvikalp. But in the Kramic path, the sense of doer ship remains till the end. That is why they say, 'I am doing dhyan'.

Dhyeya, which is the goal, is to be nirvikalpi and dhyata - the seeker - is vikalpi (has ego because he does not have the knowledge of the Self, ' I am Chandulal'), then how can one do dhyan? Still, the scriptures say because a vikalpi does dhyan of the nirvikalpi, he will one day become a nirvikalpi. But it does not allow one to become nirvikalpi and one continues to say, 'I have to do this. I have to do that.' If one gets drowsy, he will say he wants to eat less, hence he will have to undergo a fast. So they meditate on the nirvikalp state, in order to climb out of the hole of vikalpi state.

'We' have not just given you a nirleyp Atma i.e. a Soul which remains absolutely free from all worldly entanglements, but 'we' have also given you nirvikalp samadhi. In the Kramic path one attains nirvikalp samadhi only when one's ego become completely purified to the point of being absolutely without ego. Wherever one has to undergo a process of renunciation or acquisition, there will always be vikalp there, namely 'I have to renounce' or 'I have to attain'. Vikalp is bound to occur whenever something significant

has to be attained and trivial things have to be renounced. There is not just one vikalp but infinite vikalps. To be strict with disciples or to discipline them is also a vikalp.

True darshan is one that gives brings samadhi by just looking at the person. There are some people who make you vomit the moment you set eyes on them. Why do people constantly do ‘our’ darshan? It is because what they see gives them samadhi. What is this samadhi like? It is a samadhi which will not go away even if you try to get rid of it! If you tell the samadhi to go, it will not. Once the ego of doer ship is gone, it can never come back. Samadhi remains in all that you do; when you eat, drink, walk, talk, etc., the knower, the Self, remains separate from it all.

The Lord has said, ‘If you are in the non-Self (kalpana) then you are guilty if you do not think. And if you are the Self (nirvikalp) then you are guilty if you think.’

When the mind, body and speech become ‘silent’ for eight minutes, the Lord calls it the beginning of samayik (to ‘see’ the non-Self by being the Self) and if this state of silence remains up to forty-eight minutes, the Lord calls it samayik. This state of ‘silence’ cannot remain for more than forty-eight minutes, for anyone. Samayik is to remain in the Self.

“Bhagwan unge bhasheeyo, samayik artha,
Samayik pun atma, teyre sidho arth.

The Lord has defined the meaning of samayik as: ‘Samayik is Atma and Atma is samayik’.

*****

The mind

Questioner: Do single sensory organisms (ekindriya jiva), have a mind?

Dadashri: The single-sensed jivas do not have mind, intellect, chit and ego. All living beings blessed with five senses (panchindriya) have a mind. And among the five-sensed beings, the minds in animals and birds are limited. If their minds were beyond this limit, the monkeys would be living in houses. They would bite the policemen, but they have a limited mind.

Questioner: How does the mind develop in the transition from a single-sensed to five-sensed jiva (being)?

Dadashri: As one evolves, the veils of ignorance (over the soul) decrease and the light of the soul increases, and hence the jiva (embodied soul) is able to perceive more.

The type of life form is correlated to the intensity of a particular sense development. A three sensory jiva will have a very strong sense of smell. The four sensory jiva will have a very sharp sense of seeing. The being with intense auditory perception is a five sensed jiva. An ant will know where to find a pot of ghee, even if it is on the rooftop. The ant will know how far it is and where it is. It will sense how far it is and figure out the shortest way and go and get it.

The nature of the mind

Questioner: What is the mind?

Dadashri: The entity that is Chandulal is a false belief (aropit bhaav – a false projection of one's self) so there is a need to know who one really is. This Chandulal is a relative soul. Whatever he sees or does, binds tubers of the mind. Thoughts that come to the mind come from these tubers, but the false projection nourishes these tubers and makes them stronger. The mind will show one all kinds of pamphlets. Sometimes it will say, 'I will go by bus.' then it will say, 'I will go by taxi'. What is the nature of the mind? It will show all kinds of 'pamphlets' and keep one involved in these thoughts. When the time comes it will show the pamphlets, then it will keep one

thinking on the topic at hand and then the intellect (buddhi) makes the decision,'I will definitely go by bus.' and then the ego becomes involved in it. Everything within works like a parliament. It is difficult to recognize all these different members within. There is an enormous 'family' within. One 'member' within will tell you, 'I want to divorce her', and the other will say, 'No, I do not want a divorce.' They are both the same and so how will you recognize them?

The path of dissolution the mind

Questioner: What should I do when the mind asks for something new everyday?

Dadashri: Do you want to kill the mind or keep it alive?

Questioner: Dada, please take away my mind.

Dadashri: Don't be silly! The mind cannot be removed. If the mind is removed from your body, you become without a mind. Not even the mental hospital would keep you there without a mind, because even mad people have a mind. The mind thrives on new things and so it will ask for it. It is the nature of the mind to seek different things. In one instance it will say, 'marry a Muslim' and in another it will say, 'marry a Hindu'. Will you not have to find out this one who is saying all this?

Questioner: Who can explore the mind?

Dadashri: The manoyogis (those who practice into the details of the mind to calm it) can explore into the mind but they cannot dissolve it. They are able to control the proliferation of the mind. Nevertheless, the tubers of things they like continue to grow. The mind can only be dissolved if you have the exact medicine for it.

On one side the mind discharges and on the other it charges through illusion. One cannot obstruct the discharging of the mind. The Gnani Purush puts a stop to the charging of the mind so then it is possible for the discharging mind to gradually dissolve. Nevertheless, this can only be done through the weapon of knowledge given by the Gnani Purush. The Gnanis too have a mind. Even Lord Mahavir had a mind, but what kind of a

relationship do they have with their minds? It is just like a man standing at the door shaking hand with and receiving the wedding guests, one by one. The Gnani too observes the salute from each thought that springs forth when the tubers in the mind begin to sprout. He will acknowledge the thoughts one by one as they come forth. The Gnani maintains a relation of gnata-gneya (knower-object to be known) with the thoughts; He does not become one with them. He does not get married to them. Not having met a Gnani has caused one to have all kinds of thoughts and by becoming engrossed in these thoughts, one has created tubers, which gives rise to more thoughts and the harassment continues ad infinitum. When one meets a Gnani, He will show how to dissolve those tubers and then they will melt away.

Control over the mind

Questioner: How can one control the mind?

Dadashri: The mind can never be controlled. The mind is completely physical, just like a machine. A person may think he has succeeded in gaining control over his mind, but it is only due to a previous karmic account effect. Only if a person has previously made the bhaav to do so, will the effect manifest in this life. Only previously made arrangements will bear fruits in this life. Otherwise, it is not possible to bring the mind under control. The mind cannot be tied down with anything. Just as you need a vessel to contain and confine water, you need Gnan to confine the mind. The mind will only yield to a Gnani Purush. The mind is not to be fractured; it has to be dissolved. The mind is a boat in the ocean of life; you can only cross the ocean of life and reach ashore in this boat. The whole world is swimming in the ocean of life. They swim a little, but they sink and come up also and that is why they get tired. Everyone has the desire to reach the shore in a boat, but because they do not have the right understanding, they try to destroy this boat of the mind. We need the mind; the mind is gneya-that to be known, and you are gnata-drashta – the knower and seer of that. The mind is a film; if there is no film, what will you watch? The mind is a film but because you do not know this, you become engrossed with it and say ‘I have good thoughts’. And you do not like it when you have bad thoughts. Good thoughts sow seeds of attachment (raag) and bad thoughts sow seeds of abhorrence (dwesh). This is how the worldly life perpetuates. But when you meet a Gnani Purush and he bestows upon you the divine vision (divyachakshu), which will give you awareness of the Self, then you

will begin to recognize the tubers of the mind and as you continue to see them, they will dissolve.

Questioner: I have no interest left in the worldly life. I do not like it anywhere, what should I do?

Dadashri: When a person has a fever for several days, he does not feel like eating anything. He will even give it to you in writing, 'I do not like eating anything', but is he going to feel this way forever? No! He will tear his note and say he was sick at the time he wrote it, but now he is fine. The mind changes every moment. The mind will become interested again. Under certain conditions, people feel they do not like the worldly life; certain conditions make them feel this way, but those conditions change.

Dispassion for worldly life is the attachment for it

Dadashri: Do you ever feel mentally and physically tired (kantado) of the worldly life?

Questioner: Yes.

Dadashri: That is attachment (raag). You feel that way only where there is attachment; it is dependent upon circumstances. Kantado-mental and physical repulsion is really thoughts of the mind. You should tell these thoughts, "Come. Come. However many thoughts that want to come, come!" Thoughts that spring forth, come from the stock that exist in the mind and they are discharging. When do they discharge completely? They discharge when You remain in the awareness of the Self but when you become engrossed (tanmayakar) with them, then those karmas become sticky and the thought will linger. The mind will show all kinds of things but You should not become one with it. You should remain just the observer of whatever is happening.

When dispassion (vairagya) arises on one side along with it there is attachment (raag) on the other side. So one has to investigate where the attachment is. When a person gets old (dispassion due to the suffering of old age), he still feels it would be nice to live longer (raag for life). Is that under his control? One simply have to know and observe all the different kinds of thoughts that arise. Some will even see their own death in their dreams! The world is completely different.

There is nothing higher than attachment for a Gnani Purush and detachment from everything else. It can cure everything. What is the human form? It is worthy of worship even by the devas – the celestial Gods. It is very rare even for the devas to attain a human birth! The human birth is priceless provided one attains full enlightenment. Enlightenment occurs when the diseases of the mind go away. People cannot understand the diseases of their mind. They do not have an understanding of which part of their mind is diseased and which part is healthy. When the mind becomes healthy, the speech becomes healthy and the body becomes healthy too.

One uses meditation to still the mind becomes agitated and restless. That will help allay the disease of restlessness, but it will do nothing for liberation. When the mind constantly remains under control, then it can be considered cured. Constant control means it will not go anywhere. The mind can only be controlled through Gnan and only the Gnani Purush can do that. In the absence of Gnan, wherever the mind goes, it gives rise to the worldly life. Even when a person goes to the Himalayas having renounced the worldly life, he grows a rose plant, raises a goat and starts a worldly life this way. He creates a crowd even in solitude.

Nature of the mind

What is the nature of the mind? When one says, 'I am depressed', then the burden of the depression will increase ten fold. And when he says, 'I am not depressed', then the burden reduces ten fold. If one feels one will not be able to fall asleep because of the noise from the radio, then one will definitely remain bothered and awake. And if one feels, 'I will be able to sleep', then one will fall asleep nicely. This is how the world is. You are separate from the mind, the body and the speech. If the neighbor (the non-Self) is making noise doing the dishes, who is going to tell him? If one was indeed him (Chandulal), then you could tell him. You are simply the knower of his activities.

The mind is well within its own dharma (nature). Would the mind be affected if no words were to enter the ears? It would have no effect. And what happens when words enter the ears? It is the nature of the mind to analyze everything. To make inferences and decide is the nature of the intellect. The mind, the intellect etc., are all in their own inherent nature,

why should one interfere with that? One should remain in one's inherent nature (swadharma), the Self.

Questioner: 'We' try very hard for peace of mind, but 'We' cannot calm my mind.

Dadashri: What religion do you practice?

Questioner: Vaishnav.

Dadashri: So then, is the Vaishnav religion wrong? No. Is Lord Krishna wrong?

Questioner: No. The mistake is mine…

Dadashri: What mistake is that?

Questioner: Dada, you would know that.

Dadashri: What is your name?

Questioner: Chandulal.

Dadashri: If you have about twenty-five rupees in your pocket, your mind will remain still in the shops of the Bombay bazaar, but what if you had about twenty thousand? Would the mind remain still? It is possible for the mind to remain still but you keep spoiling it excessively. If you spoil your child too much everyday and then expect him to remain calm, he will not. Similarly, if you keep spoiling your mind and expect it to remain calm, is it likely to do so? The mind has few needs, but here you spoil it by buying a radio, then a fridge, then and a television. The mind will not behave after you have spoilt it thus. Do not spoil the mind; you can spoil everything else. If you have spoilt your wife, the Gnani will straighten her out within an hour. If your wife is acting up, you can move into another room and stay away from her for a day or so, but the mind is going to be with you day and night. A mind that is spoilt will not behave. However, when you meet a Gnani Purush and attain Gnan, then a mind that has gone astray, will fall back on the right track.

Questioner: I had toiled ten years for this, before I met you, Dada.

Dadashri: Did you not do the same in your past life? You have done the same thing for endless past lives. What is the mind? Do you not have to know that? Who are its parents? Where is its location? Who gave birth to it? How can it dissolve? Do you not have to know all this? Who placed it?

Questioner: God did it.

Dadashri: For what? For pain or for pleasure? Why did the Lord do that? In order to make everyone miserable? The Lord does not interfere in this at all; He does not put His hand in this production. It is but natural and the Lord sitting within listens to all this; He even laughs, 'Why is Chandulal behaving like this?' We are all a part of the samsaran marg (the path of spiritual and physical evolution). The Samsaran marg means that which changes continuously. In this path, the mind is the last station, (the human mind is the highest evolved state). This mind of yours will become the mind of your next life. The Gnani Purush knows what the mind is. How will the mind be stilled? Do you make attempts to still the mind?

Questioner: I try to do that everyday.

Dadashri: Are You the one doing it or Chandulal? You are not the one attempting to control it; Chandulal is doing it. It is possible to control the mind if You try, but you will have to decide who you really are, will you not? Once that is decided then your work will be accomplished. What is your mind like right now? Is it okay?

The mind is a boat that takes you to moksha

Questioner: There is infinite peace right now.

Dadashri: The mind is a boat; it can take you to moksha and it can also make you wander aimlessly in the worldly life. When can it take you to moksha? That boat will take you to moksha when you meet a Gnani Purush, because until then the boat will not have a compass. Your mind becomes so steady and peaceful in His presence; so then imagine how wonderful and peaceful His mind must be! The Gnani's mind, intellect, chit and ego are all wonderful. He has ego too, but his ego is wonderful, it is not a crazy ego. His ego is beautiful. If one human being has that much energies, then how much would another have? The same, however that energy has not manifest

in you. When can it manifest? Only when one finds a savior - the Gnani Purush.

In Baroda a woman asked me, ‘Dada, all my life I have done good to others and yet why do I not find any peace of mind? No matter how much I connect with God, why do I still have so much inner turmoil and anguish?’ She asked me a question that is in my realm to answer. She asked a very profound question. People get caught up and lost in these two lanes of life. The lady had made a wonderful deduction indeed.

All worldly religions entertainments the mind (manorajan), whereas, here with the Gnani Purush there is atmaranjan the eternal bliss of the Self (atmaranjan). In the former there is experience of excitement and pleasure, but not bliss. Where the mind settles and becomes still, that is the religion where one has to sit and listen. What is the point of listening to the religion, which gives excites the mind and makes one feel good transiently? It is only worthy if it produces even the slightest of change within (decrease in kashayas). Ones has listened to the discourses and preaching in the Jain upashryas all his life of eighty years, and yet he experiences no change from within, so what’s the use? That is called manoranjan; there is no stillness of the mind. In atmaranjan, in addition to the bliss of the Self, the mind too becomes steady and calm, like icecream, whereas outside it boils over. How can atmaranjan be found anywhere outside of this satsang here? One can attain it only if one comes here to the Gnani Purush. The moment one comes here, one can palpably feel, ‘now my time for liberation has come’ and that is why one is delighted. A prisoner will be delighted if you tell him he will be released in a few days even though he remains in captivity. Similarly, here one experiences atmaranjan. Here, you have to listen to every word very carefully in minute detail. Even just one word of the Gnani can take you to moksha.

The mind is the world

This body has no real relation with the Self. The mind is the whole world and that is why you feel pain when you hurt others and pleasure when you make others happy. The mind is the world. The mind will be pleased if you give pleasure to others. When you make others happy, you will not receive unhappiness even if you ask for it. The mind is the world; you get what you give. Kavi says, “Manmandir na anganiyama kalptaru ugiya re,

meaning , in the courtyard of the temple have grown, kalpataru-wishing tree; a tree with power to satisfy all desires". Therefore if you want worldly comforts, do not give others what you do not like yourself. Only you know what you do not like, so do not give to others what you do not like. There are many other pains beyond what you consider painful, but there is no greater fool than you if you give what you consider painful, to others. Then how can you find pleasure? Is there not a difference between giving knowingly and unknowingly?

If a child breaks something valuable, is he likely to be as upset? And what if the father breaks it? The Father will be unhappy. So do not give to others what you consider painful, then you will be happy. You do not need to read scriptures in order to be happy.

Even the one who does not have Gnan would understand this. What happens when one understands this fact? The pain stops coming and happiness and pleasure start coming. You do not need scriptures for that. Happiness will follow for sure if one does just this much. Whatever effect one experiences is going to be experienced by the other also, is it not? If you do not perceive good intent (bhav) towards you in my eyes, do not let such intent which hurts others arise within you. How can you hurt others with that which hurts you?

Thoughts

What are thoughts? When a tuber in the mind sprouts, the sprouting is in the form of thoughts. One can read these thoughts. Thoughts make you get up, sit down, do this, do that, make one run around. Such are thoughts. Thoughts that do not make one get up, sit down, or run around are considered tamed thoughts. Thoughts that make one run around are not tamed.

The entity that complains from within is the mind; it is the thoughts, which speak from within, but these are thoughts those one has have stored from the past life. There are many thoughts that do not arise within and that is because one has not stored them. Only that which has been stored within will come out. So only the thoughts one has stored will shout and complain. Whatever one has stored has become established within, and will they not shout?

If a thought turns bad it will leave a stain behind so do not let it become bad and tainted (do not support it), this is all that you have to understand. You have to be particularly careful in this satsang that the thought does not become bad. If the thought becomes bad, everything will become bad. If you think you are going to fall then you will fall. Therefore, do pratikraman right away and come back to the Self. Our religion (Akram Vignan) says to look for the positive in the negative. At night if a thought 'this bed sheet is dirty,' arises, then 'we' make an adjustment right away by saying, 'this bed sheets feels really smooth' and the sleep then is very restful. Knowledge through the five senses shows inconvenience and the knowledge of Self makes it convenient. Therefore, remain as the Self.

If your friend is sick, you have to tell him to seek medical treatment. You may even have thoughts that he is not going to make it. Such thoughts will discourage you and make you emotionally weak; they are not helpful. These thoughts are the cause of the worldly life. By nature, thoughts are impatient and unsteady but You should not become impatient and unsteady along with them. They will keep on coming, and when they do, you have to remain the knower and the perceiver of these thoughts. The Self is present when you know your thoughts. You simply have to know that first Chandulal passed away, and then Chaturlal passed away, that is all.

Questioner: Many thoughts have come one after the other only later, I realize that they were thoughts only; does that mean I became engrossed (tanmayakar) with the thoughts?

Dadashri: If you do not get involved with the thoughts then the Self remains the Self. At times when many thoughts come all at once, the awareness is not present but when you realize later on that the thoughts had engulfed you that shows that the Self is present.

After Self-realization, the force of thoughts does not cause any harm. The only problem is that it obstructs the bliss of the Self.

How many children come running together out of the school when it ends? When the bell rings, in the beginning a crowd of students will come out, then a few at a time. It is the same with thoughts too. However, the Self never relinquishes its state as the knower-seer, only the bliss of the Self is obstructed. The Self never leaves its own nature (swabhav) for something

else (vibhav). One has to understand all this in precise detail from the Gnani Purush, so that no problems will be encountered later.

The influx and discharge of thoughts

If too many thoughts arise within and one remains engrossed in them, then it causes inflow of karma (ashrav), which creates bondage (bandha). If one remains the knower-seer (gnata-drashta) of the thoughts, then the karma will discharge (nirajara) and there is blockage against an inflow (samvar) of new karmic matter. Everyone has thoughts. Tubers of thoughts that one has interest in can explode like untimely bombs. They may do so even at three in the morning, and some may even wake you up before they sprout. Even with dreams, no matter what, you will be awakened first. It all takes place in a sequence. When the circumstance is right and the tuber of something you like sprouts, and when you 'read' it and become one with it, then karmas will bind you. However, if you read it but let it pass, it will not come back again. Thoughts come from the mind and they are completely separate from You, but you become one with them (tanmayakar). Atmadharma, is to remain as the Self and not become one with the thoughts. Tubers of thoughts sprout when circumstances arise. These tubers can be of greed or sex and they can be small or large; there are all kinds of tubers. Those in which you have an undue interest will be large and will produce many thoughts. You have to keep 'observing' them if you want to dissolve them. These are thoughts, which are possible to read. One remains tanmayakar with thoughts one likes and when unpleasant thoughts arise it instantly becomes evident that one is separate from them.

A clean mind in unpleasant situations

When all that is unpleasant, is tolerated by a clean mind then one will become a vitarag.

Questioner: What is a clean mind?

Dadashri: A clean mind is to not have any negative thoughts about the other person. It means to not attack the nimit (the person instrumental in the discharging of one's karma, unfolding in this life). The mind is cleansed when a negative thought is washed off with instant pratikraman.

Questioner: A clean mind is the ultimate stage, is it not? And until one reaches that stage of absolute cleanliness, one has to keep doing pratikraman, does he not?

Dadashri: Yes, that is true. But the mind can be clean in some aspects and not in others; these are stepping-stones. Pratikraman is needed where it is still dirty.

'We' used to think about the meaning of every word in this world, from the very beginning. 'We' did not have Gnan in the beginning, but 'we' had the highest level of intellectual development (vipulmati), whereby the moment something was said, 'we' would have an accurate assessment of it from all the perspectives, immediately. The minute anything was discussed, 'we' would have an instant analysis and understanding of the essence of whatever was being discussed. That is called vipulmati. No one has this quality and the fact that it has happened 'here' is an exception. Where can you find vipulmati in the world? It is where one adjusts everywhere. Here in worldly matters, 'one boils what is to be eaten raw (salad), and cuts for salad what is to be boiled (potato).' How will this help in adjusting? One has to adjust everywhere.

Who inspires action?

Questioner: Who or what is the inspiration behind an action?

Dadashri: Inspiration is the effects of the causes of past life. Inspiration comes from thoughts of the mind. Whatever activity one carries out, it is not of the Self. The pratisthit atma—the relative self or the charged self, created from the past life and discharging in the present life, does the action.

The mind (mun), the intellect (buddhi), the organ that sees what it knows (chit) and the ego (ahamkar) are components of the antahkaran i.e. the inner instrument of activity. The mind produces thoughts. While sitting here, whatever wanders outside is the chit. The mind shows 'pamphlets' i.e. an idea, the buddhi makes the decisions and the ego endorses that decision. Whatever is in the antahkaran – internal activity, is what manifests in bahyakaran – external activity. There is no that inspires anything. Whatever subatomic particles (parmanus) one has brought forth from the past life, will make an imprint of thoughts, and the very same particles come to give the

effect. If one was indeed ‘doing’ the thinking, then one would have only good thoughts, but in reality, only the parmanus that have come together are the ones that are dissipating. Thoughts are dependant on circumstances. Think therefore, at the time of ‘supporting’ the thoughts as they arise. Support the good thoughts that are beneficial and reject-‘do not support’ the ones that are bad not beneficial. If you support the negative thoughts they will take hold within. If a suspicious looking person enters your office, do you have to be civil to him and ask, ‘who are you Sir? What do you do for a living?’ You just have to show him the door; you simply cannot let him have a seat.

If you visit someone who is paralyzed, the mind will start to think, ‘what if I become paralyzed?’ That is negative thinking. You should not support such thoughts. You should not let anyone enter ‘Your’ private room. It is dangerous to let anyone in; it is the cause of the worldly life. You should tell these endless types of thoughts ‘Get out!’ They will all stop when you use Dada’s name. Even when the robbers and outlaws make threats, does the night not pass? It is temporary; the night will pass. You have infinite energy within you.

What is the nature of the mind? It is awkward and contradictory and it goes off on a tangent. Having said that, if just once you reason with it and convince it, then it will agree and leave its obstinate ways for good. This is why if you teach a young child with good reason and understanding, the importance of good values , they will remain with him all his life.

Thoughts in children are thoughts, which result into immediate actions. The moment a thought arises, right away, it will result in an action. But as the child grows older, he may think about playing cricket while studying, but will continue studying, if the good values have taken hold.

The knowledge that can read the mind

The nature of a human being is such that when thoughts arise one says, ‘I had a thought’. But really thoughts and the Self are separate; one is indeed separate from the thoughts. The statement, ‘I had a thought’ itself proves that ‘I’ and ‘thoughts’ are separate. One says, ‘I am having a thought,’ or, ‘ These are my thoughts.’ Therefore, thoughts are completely separate from the Self. This knowledge of the Self is beyond what the world knows (alaukik). The knowledge that can read all phases of the mind (manah

paryaya gnan) With this Gnan it is even possible to see the different phases of the intellect at work!

Even a non Self-realized (agnani) person can perceive thoughts in his mind, nevertheless the different phases of the mind cannot be known without the knowledge of the Self and hence it is not considered true manah-paryaya gnan. The phases of the mind are ever changing and to remain the knower-seer of the phases is manahparyaya gnan (mind seeing knowledge).

He who can see the state of the mind is a Gnani. Manah-paryaya gnan is the ability to see all the phases of the mind; phases such as compression and tension of the mind; how high and low it goes, how excited it becomes, how much depression it experiences etc. Without the knowledge of the Self, as soon as the mind shows something, a person will get stuck there by saying, 'It is happening to me.' or 'I am depressed'. People would readily become disciples for countless lives just to attain manah-paryaya gnan. In the Kramic path one attains a mediocre vision of manah-paryaya gnan whereas in the Akram path, this knowledge is solid. One can even see the different phases of the intellect; that too is Gnan. The chit can be seen even by an agnani (non-enlightened person), however, that is the impure chit; it is not a part of Gnan. Even the ego can see the chit.

Manaha-paryaya gnan has arisen within because this is the Akram path. This is why if any abhorrence occurs towards anyone, through the manah-paryaya gnan, one is able to perceive and recognize the functioning of the mind and put a stop to it. When you meet that person again, the spontaneous sparks of abhorrence will no longer ignite. In the absence of manahparyaya gnan, the sparks will ignite a fire within and without. Even sitting in the shop one can see the different phases the mind shows towards different customers as they come, letting the observer know where one needs to be alert and cautions. Not even the ascetics and the acharayas of today have manahparyaya Gnan; they have only the knowledge they have attained through the scriptures and listening to sermons (shruta gnan).

'We' give you knowledge of the Self within one hour and that is why you attain all this, naturally and spontaneously. Otherwise you can never secure your position in a hundred thousand lifetimes.

*****

Buddhi and Gnan

Dadashri: Is there any difference between buddhi (intellect) and Gnan?

Questioner: Buddhi is an understanding that is tangible whereas Gnan is beyond buddhi. It is supreme knowledge (para vidya); it is knowledge that is beyond the ordinary.

Dadashri: Let me give you the definition. If a person is well versed in a two or four subjects of all the worldly subjects, people call it knowledge. However, even if a person has knowledge of all the subjects of the world, it would still fall under intellectual knowledge, because that knowledge is mediated through the ego. Knowledge without ego is Gnan. Buddhi is the indirect light.

Let me give you an analogy of this. The direct light of the sun is like direct knowledge—Gnan. The other is indirect light. For example, the sunrays falling on the mirror, reflects that light, illuminating the entire room. Gnan is the direct light of the Self. Intellect (buddhi) is the light, which comes through another a medium (the ego); it is an indirect light. The Self illuminates the Self as well as the non-Self (swa-para prakashak). The intellect, the buddhi illuminates only the non-Self (para prakashak). The intellect (buddhi) makes one proceed towards the thoughts, 'I am this, and I am that too.' (Vikalp).' Do you have sankalp-vikalp?

Questioner: I do not understand the exact meaning of sankalp-vikalp.

Dadashri: Do you know what people outside of this satsang believe sankalp-vikalp to be? They think it means good thoughts and bad thoughts, but that is a misunderstanding. The first vikalp is, 'I am Chandulal'. 'I am her husband', is another vikalp, 'I am his father, 'I am an attorney", are all vikalps and 'This is my body' or 'this is my car, my home etc.' is sankalp. 'I am ' and 'my' are vikalp and sankalp respectively.

What is the difference between Gnan and buddhi? Buddhi divides (bheda); it creates differences through divisions. It causes differences of 'mine' and 'yours', whereas Gnan joins everything and brings oneness (abheda). Intellectual knowledge (buddhi gnan, buddhijanya gnan)) means a

person may have knowledge of all the scriptures in the world, but he does not have the knowledge of the Self. When a person does not have knowledge of his the Self, all his knowledge is ego based knowledge (I am Chandulal, and I know) and that is buddhi, and knowledge of the Self is knowledge without ego; that Gnan. Buddhi will even create divisions and differences with your own wife and children.

Bheda buddhi: the intellect that divides and separates.

Divisive intellect (bheda buddhi) will divide saying, 'I am Chandulal and he is Raichand,' and it will show the difference between Lord Mahavir, Lord Neminath and Lord Krishna; everyone will appear different and separate. The Gnani Purush does not have the divisive intellect. He remains the Self and every where He looks; he sees no differences. 'We' see the Self in everyone. Once the Self is attained, then oneness (abhedata) arises. One feels as if one is in all.

The vitarag are impartial and they have one-ness with all. People take beatings because of the current era of the time cycle. If they meet a Gnani Purush, they would not have to take the beatings and their problems would be solved.

Buddhi does illuminate knowledge but it is an indirect light, which illuminates the non-Self. It is like the reflected light of the sunrays deflected from a mirror. The larger the mirror, the more the light it reflects. Some of the lawyers make thousands of rupees a day because their 'mirror' is large and there are some who cannot even make the ends meet. What are the consequences of buddhi? When the buddhi becomes excessive it makes a person buddhu (stupid, conventional meaning-stupid, here, it means wrong use of intellect). 'We' do not have any buddhi at all. 'We' are abuddha (intellect is present but does not arise, because of the full light of the Self).

Kavi has said:

'Bhaav, no dravya na jada khankheri jaan jo abuddha adhyasey.'

"Understand how to shake off the webs of bhaav (karma), no (karma) dravya (karma) through freedom from buddhi, via the light of the Self."

When the knowledge of the Self expresses, it is synonymous with the state without use of buddhi, then one will be able to get rid of the cobwebs of karma. Otherwise these karma will not fall away in the presence of the buddhi. The buddhi will continue to do its work but one does not have to use it. If there is a snake and one uses the light of the buddhi there, one will become very restless. But vyavasthit (part of Gnan) says 'carry on. Nothing is going to bite you' and hence one remains unaffected (nirakuda). Wherever there is a need in the worldly life, the buddhi naturally and spontaneously provides its light and the work gets done. But one uses the intellect that leads one astray. This unnatural intellect((viparita buddhi) says 'what if the snake bites?' This very buddhi makes one suffer. All suffering can be destroyed through right and natural intellect (samyak buddhi). Through viprit buddhi one invites all the suffering.

There are three kinds of buddhi: vyabhicharini (contradicting; adulterous), avybhicharini (non-contradicting) and samyak (right). In any one of these three states, if a person has had the 'darshan' of an enlightened being (jina), then samyak buddhi will arise within him. If one has done darshan of the pure enlightened one, and places his faith there, that causal seed will not go unrewarded, leading to samyak buddhi which arises now and one finds the path of liberation very easily.

If a grocer clashes with one of his customers for not paying him 2000 Rupees, in the altercation, the customer slaps him. The matter goes all the way to a court. Here, he has not been paid yet and there is a court case. He keeps saying 'I am very unhappy' 'This whole mess has made me very miserable.' He has invited all this misery!. No misery will visit anyone, if it is not invited. Miseries arise because of the viprit buddhi. Viprit buddhi is like cutting vegetables with the wrong side of the blade; the vegetables will not cut and your finger will bleed.

The one who is clever, overwise (akkal) will not achieve moksha. The one whom the world considers as very clever is really very dumb and stupid (from the perspective of liberation). The one with cleverness digs his own grave. That is what 'we' call stupidity. 'We' are without any inteeelct or akkal. We are abuddha. If 'we' had a slightest of buddhi, it will give rise to all kinds of interference and dhyans. In business 'we' would feel, 'He charged me too much. He did this and he did that'. It would destroy Gnan altogether.

The Limit to using buddhi

We were sitting at Dadar station when all of a satden all the lights went out, so one man with buddhi asks, “Why did they turn off the lights?” Well! What do you need lights for when you have the light from the rays of the rising sun? What ‘we’ are saying is, after acquiring the full light of the Self, turn off the light of the buddhi. Just as people have concern about wasting electricity, we should be concerned that by using buddhi, we waste away the light of our Self. Whenever we use the light of the buddhi, we waste and weaken the main energy, the light of the Self. And when you stop using the light of the buddhi, the light of the Self will increase and become more effulgent.

Questioner: The light of the buddhi will always remain, will it not?

Dadashri: Yes buddhi will present itself for help when it is needed, but you don’t have to keep its switch pressed all the time. It will come on automatically. The switch should not remain in the on position. The buddhi shows you where the benefits of worldly comforts lie. Buddhi is used in every worldly activity (of the non-Self), whereas, ‘I am Shuddhatma’ is use of Gnan.

The Self is in its natural and spontaneous state, but it can remain that way only when the prakruti i.e. the non-Self also becomes natural and spontaneous. When can prakruti become natural and spontaneous? It will become natural when buddhi takes a break. When you were studying in college, you needed buddhi, but now that you have completed college, do you need it? Now you can tell her to stay at home because you do not need her anymore. Just retire her. Buddhi makes one unsettled and that is why one does not experience the bliss of naturalness and spontaneity of the Self. Only the non-Self is unsettled but if you put buddhi aside then you will experience the natural bliss. When you see a dog, the buddhi will tell you, ‘This dog looks like the dog that bit someone yesterday. What if it bites me too?’ What control does the buddhi have? The dog will bite you if that is in your vyavasthit. Indeed if anything were under one’s control, would people not do everything positive for themselves? But that does not happen. The buddhi makes one suspicious and suspicion causes interference and creates negative karmas. You should remain in your non-suspecting state of the Self. The world will constantly remain in a state of suspicion (shanka).

Excess intellect is harmful

Questioner: Dada, how can one decrease buddhi?

Dadashri: You need the power of samyak (right kind) buddhi to reduce it.

Memory increases as buddhi increases and so does inner turmoil. Buddhi is to be set aside and must never be heeded. If there is one person in your viscinity who has caused problems for you because you listened to him, then how long will you go on listening to him? You may listen to him once or twice but then you will not accept anything he tells you. Buddhi makes one sensitive; it makes one emotional, so how can you accept it?

In your worldly interactions, one should have enough wisdom to ensure that no oneis harmed and overwiseness (akkal) is uncessary. If a person becomes overwise, he will lose his mind; he becomes stupid. So one should not be overwise, the excess buddhi should be removed. One needs to be wise but not over-wise. When one becomes over-wise, you will starts to cheat and trick others. When one tricks someone one is using one's higher intellect to take advantage of those with lesser intellect. Then what is the difference between you and a crook? Tricking people is even more harmful than stealing from them. It carries a greater liability as compared to stealing. The Lord has said, 'You will become merciless if you continue taking advantage of people through your intellect.' It is better to hurt people physically because some day you may even feel pity for the person you hurt. Everyone in the world uses their intellect to hurt others. It is considered the worst raudradhyan. The consequences of this will be a life in hell. Raudradhyan means to deprive others of their happiness or to hurt others by any means. When you sell someone less fabric than what they pay for, by stretching it as you measure it, it is considered raudradhyan. Because the intention behind it is to sell people short so you can have extra material left over. If you are to get 9999 Rupees then that is all you will get with or without raudradhyan. On the contrary you ruin your dhyan by stretching the fabric and saying, 'I have to make money somehow!' People do not have faith that money will come to them. You have started your business on faith so do not ruin your state (the dhyan) on that faith, and have trust on the faith that money will come.

Everyone in the world moves around in blind faith; people even drive cars in blind faith. When a Gnani Purush sits in the car, he knows that the car may or may not have an accident; whatever will be, will be. It is possible to move about in blind faith, even if one does not have Gnan.

Buddhi makes you wander in the worldly life

The one who is intrinsically inclined to wander will meet the one who wil make him wander. Those who make others wander will pay a higher price because they use their higher intellect to take advantage of them. The intellect is to be used for looking for ways to help people, but instead people misuse their intellect. Such intellect isvyabhicharini buddhi. Lord Krishna has referred to it as 'vyabhicharini buddhi', in the Gita. There is no need to do anything through the intellect. The world is such that everything can be done effortlessly. People do not know how, otherwise it is possible to enjoy everything in this human life. Humans cannot enjoy the world and neither can the animals that come into contact with them; the animals too suffer along with the humans. There are millions and millions of other embodied souls (jives) but only the humans have suffering because they have misused everything; the mind, the intellect etc. Only human beings are independent and without support. Upon coming face to face with outlaws, only the humans will think, 'What is to become of me? How will I cope? Who is going to take care of things in my absence?' Those who think this way are independent (nirashrit); they have no support, whereas the animals are dependent (ashrit) on nature. They receive food and drink without any problems. They do not have doctors or hospitals; they do not suffer from greed. Yes, having come into the company of humans, the animals too have become miserable.

As ones intake of food decreases, so does ones apathy and laziness and the intellect develops. Tea decreases the intake of food. Drinking tea was not common in the old days and so people ate a lot. People became as big as bullocks and their buddhi became dense like a buffalo. But they could work very hard. Whatever task they took on, they worked hard at it. Eating heavily makes the intellect dull and its subtleness and sharpness disappears.

Buddhi helps one achieve worldly tasks, not liberation. To have just one viewpoint is buddhi. When one attains both viewpoints i.e. the real and relative, only then will pragnya which is the direct light of the Self, arise. With the power of pragnya, one can see both the viewpoints and this leads

to liberation. There is eternal bliss wherever there is pragnya. With buddhi there is imagined pain and that too a prolonged one. There is always pain behind any worldly pleasure in the current era of Kaliyug. During such times, there is nothing but endless pain and suffering. Attachment has pervaded everywhere and people are constantly wandering around in a state of infatuation and stupor.

*****

Chit

Chit means gnan and darshan, which is knowledge and vision respectively. These two attributes belong to the chit. If these two attributes are impure then the chit is referred to as impure chit (ashuddha chit) and if they are pure, then it is called shuddha chit.

Shuddha gnan + shuddha darshan = shuddha chit = shuddhatma
(Pure knowledge + pure vision = pure chit = pure soul)

Ashuddha gnan + ashuddha darshan = ashuddha chit = ashuddhatma
(Impure knowledge + impure vision = impure chit = impure soul)

While one sitting here, that which visualises the home overseas and know all the things inside the house is the attribute of the chit, whereas the attribute of the mind is to show pamphlets, thought cues. The mind will show you one pamphlet after another. One says 'my mind wanders' really it is the chit that is wandering, not the mind. The mind can never leave the body to wander outside, it is the chit that leaves and wanders outside the body. Most people have no understanding of what the mind, the chit, the buddhi, and ahamkar (ego) are. They talk about the antahkaran, but they do not even understand what it is. When a glass breaks, it first breaks in the antahkaran (activity within) and then it breaks outside.

No scriptures have explained the mind, the intellect, the chit, and the ego in this way.

The chit can roam internally, inside the body as well as externally. The chit can see and know everything that is going on in the mind.

The consequences of an absent chit

'We' asked a mill owner who was visiting me in Santa Cruz, "Sheth have you ever eaten a meal properly? Do you keep your chit in place when you eat? What is the cause of high blood pressure? It is because you eat without the presence of your chit". The poor Sheth became humbled and put his head in my lap and said, "Yes Dada, I have never eaten with my chit in my food."

What did Lord Krishna say? He said, “Enjoy what is in front of you and do not worry about what is not.” When there is food in front of you, eat peacefully with your chit in the food. It will taste very good if your chit is present. If the chit is absent you would not enjoy even a thirty-two course meal. If you give this body only a small amount of rice, it will be content the whole night. But instead what people do is their body eats at the table but mentally they are in their factories or their places of business. Then people have heart attacks. Their hearts fail! They didn’t fail at school, but they fail here!

Observe the animals when they eat to see if their chit is wandering around. A dog wags his tail with excitement when he is eating. All animals eat in the presence of their chit but when these sheths, doctors, lawyers eat they eat in the absence of their chit. That is why they have problems like high blood pressure and heart attacks. High blood pressure and heart attack is a consequence of an absent chit. The blood vessels become hard because of this. What would become of a patient if the doctor’s chit were absent while he was performing a surgery? There are endless operations going on within while eating, and therefore eat with your chit focused on the food. Check to see if your chit is present while you are eating, asking, ‘are you present?’

There will come a time when even the doctor’s chit will wander. It is a good thing that it remains focused during surgeries. They would kill the patient otherwise or you may even find things like scissors and forceps after the body has been cremated. It is the fear of making such mistakes that the doctor’s chit remains focused on what he is doing.

It may not be possible to have your chit in everything you do, and that is fine, but it must be present when you eat.

Questioner: Dada is it like the saying, ‘Work while you work and play while you play’?

Dadashri: That saying is meant for the foreigners who are natural and spontaneous, not for vikalpi (where there is excessive interference of intellect) people like the Indians! That saying does not apply to the Gnani, because the Gnani’s external and internal actions are natural and spontaneous. The Gnani’s chit is never absent.

This statement is useless for Indians, so why use it? Nevertheless, the only thing 'we' tell you to do is keep your chit present when you eat. If you have to leave for the office at 11 o'clock and it is already 11:15, then remember Dada and say, 'Dada you told us to keep our chit on our food when we eat. But it is already 11:15 'I' don't care; 'I' am doing what you told me; to eat in the presence of the chit. So now the responsibility is yours Dada.' Then the chit will remain where it should and the boss can say whatever he wants. After all he too is dancing according to his prakruti. He is just like a top! He has not attained the realization of the Self. He has not become a Purush yet! The whole world moves about in the state of bondage of the non-Self.

The chit should be present while eating so that you can tell whether the fritters have too much salt or not enough, or whether there is enough chilli powder or not. When a person eats in the absence of the chit, he will not even know whether the tea has sugar or jaggery. Why don't you peacefully enjoy the circumstance that is in front of you? But the sheth would be sitting here eating and his chit would be with his business seven miles away. Do we greet and acknowledge those who are in front of us or seven miles away?

One runs after more and more money and will die a 'dog's death'. Such human beings die with kashayas (anger, pride, deceit and greed). One sheth tells me, 'I have had one heart attack.' You fool! The first bell has already rung (first warning), and the train will leave (kill you) on the second and the third ring. What is the cause behind a heart attack? It is the result of terrible wrongful conduct, so why don't you smarten up and go to a Gnani? You will be able to escape even if you confess in confidence to a Gnani.

Do not eat in the absence of chit; eat only when the chit is present. Even outside of this satsang, if people were educated in this respect, there would be a reduction in the number of diseases.

The ascetic son of a Gnani from whom King Janak had attained Gnan, had an ego that 'I am something.' To bring down his ego, the Gnani guru told the son, "Go to King Janak to receive spiritual instructions." The Muni-ascetic son went to King Janak. Gurudev had already forewarned King Janak. As the Muni entered King Janak's palace, he saw a wealthy display of grandeur and magnificence. King Janak was sitting on a swing of gold, with his arm around his queens seated on both sides. He seemed to be enjoying

their company. When the Muni saw this, he thought to himself, 'What kind of spiritual instructions can anyone receive from such a pleasure-seeking person like this king?' But out of respect for his father's instructions he did not say a word and followed the King's every instructions. The King served him with a thirty-two course meal served on dishes of gold. As the Muni sat down to eat he happened to look up. He was shocked by what he saw. There was a huge bell hanging directly above his head, and it appeared that the bell could fall at any moment. The King had deliberately hung the bell above the Muni's head. The bell was suspended by a thin and transparent rope. The Muni became so anxious that he ate as quickly as he could. As he ate, the King coaxed him into enjoying the food and eating more, but the munis' chit was stuck on the bell hanging over him, all the while wondering what would happen if the bell were to fall upon him. After he was done with the meal, as the King served him after meal refreshments, he asked, "Maharaj, how was your food? What did you like the most?" The Muni was a very honest man; those who practice penance are not deceitful, they only have a problem of the ego. He told the king the truth, "your honor, may I tell you the truth? My chit was stuck in fear, on the bell hanging above my head, and so I don't even know what I ate!" That is when Janak Videhi said, "Maharaj, your chit was not present on what you were eating. That is how my chit is. It is constantly absent from the worldly life. My chit is never in all this wealth and queens. I am always in the state of the Self." That is how Janak Videhi was.

How can the world dissolve into oblivion? That is the reason why we have gathered here in satsang. Here the world becomes absent from one's memory (vismrut) naturally, otherwise this state is not possible for even a fraction of a second. These rich sheths are prepared to pay thousands of rupees for just one hour of such an experience. Yet it is not possible to be so. On the contrary, whatever you try to forget is precisely what comes back with full force. If you decide you do not want to think about a certain person when you sit down to do samayik, that person will be the first person that will come in the mind or the chit. Whereas here, 'we' are naturally and spontaneously oblivilious to the world. How many times does your chit go to your home or to your shop when you are sitting here?

Questioner: Never, Dada.

Dadashri: If the chit remains present then the energies will increase tremendously. Should one not keep an eye on where and when the chit goes?

'We' salute those whose chit never goes anywhere. Dada's chit never goes anywhere and that is called freedom. Liberation is synomymous with the liberation from the wandering chit.

From infinite chit to one chit

Here in the satsang why do we tell everyone to sing Kavi's pados – spiritual songs about the Soul? Because for the duration of time they sing, their chit becomes ek-chit i.e. concentrated and focused in only one place. The whole world is absorbed in endless chit, including the ascetics, the monks etc. When you sing these pados in my presence, your chit remains here, concentrated in one place. The concentrated chit will not dissipate in different directions. The whole word is trying hard to focus the chit at one location so it will not wander, but no one can. One can only achieve that when it becomes pure (shuddha). The chit can only become pure when one meet a Gnani.

There are three types of worldly chit:

1. 'Anant chit' (endless or infinite chit). There is no stability in this chit whatsoever.

2. 'Anek chit' (many different chit). There is stability in this chit which is why one can go to temples and derasars.

3. 'Ek chit' (one chit; concentrated or focused in one place only). When this happens, one is eternally blessed.

Questioner: Dada, is the soul the same as the Supreme Soul (parmatma)?

Dadashri: When one gets the experience of the Self (Atma, shuddhatma) is the supreme Self (parmatama) then one indeed is the supreme Self, and when one ha sthe experience of the Self, then is the Self. And, the worldly people have the experience of being the wordly self (mudhhatma). 'This is my uncle, this is my aunt, this is my mother-in-law's

aunt's son etc,' is anant-chit. It is because of the anant-chit that one can remember all these. One is exact and precise in knowing all these relationships and yet one has no knowledge of who he really is. When one knows this, one becomes liberated.

When 'Dada' comes in one's dreams it means that the chit has become ek-chit at that time. Generally people have no concept of the chit; instead they play a tug-of-war with their minds. This worldly life has arisen because of the chit. People's chit has spilt everywhere. Their chit has been caught up in inuemerable locations.

Questioner: How did the chit arise?

Dadashri: When one sees an object (gneya) with the light of the buddhi, the impure chit sees the object by the process of taking on the form of the object (genyakar) being seen. That chit can see the tables and the chairs at home, but it cannot see the shuddhatma (the Self).

Questioner: Is chit dictated by karma?

Dadashri: Yes, but if the chit becomes still then it is good. Otherwise if it gets stuck somewhere, then one is trapped. No matter how hard the mind tries to divert it, get it unstuck, the chit will remain stuck there. As it is the anant-chit already exists but it is very difficult to bring it into anek-chit. One's work will be done when the chit becomes 'ek-chit'. This is possible with our Gnan.

From anant-chit to anek-chit means that one can keep a track of, and count the places where the chit wanders. The samayik of forty-eight minutes means that in it, the stage where the chit wanders, changes. The chit can begins to be contained starting from eight minutes to forty-eight minutes. The chit begins to be contained (stops wandering) after eight minutes. When we make ice-cream, the milk (anant chit) solidifies first (anek chit) then the ice-cream forms (ek chit). Amidst all this when the 'Dada' comes in the dream, what does it mean? One has attained the 'reel-roll' of the chit in his hands. This is the experience of the Self. Then one's work is done. This is the darshan of 'Dada.'

Pure chit : Impure chit

Questioner: How can one make the chit stay at home, not wander out?

Dadashri: The chit will only come to its natural home, the Self, when it becomes pure. What is the first impurity of the chit? 'I am Chandulal", 'I am young.' 'I am her husband' etc. are all impurities of the chit. From this one can realize that the parmanus of the chit are scattered everywhere and today people's chit have even become double-chit (be-chit). Those with double chit will see everything double. One man told me, 'I am going away to purify my chit.' If you go to a silversmith, he can do silver plating for you. But if you want to purify your chit and you go to someone with be-chit, he will turn your chit into be-chit too! Instead, it is better you leave things the way they are. Then the one with double chit will say, 'I can see two oillamps (where there is one)!' Arey! You must have achieved salvation! How can you see two when there is only one?

The best solution for purifying chit is direct satsang of Dada. The chit is constantly purified here. It is not appropriate, when Dada is sitting here and you try to purify your chit at your home.

Why is the impure chit impure? It is because it cannot see the Self; it can only see the non-Self, whereas the pure chit can see both the Self and the non-Self.

Questioner: If the mind tells the chit not to wander, will it? Is the mind superior to chit?

Dadashri: No, all are independent. There are no thoughts in chit and the chit is not in thoughts. Man will die if the mind leaves the body. It is the chit that wanders off.

Questioner: Why does the chit wander?

Dadashri: The chit wanders because it is searching for happiness. The senses are under the influence of the mind. The word 'chetan' comes from the word 'chit'. Chit means gnan and darshan i.e. knowledge and vision respectively. You are sitting in satsang here, and a blurry vision of the table in your office is called darshan and a clear vision of that table is called gnan. The chit goes out there and sees it. When you can see things in general, the

chit is in the form of darshan and when you see things in details, the chit is in the form of gnan.

You become what you contemplate on. If a college graduate spends all his time tending to bullocks in the farm, he will become like one because the bullocks become the subject of his contemplation (niddidhyasan). Therefore, if you contemplate on whatever you encounter, you will become like the object of your contemplation.

The chit is a fraction of chaitanya - pure consciousness. The chaitanya comprises of chit.

Only the chit becomes stuck

Questioner: Is the chit more powerful than the mind?

Dadashri: The mind cannot leave the body. The chit can go out side and it also works within the body. If your shoulder is hurting, it will keep going there; it will go wherever you want to send it. When mosquitoes bite you on your leg, let them, there is no problem if you withdraw your chit from there. Besides the mosquitoes will only bite if you have a karmic debt with them. What is the nature of the chit? Once you withdraw it from a certain location it will not remember that place. The Self exists in all parts of the body except the hair and the nails, but if you pull your chit away, then no messages can be forwarded to the 'head office'. The message only reaches the head office due to the presence of the chit; only then will the 'Deputy Superintendent of the Police (the one who follows the orders of the Self)' come to investigate. If a mosquito bites you on your hand, your chit will go there. Loosing a hundred thousand or making a hundred thousand is like these mosquitoes that come and go.

If a man is very hungry is he likely to be staring at clothes in a cloth shop? No, he will look for a food store. If a hungry man steps out of his house, he will look for food. A woman, hungry for a sari, will seek out a sari shop one way or the other. When the body is not hungry, the mind will become hungry. When neither the body nor the mind is hungry, there will be a hunger for speech. When one says, 'I will not rest until I tell him ', that is hunger for speech. If you are eating and a beggar passes by, the old people used to say, 'Be careful, that he does not cast evil eye (najar) on you.' Now

what is this ‘najar’ that they talk about? It means that the chit becomes stuck in anything that one is hungry for. If a woman is hungry for a particular man, her chit will get stuck in that man and vice versa. Everything has been ruined by casting such ‘najar’.

If a baby is very cute, the parents will put a little black spot on his face or his forehead in order to avoid someone casting a evil eye (najar) on the child. A person’s chit is likely to get stuck if he is hungry for a baby, will it not? The black spot on the face is to divert the chit’s focus away from the face.

Only the Gnani Purush is untouched by najar. Whenever a person stares at the the Gnani, the Gnani immediately sees the Self within that person. All the machinery within is like telepathy; if the Self gets involved in it, everything will be ruined.

If one’s chit is relatively pure, then when he studies, he will remember everything he reads just once. The intention of studying is to attain purity of the chit in the relative sphere.

Only the purity of chit is important

One will remember what one reads only if your chit is present when one reads. When I was young, I used to study without the presence of the chit. Is that why I failed? No, I did not fail, but I was called dumb. As such I was brilliant. I told the teacher, ‘Sir, I spent fifteen years trying to learn one language, but had I spent those fifteen years searching for God, I would have definitely found Him by now.’ The prime years of my life were wasted in learning one language, which even a young child could learn. But the teacher did not understand that.

Questioner: Is chit the main component of the antahkaran? Is chit not the leader that drags the rest of them down? Which needs to be controlled, the chit or the mind? Why do people forget the chit and go after the mind?

Dadashri: What you are saying is true. Even the Gnanis have given importance to the chit but people do not know anything about the chit or the mind. They think the mind and the chit are the same. The chit does not stay

in one place and the mind keeps showing pamphlets, but people do not know which the chit is and which the mind is.

The chit however, will not roam during satsang. Chit is the relative self. When the chit becomes still, so will the relative atma and Dada has given you the Self. When both, the relative and the real Self sit still next to each other, then one experiences nothing but liberation – moksha. This is exactly why you have to sit in the satsang. Otherwise, there are many parks and gardens, but when you sit in satsang, the chit remains steady and the atma (relative atma) becomes still and serene. This is the power of company of like minded people (sangha), is it not? Nothing is accomplished without such a group. You need the power of such a group and when such energy-power exists in a group there will be no discord due to difference odf opinion. That is why Lord Mahavir associated with many people. The more the people, the greater the energy of the group—sangha and the more the soul becomes settled and still. If there are only three people, then the company will be three strong; the more people, the stronger and greater the company. An hour of this satsang has tremendous value.

The purpose of bells in temples is to steady the chit. Why do they use aangi – the silver plating over the idols of God? Why do they have all kinds of decoration for God? Why do they have aromatic incense and candles? These are all tools to help hold the chit in the right place. When the bells ring, they drown all outside noises. But the ‘smart’ ones will have their chit on their shoes outside the temple when they are doing darshan of the Lord inside the temple! You fools! Just be mindful of vyavasthit! A person will only take your shoes if they are meant to be his (due only to karma accounts) and if he does; he will take them only once. Is he likely to take them every time? So let him take them, at least your karma debt will be paid off.

The worldly life is a disease of sorts. This disease will be allayed and lessen for the duration of time you forget about it. The more you forget about it, the more you will be rid of it. That is the law. The worldly life disease, increases as the chit wanders around. There is no instrument to make this worldly disease leave. The Gnani Purush is the only instrument.

At night, whatever you make the pure chit do; it will continue to do just that the whole night long and you will have blissful sleep. When ‘we’ are doing a vidhi at night and ‘we’ happen to doze off, when‘we’ wake up,

the vidhi continues from where 'we' left (dozed) off. And if 'we' doze off again, the same thing happens again and the vidhi will end in the morning. If you capture the pure chit in this way, it will last till the morning.

'Miracles' of the chit

Questioner: When I am doing my prayers, for a fraction of a second I see a flash of light. Is this the light of the Self?

Dadashri: That flash of light you see is the sensory play phenomenon of the chit. When one's faith sets in it, the chit becomes still. The light of the Self is not something you can imagine, even if you want to. When someone tells me, 'I can see Lord Mahavir,' I tell him, 'What you are seeing is the idol that you have seen before. What you are seeing is the scene, the target-object (drashya). What you need to do is look for the seer (drashta). Keep the vision (drashti) in the seer (drashta) and keep the knowledge (gnan) in the knower (gnata), then your work will be accomplished.'

Questioner: What is soundless sound (anahat naad)?

Dadashri: It is the concentration of the chit wherever there is a pulsating sound within the body.

They do the same in kundilini yoga, but one cannot get moksha by doing that. On the way to moksha, you will encounter so many such stations. But your work will be done when you arrive at the final station. There is nothing but chit play phenomema (chamatkar) the in practice of kundilini yoga but it has nothing to do with the Soul. The Jains say, 'without the knowledge of the Soul, there is no liberation.' The followers of the Vedanta too, say the same thing. And anahat naad is a sound; it is the sound in and of the body. There is no Soul in it!

Some say, 'I can see Lord Krishna within'; that is chit chamatkar, there is no Soul in that. The one seeing Krishna is the Soul. Ultimately the drashti has to fall on the drashta, i.e. the vision has to fall on the one doing the seeing. Instead, people focus on what is being seen . In anahat naad and other such practices, the target is on the sound within the body. Only when the drashti falls on the drashta (the Self, seer) and gnan on the gnata (knower), is your work accomplished. The attributes of Soul are to see and to know. Many say, 'God gives me darshan from within'. Is that darshan a

darshan of Yogeshwar Krishna? How can you have that darshan? That darshan stems only from what you have already seen and you have seen Lord Krishna only in pictures!

The knowledge of, 'Who am I?' is 'I am Shuddhatma'. When this knowledge is attained, you attain the knowledge of the Knower and only then there will be no more vikalp ('I am Chandulal'). Vikalp – 'I' in the wrong place, will remain as long as Gnan does not fall into the knower (I am the Soul) and sankalp – my or mine, remains as long as the vision (drashti) does not fall in the seer (drashta).

*****

Ego: Ahamkar

If a train is stuck, some foolish one will comment, 'The railway people are useless. They should all be fired!' You foolish people, who are you condemning? The workers and the train are both vitarags (they are impartial). Nevertheless, the ego will not refrain from playing its role. We have become free from all such misunderstanding after Gnan. Outside there are storms of misunderstandings. When the gutters become full with water, people complain and curse the employees of the municipality, 'you people do not clean out the gutters!'

If a housewife buys lentils, which do not cook well, she curses the grocer and if it comes to her mind, she will even curse the farmers! She attacks so many people this way. If you tell her to ask neighbor, she will find that her neighbor does not have any problems with her lentils! However, she has a habit of attacking and accusing people. If her cooking turns out good, she will tell everyone in the house. That is ego. Attacking is also ego. This ego says, 'I am something.' If you ask, 'What are you?' She will say, 'I don't exactly know, but I know I am something!'

At Diwali the host serves snacks with good intent (bhaav) but a guest may say with resentment, 'I don't care for this. I don't like it'; that is an ugly ego. On this auspicious day of Diwali, if he takes just a small amount of that snack, he will not hurt the host. Then his ego will appear good. 'We' would drink even poison if it was served to 'us' with good intention. Yes, 'we' have solutions for everything.

What is the Akram Gnani? Akram Gnani's ego is very pleasant and wonderful . He would sit with you but He would also sit with the lowest of people. He would not look ugly or out of place anywhere. He would always look wonderful. Gnanis of the Kramic path however, will not visit those who are inferior to them. They will say, 'I will do whatever I have to but I will not go there.' Such ego is ugly.

All you have to care for is make sure that the ego appears beautiful. How beautiful is Dada's ego when He comes here. Your ego too, should look just like His and then you will see what a wonderful state that is!

Ego in the Kramic path and Akram path

What is the Kramic path? In this path one is told: 'Purify the ego.' In this path one has to purify the ego that has become excessive. So one has to gradually, purify the ego, a little at a time. And when the ego becomes completely pure then only one attains the Self. The unnatural (vibhavik) ego expresses as pride, deceit, hypocrisy, deceit, arrogance etc. These are all different forms of ego. A person may be earning a minimum wage but he walks around in fancy clothes. So people will comment, 'He is a phony. He walks around pompously. Its like a fox dressed up in tiger's skin. Arrogant people do not have respect for others. They display arrogance and scorn in everything they do. If someone asks his wife what he is like, she'll say, 'He is of no use at all.' There are all unnatural forms of ego. You have to get rid of all of them. There are many difficulties in the Kramic path. If one happens to meet with temptation on his path, then he is doomed. Our Akram path does not have such dangers. It is a path with security. It is a secure path. Even if you happen to meet people to tempt you on the way, there is no problem. The other person will become confused but you will not be affected.

In the Akram path, the ego that remains is the discharging (nikali) ego , whereas the ego in the Kramic path says 'I have to do this. I have to renounce this, etc.' therefore this ego is a charge ego. Whereas, here, in the Akram path, the ego is discharge ego. The ego in the Kramic path binds karmas because the seeker believes he has renounced: 'I have renounced this. I still need to renounce that…' The fact is his renunciation is the effect of his previous life ego but by believing and saying this, he charges new karma. The Gnani Purush eliminates that which binds karmas. It is that simple! It is straightforward. If you go on the Kramic path, they will take away your hair! (The ceremony of hair plucking upon initiation on the path of renunciation). And here you are free to keep not only your hair but all your possessions!

This ego has created nothing but a mess. You can undo the mess and accomplish your goal by surrendering to the Gnani. A wise ego will not try to enforce its own wisdom whereas a foolish ego will criticize everything. Therefore, understand this fact or remain obedient and submissive to the Gnani. Man does not have the power it takes to comply with a foolish ego, so the best way then is to remain under the guidance of a Gnani Purush with

humility. The foolish ego is so unpredictable that it will listen to the Gnani for thirty days and will discard his words and instructions on the thirty-first day! The sicker the ego, the greater the problem. There is no way out other than to surrender to the Gnani.

After receiving Gnan from 'us', everyone still has the ego, but it is the discharging ego – it is nikali ego. What is the nikali ego like? It will comply. It will listen to You; it is not the foolish ego.

Foolish, mad Ego

You can tell the foolish ego, 'Do you get any respect? Do you get any respect? Why are you being egotistical? You do not have 1300 queens, do you? You have no wealth or property, do you? So, what is it that makes you so foolish?

A person has an ego of 'I am something!' Yes, but what? This very ego makes people miserable. When you look at all the stages of spiritual development, starting from the first through the twelfth, you will understand that the ego has caused nothing but misery. Such an ego is a mad ego. It makes a person believe he is superior and yet others around him will not think so. That is a mad ego; it is an ugly ego. The Chakravarti emperors used to have an ego too, but it was a malleable ego. One could mold it anyway, he wanted. People accept such ego; it is a wise ego, whereas the other is mad and foolish ego. We can ask this ego, 'when have you ever been at peace?'

Where will you find people who are thrilled to see you and welcome you warmly telling you they could not do without you? Instead, people will say, 'everything was fine until he showed up!' You have suffered endless insults. What good is such an ego? Why would you protect such an ugly ego? Why would you take sides with it?

The ego should be wonderful, people should like it and it should be malleable. You should ask the ego, 'Show me your record book. Show me instances where people have given you respect. Show me where you have suffered insults. What kind of happiness have you received? Has anyone ever held you in high regard?' His father and brothers will also say 'he is worthless!' So ask the ego, 'Have you won anyone's heart?' Even if one were special to just a few people, the ego would be considered good, but

wherever he goes, people think, ‘It would be nice if he goes away.’ That is an ugly ego. People may not say anything to his face, but in their minds they say, ‘What is it to me? He will meet his fate through his bad deeds.’ Everyone thinks of their own benefit except the Gnani Purush; the Gnani is the only one who will tell it to you straight.

The ego that begets you a hearty welcome time after time is an ego that is wise. But what use is the mad ego that will beget you a hearty welcome the first time, but on subsequent occasions people will call you useless and tell you to get out?

People will not associate with you if they feel they will lose their reputation. ‘What would be my worth?’ they fear. This kind of ego is mad and foolish. Before Gnan I too had an ego, but it was a wise ego. I was dear to several people. And there would be at least four cars parked in front of my house everyday. But even then the ego used to bother me and I felt that if the ego were to leave, then I would be the king of this world. The ego should be beautiful. What is the point of having a beautiful body and an ugly ego? You can make do with an ugly body but the ego should not be ugly. Many people have ugly faces, but their ego is so beautiful that people will welcome them with open arms, ‘Welcome sir. Come in’.

What is the need for the ego? How can we even keep it alive? The one that has made you miserable for infinite lives is nothing but an enemy. Why must you abandon your position as the ruler of the world and delve into petty things like ‘this is mine’ and ‘this is yours’?

The ego is a crazy thing; you should not accept it even if someone were to give it to you for free. You have to remain in the Self, you have to become the Self and the moment the mad ego arises, throw it out.

No intoxication of ego where there is Atmagnan

Kavi has written:

‘Atmagnan saral sidhu, sahaj thaye chhakey nahi.’

“Atmagnan is simple and straightforward; it will not go astray if you remain natural and spontaneous”

If the Atmagnan of the vitarag becomes natural and spontaneous; if you attain true Gnan, then it will not cause intoxication. If you attain the Soul the vitarag bestow, then there will be no intoxication. But when others give you Gnan, the intoxication (keyf) will arise and the feeling of 'I am something' will always remain. It will even remain during sleep. That is why the Lord had said, "Any gnan or scripture that causes intoxication is agnan (ignorance)." Atmagnan is different in every person, but only the Atmagan of the vitarag will not cause intoxication. On the contrary, the speech of the vitarag reduces intoxication. Here people tell you 'Do it this way and that way. Renounce this. Do penance etc.', this causes tremendous intoxication. It is good for a life in the celestial world, but not for liberation. 'Our' speech will bring down the intoxication and the big toe of 'our' feet (surrender to Gnani) is the only 'solvent' in this world to dissolve the ego.

Questioner: Can the ego be dissolved?

Dadashri: Yes, 'our' speech is such that it will dissolve the ego. It dissolves anger, pride, deceit and greed. A Sheth came to 'us' in Ahmedabad and told 'us', "Take away my anger from me." So 'we' did. The Gnani Purush has everything to dissolve anything.

What is the support of anger, pride, deceit and greed? What supports them? People say, 'I get angry. This happens to me. That happens to me?' When they say, 'it happens to me' – that is the support behind the kashayaas. They support the kashayaas by saying 'it is happening to me', which is why the kashayaas remain. When the Gnani Purush takes away that support, everything dissolves. It is not possible to reduce anger gradually, besides if the anger goes down, then pride will increase on the other side. People go around without any idea of their real Self, they have no idea of who they are and then, they take the responsibility on to themselves. They continue to suffer the worldly life without the awareness of who they really are.

Three keys to becoming happy

In short, the wrong belief 'I am Chandulal,'(aropit bhav) is egoism. Use that egoism positively if you want worldly comforts; do not do anything negative in it. If you want only miseries, then maintain a negative ego and if you want a mixture of happiness and misery, then do positive and negative together. But if you want liberation, free yourself from the wrong belief and come into the nature of the Self (swabhav). The whole world revolves around these

three statements. If you understand these three statements and abide by them, you are in compliance with the dictates of every religion.

Therefore there are only these three statements:

1. Have a positive ego to be happy. Positive ego is the ego of not hurting any living being, in the slightest degree.

2. Negative ego is the cause of unhappiness and misery. If someone insults you and you harbor animosity and revenge towards that person, then it is a negative ego. If you complain to the authorities about someone who he is hoarding goods illegally in his home, you are taking a revenge. You fool! You had that man arrested because of your revenge? Just for revenge! This is a negative ego.

3. Become free from the false projection (aropit bhav) of the Self on the worldly self—'I am Chandulal' , if you want liberation.

Negative ego is a bad thing. The moment you look to send someone to jail, you are imprisoning yourself. Your thinking should be that whatever comes your way, it comes to you because of your past mistakes so accept it and 'deposit' it into your karmic account. When someone insults you, accept the insult and do not lash out if you want to stop the karmic accounts with him. If you can afford to continue the business of this worldly life, then you can retaliate with twice the force.

Do what you like. When you give people respect and you know that the consequences of doing so are good, then you can respect them. It is written in 'Aptavani One' (Dadashri's first major reference text on Akram Vignan) that you can project into the world as you would in a water well. If you say 'you are a thief' into the well, an echo of 'you are a thief' will come back to you from the well. So if you don't like that echo, then say, 'you are a king' then it will come back telling you, 'you are a king'. This is what the world is like.

There is no one above you as your superior. If someone wants a guarantee of this, then I am willing to give this in writing, "There is no one above you as your superior, and in the same token there is no underhand below you". No one has yet been born who can interfere in anyone else's life. And yet just look at how complicated this world has become. Who are your superiors?

There are only two: your own mistakes and your own blunder. What is the blunder? The blunder is to claim to be what you are not. To say 'I am Chandulal', is a blunder because in reality you are a pure Soul. When the blunder is removed, what remains? When someone insults you, can you not understand that it is the consequence of your past mistake? Therefore you have to deal with all situations with equanimity.

What happens if you drink a nice cup of tea after eating sweets? The tea will taste bland; you will not be able to taste the sugar in it. But really there is sugar in the tea; you simply can't taste it because of the effect of eating sweets. Therefore no one can escape effects, and truly no one can understand this.

*****

Vows: Major & Minor as prescribed by The Lord

Dadashri: What is your religion?

Questioner: I am a Jain.

Dadashri: If you are a Jain, then there is nothing more for you to learn, is there?

Questioner: There is always something to learn as long as long as this body exists, is there not?

Dadashri: Should we not have the awareness of how many miles we have covered and how many miles remain on this path of liberation? One keeps on walking ahead, so how many miles must have been covered so far?

Questioner: Yes some must have been covered.

Dadashri: How many miles must have been covered?

Questioner: How can I say that? I am ignorant. How would I know?

Dadashri: As many major vows (mahavrats) have come, so many miles have been covered! Or in lieu of the mahavrat, if the minor vows (anuvrat) have come (as part of one's state), then those many miles—spiritual distance has been covered. If one is following a minor vow (anuvrat) with sincerity, then he has progressed that much, because in the anuvrat, he takes a vow not to steal but within him there is also greed, hence on the one hand he has needs and on the other he is adopting the anuvrat. So in the process of preserving the anuvrat he is also addressing the greed within. Hence as many anuvrats he has covered is the number of miles he has progressed.

'We' have natural conformity with all the mahavrats. 'We' eat, drink, and live a worldly life and yet 'we' are in the state of total conformity with the five major vows (mahavrats). Whatever anuvrat one has attained is the distance one have covered in anuvrat, however, one still have to cover the

distance whereby one attains complete conformity to the mahavrat too, no? Then one will get have a glimpse of the Soul. After the completion of the five major vows, one will get a glimpse of the energy of the Self (atmashakti). Upon attainment of the five mahavrats, only the kashayaas that one has failed to vow never to repeat (pratyakhyani kashayaas) will remain. The rest of the kashayaas become light and will eventually cease to exist; the Lord has referred to these as a veil over the decision to not repeat the kashayaa (pratyakhyanavaran). What do 'we' call it? We call it the nature of the habits of the mind, body and speech. By whatever degree this nature of the habits dissolves, by that much it is gone, and the rest remains. What does the pratyakhyanavaran state? It states that 'I have done many decisions (pacchakhan-pratyakhyan) never to repeat the error again, however the problem remains., its veil remains and therefore I will have to do it again.' There may be one or two faults remaining in this situation, but not the faults of the entire life, no? The right vision and belief—samkit is a different state altogether. There is no such thing as samkit in penance, renunciation etc. The right vision lies in these major vows (mahavrat), in the state where the major vows become innate to and a natural part of one's being, the Self.

Do all renunciants not also practice these vows? They do, but do their minds not remain uncontained? And because their minds remain uncontained, their kashayaas—anger, pride, deceit and greed are openly evident to all. When the kashayaas are not visibly evident, then we know that they are in a state of pratyakhyanavaran. Pratyakhyanavaran kashayaa means the kasahayas are not visible to others. The kashayaas have become so thin and light that one cannot see them, despite their existence. Nevertheless, these kashayaas have their effect within. These kashayaas will bring forth effect, which only the ascetic suffer and on one else around him.

The kashayaas that one can see in the renunciants and ascetics should not be there. However, because their kashayas can be seen on the outside, one can deduce that not only do they not have conformity to mahavrat for sure, but they are non-compliant even in their anuvrat! True anuvrat is where an acharya—spiritual master has such an aura of power that no one will lie to him. But here his disciples lie to him and he tells lies himself, so where is his anuvrat of speaking only the truth? The mahavrats have gone to the vitarag lords, but today there is no trace of anuvrats either! The vitarag Lords say, 'The losses you incur will be yours. We are not going to lose anything." The vitarags do not incur a loss, do they? The loss is to the one who does not abide by the Lord's instructions. Loss is to those who do not

do as the Lord tells them. Don't people look like they just drank castor oil? Where did their happiness vanish? The Soul is there, so should the bliss not be there too?

'We' are not criticizing anyone here. We never criticize anyone. 'We' am just explaining the facts. If someone understands this from 'us' and tells 'us', 'you are right. You are stating the facts', then his work will be achieved. That person will quickly find the path to liberation. And if he says, 'What you are saying is wrong', then his current wandering will continue. What is it to 'us'? If you want to curse four times and you can afford to do so, then do it; 'we' have no objection. 'We' just want to tell you the facts as they are. You are taking on a great liability. If you carry on this way, you are going to fall into a deep hole. That is what 'we' are telling you. Hear 'us' out if it suits you, if not then you can hurl your curses and move on.

The vitarag did not say such things. 'We' speak this way because 'we' are meddlesome and that is why 'we' say, 'Sir, you will fall into the hole that lies ahead.' The vitarags tell me, 'Why do you worry about him?' But 'we' feel, 'when will this poor man come out of the hole once he falls in it?' All along it has been 'our' inner intent and desire that no one falls (spiritually) and that everyone becomes free from the tangles of the worldly life. 'We' have found the path to moksha and 'we' will take you along. 'We' will sit with you for half an hour, but 'we' will take you back (home-the Self) with 'us'.

The Lord has said, 'The whole world is on the path to liberation.' So no one is going the wrong way, but what happens if you are on your way to New York from Washington and you end up in Miami? You arrive at the station and ask someone where you are. They tell you, you are in Miami. You ask them when the train will reach New York and they tell you that New York is in the opposite direction. This is how it is for people on the path to moksha. The path of liberation is not like this. The path of liberation is not laden with bodily suffering (kashta). There is no moksha, where there is kashta (subjecting the body to penance and self-denial); and where there is liberation, there is no kashta. The Lord considers kashta—subjecting the body to penance ego laden obstinacy (hathagraha). What do these current renuciants and ascetics on the path of liberation say? They say, 'The Lord too suffered so bodily sufferings!' You fools! Why do you disgrace the Lord in this way? How can the Lord be so? Even this 'Dada' does not subject the body to any punishment so why would Lord Mahavir do so? The Gnanis

never subject themselves to kashta—self-abnegation and denying the needs of the body (putting the body through miseries). They say, the Lord did tyaga—renounced. You fools! He renounced the world at the age of 30 years after he had a child and he did so without hurting his wife and children. When the Lord went to his elder brother for permission, his brother told him to wait for two years. The Lord waited for two years and then, with the consent of his wife, he renounced the worldly life. The Lord did not have to renounce anything; renunciation was natural and spontaneous as an effect in his last life on earth. Renunciation was his state. This is because the Lord was in mahavrat. Mahavrat means that which is part of ones state, He did not have to do the renunciation. If he 'did' the renunciation that would not have counted as a vrat—vow. There is a big difference between the act of renunciation and renunciation being an integral part of one's being. The two are completely different. A person, for whom renunciation is inherent in his conduct, will not even remember what he renounced.

These current ascetics who renounce, keep track of all the things they leave behind. They will count, 'I have left behind three children, a wife, huge homes, and enormous wealth.' They are aware of all they leave behind. How can you say they have renounced when they cannot even forget what they have renounced? The Lord considers that, which one forgets naturally, as vrat. The Lord does not consider renouncing—tyaga as vrat—vow. There is anuvrat and there is mahavrat. He has said for the Jains to do anuvrat. Whatever becomes an integral part of one's conduct is the same as having come into anuvrat. When a person renounces the worldly life, he will have the intoxication of the ego (keyf) of having renounced and whatever he renounced will always remain on his mind: 'I renounced so much. I renounced this way and that way.' He can only find a solution to this entanglement if he understands all this. 'We' never remember any such things. 'We' never have thoughts of money or sex at all, but how can these people come to believe this?

This is a completely different kind of mathematics. In the multiplication (life that you live) that you do, you are permanent, and you are trying multiply it with the temporary (worldly). Now for 'us' (the Gnani) both the items are permanent (the Self and the non-Self, the real and the relative, vyavahar and nischaya) and therefore 'our' multiplication (enlightened vision) is permanent. When you (the one who has not attained the Self, the enlightened vision) try to multiply the temporary vanishes, changes and therefore you

will never be able to come to an answer. Therefore attain the right perspective and then proceed.

Do you understand mahavrat? It is that which is part of one's being and natural state (vartey tey)! Being that means one does not even have to think about it; a state exists naturally and spontaneously. If renunciation of smoking cigarettes was true for you, you would not even think about them, whereas the one who has to renounce smoking, will keep remembering, 'I have renounced smoking. I have renounced smoking'. Therefore renunciation, which is natural, is completely different; there, there is no ego of renouncing. However, many express the crazy ego of their renunciation. You fools! Now that renunciation has become natural and spontaneous, wise up! Why must you go around bragging about it? Why are you being arrogant about it? Renunciation that is spontaneous is a good thing. The more one is rid of, the lesser the baggage and hassle on the path of moksha.

And what is our path of liberation like? Because this path is the Akram path, we leave alone the old baggage (karma), we do don't touch them, we simply we do not create any new ones. The old ones do not have to be got rid of, they will fall away on their own when it is time for them to leave.

One maharaj—Jain priest made his own discovery: He said, 'Akram is really akkarmi (useless in slang, real meaning is: 'without karma'), is it not?' Yes his discovery is good; the scientists too make discoveries, do they not? To make such a discovery is a task fit for a scientist, is it not? Besides, akkarmi means one who does not bind karma; that is what he called 'us'. He is saying a positive thing about 'us', is he not? He is not insulting 'us', is he?

'I am a panchmahavratdhari—I am upholding the five mahavrats' is a false support—, ego-based wrong belief. One has never inquired whether these five mahavrats are resting on the foundation of ego. If you maharaj, are resting on the foundation of ego, then the great vows are resting on the same foundation, are they not? He replies, 'I had never thought it that way.' And just because you have not thought about it in this way does not mean that Lord Mahavir is going to be fooled or that this path to liberation can be fooled. Is the Lord likely to be fooled? Many of these ascetics claim 'we are panchmahvratdhari", but people believe them because people care about money and they care about sex and nothing else. They have no awareness of what anuvrat, mahavrat or aropit bhaav is. And people like us who know,

will not say anything because it is wrong to speak against what is contrary to people's belief.

What is contrary to worldly beliefs? It is that which is contrary to the prevailing system of worldly interaction. It is not right to establish a system of panchayat—five respected village elders that adjudicate, in a village full of thieves. If your pocket is picked in a village of thieves and you tell the people, 'I was robbed', they will say, 'How do we know? Let us go to the panchayat'. But the panchayat too is made up of thieves. So you should not speak against the people. If someone asks you then only you may say, "This is an ego based (aropit) panchmavratdhari (follower of the five great vows). Just as this 'Mahavir here—the Lord's idol' is likely to give you liberation, this panchmahavratdhari—Jain ascetic is going to give you (!) some result. Is it going to happen? Alas! If a person does not have anything to eat, even rotten wheat will do in the end. One has to eat, does he not? Otherwise he will wither and die. Hence that is what people are doing elsewhere; they are eating rotten wheat. They have no choice.

You had no idea that the holder of the five vows—panchmahavratdhari, was on a false foundation, did you? It is only when the Gnani Purush elucidates this that you understand. The Lord has said, 'Do not be a holder of these five great vows on the foundation of ego—'I am Chandulal.' Worship the idols of the tirthankaras and study the scriptures on this basis. Do not ruin the word panchamahavratdhari through this false location of yours.'. Instead you may say that, 'I have renounced acquisitiveness (parigraha tyagi) and that you are in the process of learning to renounce further. That is not called a vow—vrat. The mahavrat of aparigraha – the supreme vow of non acquivisitivenss, is a very high state indeed. 'Dada' is free from all acquisitiveness—aparigarahi. He is completely aparigrahi. He does not have a single parigraha in his mind; not a single parigraha occupies his awareness. He is not even aware of any parigraha missing or present. Whereas these ascetics have only four possessions; two items of clothing, a bowl for food, a rosary and a pair of tongs. And if the bowl were to break, they get very upset. Then you had better watch out! Then you are in trouble. Or if one of their possessions is not found in its place, they will demand, 'Where did it go?' So they have that much parigraha—possessiveness in them; it remains in their awareness. They have only the four items in their possession and yet they remain in their awareness. Whereas despite living in abundance of material things, nothing remains in 'our' awareness, and that is why 'we' are considered aparigrahi. Our mahatmas have the awareness of being the pure

Soul. They have acquisitions, and leave them too, and yet they are considered aparigrahi. This is because parigraha--acquisition is not in their awareness. Their awareness is that of being the pure soul. One can have either the awareness of the pure Soul or the worldly life. One can have only one or the other. That is the science.

Many people in the world do not steal overtly. However, the Lord does not consider this a renunciation. The Lord 'says this is your vow'; it is part of your being (vartey tey vrat). That in which one does not have a feeling of 'I-ness', and where one does not feel, ' I am renouncing,' and it is natural to one, then it is called vrat—vow. Why is it that the Lord directed the anuvrats—minor vows for the Jains? Because even people in foreign countries have anuvrat and also different religions here too have anuvrat. However, these vrats do not have the seal of approval by the vitarag Lords. When people gain the understanding that this vrat is one given by the vitarag Lords, that vrat falls in their experience and conduct and therefore it is called anuvrat and this is acceptable to the vitarag Lords. In reality even other people do not steal either, but this non-stealing is natural for them. Here one is easily aware that one should not steal, then why is it still considered a minor vow? He may not steal overtly but he steals a lot through his mind; that is why it is called anuvrat. And what is the definition of mahavrat? It is when there is no stealing through the mind, body and speech.

Questioner: What if one does not wish to steal but does so under the force of circumstances?

Dadashri: If one steals driven by circumstances, he is not held accountable (spiritually; in karmic sense), but he reaps the consequences for his action on the outside. If someone has a lot of merit karma (punyais), then he will not suffer external consequences, otherwise even if that person has never stolen anything in his life, he will get caught the moment he does. The external or overt consequences are proof of one's bad intentions. Never do I hold accountable anyone who steals driven by circumstances. One situation is driven by circumstances whereas the other is driven by one's inherent nature—swabhav. There is a tremendous difference between the two. The one who is a thief by nature, will always be looking for things and ways to steal and he will steal from wherever he can. All the while he is talking to you, he is constantly checking to see where he can steal. Whereas the one forced to steal due to his circumstances is not guilty. Even a King may have to steal due to circumstances. Did you understand vrat and mahavrat?

Wearing white clothes does not signify that one is in compliance with the vrat. Not stealing through the mind, body and speech is considered compliance of mahavrat of non-stealing; it does not matter whether one is an ascetic, a renunciant or a married man, they are all worldly people.

People of honor and ethical values do not steal; they are not devious and they do not cheat people. They do not tell big lies but they tell many little ones. Today however, everything has turned rotten; including the mahavrat. So have anuvrats! They used to be good at one time, but what can anyone do now? Nevertheless, it is all due to circumstances. Today the entire Hindustan is in ruins, is it not? Otherwise it can never be like this. However, because it has been ruined due to circumstances, it is not guilty.

*****

Alochana –Pratikraman – Pratyakhyan

Alochana means to confess whatever mistakes that have happened exactly as they are to one who can be absolutely trusted (aptajana). It is a description of the mistakes in front of the Gnani Purush. Alochana will erase the mistake entirely. Alochana alone can lead to moksha. If a person steals, but comes to me and confesses, I will do vidhi (special spiritual energies invoked by the Gnani Purush) for him, then all that will be erased be erased and he will feel very much freedom from having unburdened his load. The alocahna has to be done where one has complete trust, otherwise, this world is such that people will misuse that information. If someone places trust in you, then you should strive to be one hundred percent trustworthy. Do not break that trust. Really, alochana can only be done in front of the trustworthy Gnani Purush. The Lord has placed a lot of importance on alochana, pratikraman and pratyakhyan.

Pratyakhyan is to make a firm decision not to repeat a mistake that has happened.

This incident took place about fifteen years ago in Mamani Poda—place where Dadashri used to live in Vadodara. A few of us were sitting and talking when we saw a bewildered looking 78-year-old man running towards the derasar (Jain temple); he had a small container in his hands. I asked him, “Uncle, where are you going?” He replied, “Brother, to do padakmanu.” I asked him, “What is padakmanu?” He told me, “Wait! I will ask the maharaj—Jain priest and let you know tomorrow!”

The Lord knew that a strange and peculiar time was decending upon earth; hence He gave people the mighty weapons of alochana, pratikraman and pratyakhyan.

What is pratikraman?

All worldly interactions that are happening is kraman. As long as they occur naturally and spontaneously, it is kraman but when an action becomes excessive—hurtful , it is atikraman. For all atikraman that happens, if one

wants to be free, then one will have to do pratikraman for it, without fail. It will become clean only if one washes it off.

If in the past life, one had created an intent 'I want to slap that man', in this life when that intent materializes, one will end up slapping someone. That is atikraman, and for that one has to do pratikraman. Recall the pure Soul within that person and ask for forgiveness. The Lord has said, 'moksha will be attained only if pratikraman is done for the atikraman.'

Any negative conduct is atikraman. A negative conduct is a stain that will bite you in your mind; in order to get rid of it, you have to do pratikraman. If you commit atikraman towards someone, you have to do pratikraman the whole day, in his name. Only then will you be free. If both you and the other person do pratikraman towards each other, then you become free sooner. The pratikraman comes to end sooner if you both do five thousand pratikramans each. If the other person does no pratikraman and if you really want to be free, you will have to do ten thousand pratikramans. At least you will become free; however, because there is only one-sided pratikraman, the other person will continue to feel the hurt himself. Through your pratikraman, the other person will change his feeling—bhav towards you. Not only will you improve your own bhav, but it will also influence the other person's bhav positively. There is so much power in pratikraman that even tigers turn into dogs! When is pratikraman useful? It is only useful in the wake of negative results or effects. If a tiger is in its den and you do pratikraman sitting in your home, then pratikraman is not very useful, but if you come face to face with a tiger that wants to eat you and you do pratikraman, it will truly give results. At that very moment the tiger will become like a lamb.

The pratikramans being done today are mainly external and effect (dravya) pratikramans. Dravya—effect pratikraman means the clothes—the relative self has been cleaned but it has not helped the owner for the next life (the cause has not been washed). If Chandulal were to keep repeating, 'Chandulal eat rice and lentils. Chandulal eat rice and lentils…' does that mean Chandulal has eaten? No, nothing happens by simply speaking. Let me explain to you what dravya pratikraman is. Say Lord Mahavir bought a big bar of soap to clean his dirty clothes. He soaks the clothes first, and then he scrubs them with the bar of soap and then washes them. Just as Lord Mahavir cleaned His clothes, is the same as what you do once a year when you do pratikraman. How is the dirt on your clothes going to wash away by

you reciting the pratikraman rituals for one hour once a year? The Lord's stains and his process of washing were different and your stains and your process of washing are different. Now if you simply keep reciting the Lord's method, how are you going to be clean? Your plight is like that of the bull in an oil mill; no matter how much the bull walks, he remains in the same place in the oil mill. Your atikraman will be washed only if you do pratikraman the moment any atikraman occurs. How can you remember your atikraman if you do pratikraman once a year? The current time is so strange that people cannot even remember what they ate one hour ago, so how are they to remember their atikraman? Pratikraman has to be done on the spot, the instant the atikraman occurs. It needs to be 'cash'; not pending as a balance.

If you spill tea on your clothes, you get up right away to wash off the stains and yet when your self becomes stained, you just sit there with your hands folded. Granted it is not under your control when tea spills on your clothes, but should you not wash it out right away? Similarly, should you not wash out stains of atikraman right away also?

'We' have done pratikraman for many lives. That is why these clothes (the non-Self) has become clean and 'we' are helping you attain the same.

There are two kinds of alochana, pratikraman and pratyakhyan. One is the kind done by worldly people, sadhus, ascetics and alike. This pratikraman helps cut down on the 'stickiness' of the karmic tubers. However, if pratikraman is done instantly the moment atikraman occurs, the reward is much greater. The latter is the kind of pratikraman done by our mahatmas; they are done while being the Self.

The wonder of Gautam Swami's pratikraman!

Do you think we had such pratikramans when the Lord was walking around on this earth? What can we even say about those times? A lay devotee of the Lord by the name of Anand shravak attained avadhi gnan—knowledge beyond the senses. When Gautam Swami went to him, Anand shravak told him, 'avadhi gnan has arisen within me.' Gautam Swami did not believe him, so he told the shravak—lay person Anand, 'this claim of your is wrong, so please do pratikraman for it.' Anand shravak asked, 'should I do pratikraman for telling the truth or telling a lie?' Gautam Swami replied, 'pratikraman has to be done for telling lies. You do not need to do pratikraman for telling the truth.' So Anand shravak told him, 'if there is no

need to do pratikraman for the truth, then I do not have the right to do pratikraman.' Gautam Swami went to Lord Mahavir and asked, 'dear Lord, does Anand shravak not have a right to do pratikraman?" The Lord said, "Gautam, Anand is right. He has attained avadhi gnan, so you go and do pratikraman of Anand shravak." Gautam Swami ran to Anand shravak and did pratikraman.

Pratikraman has to be done for inappropriate worldly interaction

Questioner: Dada, we are Jains and therefore we know about samayik (introspective meditation) and pratikraman, but we are not able to do them, why is that?

Dadashri: In this world, everything that can be followed or carried out is knowledge (gnan) and that which cannot be followed or carried out is ignorance (agnan). When you say, 'we understand samayik but we are not able to do it,' To this the Lord says, 'you are ridiculing me." If a bottle of poison is sitting next to another bottle but you do not have knowledge of this, you are likely to take the bottle of poison. But here you have the knowledge and still you are not doing it. That is an excuse; you are claiming ignorance as knowledge. It is ignorance that you call it knowledge. No one would jump into a well on purpose. The result of knowing is to stop—virati. If a child asks you, 'what is poison?' You tell him, 'a person can die if he drinks it.' Then the child will ask, 'what is dying?' So you explain to him, 'that is what happened to the uncle next door; he died after drinking poison.'Then the child will understand. He will know that he cannot touch it because it is poisonous. Then he will put a stop to touching the poison. The fruit of knowing is to stop. Virati means to refrain.

Solutions, only through instant pratikraman

One lady says, 'when we sit down to do our pratikraman , people push and shove from the back; do you have the same problems here?' 'We' told her, 'no that does not happen here. Here they do real pratikraman; the kind Lord Mahavir has said to do.' Elsewhere they recite their pratikramans in the Magadhi language (language of ancient Jain scriptures), let me tell you what that is like. If a French man is sitting here and I keep rambling on in Gujarati, he may laugh with us but would he understand a word of what I say? Lord Mahavir did use the language the people are employing today. He gave proper instructions, but people interpreted them according to their own

understanding. The Lord had said, 'Understand correctly in your own language.' He had said for us to use the 'soap' for cleansing away the stains. But here people buy the soap, but they simply keep reciting the pratikraman ritually. No one is applying the soap to clean their clothes but they claim they are doing pratikraman. When they are finished with their pratikraman recitation, they go out and start gossiping. Pratikraman should be instant. Pratikraman should be done the moment atikraman happens. Cash! Bodily activities are instant. Brushing teeth, drinking tea and eating breakfast are prompt activities; it is like cash in hand. Similarly, the activity of speech and mind are also 'cash'; they are instantaneous. So should be the pratikraman for any atikraman. Pratikraman should be done the moment any atikraman occurs, this way everything will begin to purify. If you do pratikraman the moment atikraman occurs, the mind and speech will begin to purify.

People do not understand what atikraman is and neither do they understand pratikraman. Once a year they do generic and collective 'micchami dookadam' 'forgive my transgressions', without understanding what 'micchami' or 'dookadam' means.

Pratikraman sessions today are conducted in the Magadhi language. The Maharaj reads and everyone listens, so how is the chit likely to be contained? People are likely to become interested if they understand what the Maharaj is reading. But people don't understand it and then later they start gossiping. The Lord did not tell one to behave in this way. What He said was, "If you stumble, then realize that you must have erred and therefore immediately do alochana (confession of misdeeds) to your Guru or with me as your witness.' This pratikraman has to be done directly, immediately and one-on-one; only then will one be able to wash away the mistake, just as you are quick to wash the stains on your clothes, to prevent it from setting in. Human beings are like this, if they spill tea on their clothes, they will rush to wash off the stain, whereas they have no care about washing off the stains that have tainted their minds from endless past lives. Pratikraman should be a cash business; nothing should be left pending. Why is it that people's clothes remain dirty despite doing pratikraman every day? Is it because they do not have the right soap, or their clothes are the wrong kind, or the water is dirty? Why else would their clothes not become clean if they wash them everyday? It is because no one can see their own faults, so how can they do pratikraman? Our mahatmas do two hundred to five hundred pratikramans everyday and wash off their faults. One can go to

moksha in two hours if he has five hundred thousand faults left, but if you ask these people, they will claim they have only two or three faults!

Questioner: Is it true that one has to go to a religious place to do pratikraman?

Dadashri: You can do pratikraman even while drinking tea or taking a bath. One has to be concerned about location if one is involved in worldly religious practices of the body, the mind or the intellect (deha-dharma, mano-dharma and buddhi-dharma). However, ours is the religion of the Soul (Atmadharma) and therefore we are not concerned with the physical body, so you are free to do pratikraman anywhere you like.

Many consider bathing is the only religion. That is why their religion has not progressed further. Those who are involved in deha-dharma have large quantities of parmanu of attachment in them and if someone were to insult them, they will see that person as a culprit and regard him one hundred percent guilty. In the same situation, a person with greater spiritual development will accept that the fault lies in his own karma. He makes progress by accepting that his 'dirty clothes' (karma load) are being washed through the criticisms he receives at the hands of others. The law of the world is to accuse and attack the nimit (apparent doer). Whereas here, our law says 'The fault is of the sufferer'.

What are the results of pratikraman?

Questioner: How can we do pratikraman if we have continued attraction (asakti) for someone?

Dadashri: By saying the name of that person, recalling the Soul within that person and recalling 'Dada', do pratikraman for that attraction.

Questioner: What should we do if someone has negative feelings towards us?

Dadashri: You still have to do pratikraman. It is because of your prior mistake that the other person feels that way about you. You are bound by your own mistakes. Bondage can be either of attachment or abhorrence; you have to do pratikraman for whichever it is. If the other person is simple

and straightforward, ask for forgiveness directly from him. Otherwise, you can do it in your mind and that will still clear your karmic debt.

Questioner: Does pratikraman turn the other person's mind completely?

Dadashri: If pratikraman is towards a complete stranger, he will be overcome with awe. He will be drawn towards you right away. Pratikraman will pacify the other person's tendencies (vruti). However, as far as your family members are concerned, you will have to do their pratikraman constantly.

Questioner: If we keep remembering someone who has died, do we still have to do his pratikraman?

Dadashri: The dead as well as the living will come into your memory. Do pratikraman of whomever you remember because you know that the real within that person is eternal, the the Self never dies. Doing pratikraman will help his soul and you will become free from your karmic entanglements with that person.

Questioner: How do we do pratikraman for the dead?

Dadashri: You have to recall the pure Soul that is separate from his mind, body, speech, bhavkarma (charge karma), dravyakarma (effect karma), nokarma (neutral karma), his name and all the attachments associated with the name of the dead. Then recall all the mistakes you made (alochana) and say, "I am repenting for those mistakes and asking for forgiveness (pratikraman). I am making a firm decision not to repeat those mistakes (pratyakhyan)." 'You' – the the Self should remain the knower and the observer of 'Chandulal' (non-Self) doing the pratikraman and know how many pratikraman he does and how well he does them.

Where there is constant pratikraman, there the self is verily pure (shuddha) . One should 'see' the pure Soul in others and do pratikraman; at that time one's awareness of one's own pure Soul prevails. This pratikraman is not a worldly interaction ritual. Purification of many other things happens simultaneously.

What does the relative non-Self (pudgal) say? It says that ‘you’ have become ‘pure’, but now make me ‘pure’. When the impure pudgal parmanus express (mistake) then pratikraman makes them pure, (correction of mistake).

Gross and subtle (sthulal and sukshama) mistakes are corrected through pratikraman and the subtler and the subtlest mistakes (sukshmatar and sukshamattam) mistakes are corrected through ‘seeing’ them. This path is the path of alochana, pratikraman and pratyakhyan and in addition, they must be done instantly. Even this simple paan (betel nut leaf mouth freshner) needs a cash payment of two annas. Likewise, pratikraman should be cash, not on credit. You cannot get moksha on credit.

One has to do pratikraman and pratyakhyan for any atikraman done through the mind, body and speech. When one does alochana, pratikraman and pratyakhyan, using ‘our’ face as the medium of contemplation (niddidhyasan), one will erase all mistakes in such a way that one will not repeat that atikraman. It is all erased because of ‘our’ presence.

Atikraman is the worst himsa (violence) for which pratikraman is required. The external gross himsa may or may not have any consequences but it is the inner intent that dictates the consequences of the actions. The inner intent has direct bearing upon how the karma is bound, and hence this violence (himsa) has to be washed for sure. Atikraman is violence. How can people do pratikraman when they do not even understand what himsa is? What kind of pratikraman will they do? If gross or overt acts of himsa were considered himsa, then Emperor Bharat would have never attained moksha. How many people did he kill during the battles? Gross himsa is not an obstacle for liberation. It is the subtle himsa (bhav himsa) that obstructs moksha.

I have given the mahatmas something very special in their hands. People will have to accept that despite their actions of fighting physically on the outside, their inner right vision (samkit) never leaves. There is a distinct and separate line of demarcation between the streams of the Self and the non-Self.

As for you (Dadashri addressing the seeker who has not attained Self-realization) there is no separation. Without alochana, pratikraman and pratyakhyan, the two streams cannot remain separate. There is constant alochana, pratikraman and pratyakhyan in the mahatmas. What is this like?

As their external activities are going on, the internal activity of alochana, pratikraman and pratyakhyan are also going on simultaneously. This should be going on constantly. Do you do alochana, pratikraman and pratyakhyan?

Questioner: Yes. I do pratikraman yearly (samvatsari).

Dadashri: Let me explain how you should do your pratikraman. Do you have a guru?

Questioner: No I do not.

Dadashri: If one happens to quarrel, it is because of one's unfolding karma and is the tendency of one's prakruti – the relative self, but when this happens, one needs to recall his guru, recall the Soul within the person one has hurt and do pratikraman immediately. Atikraman is an act of aggression. If one does atikraman with his boss, there too one can erase everything if one does alochana, pratikraman and pratyakhyan, using one's guru as the witness. When one does this, instead of creating a tight solid knot of karma through the atikraman, it becomes loose and will disintegrate upon the slightest touch in your next life. One needs a guru, no? One needs someone to make your confessions to, no? The only way to become free is through pratikraman and pratyakhyan, there is no other way. Atikraman and aakraman (excess atikraman) causes bondage. The subtraction (pratikraman) must equal the addition (atikraman) in order to zero out everything. Pratikraman is best done the moment the atikraman happens. A true Jain is constantly living by alochna, pratikraman and pratyakhyan. The one who does over five hundred or so pratikramans a day is a true a Jain.

One can reduce the 'stickiness' or the intensity of the knots of attachment and abhorrence through constant pratikraman. If the person you are dealing with is being awkward, the fault lies with you. You have not erased your accounts with him and if you have, then your effort was not proper. Whenever you have free time, you should keep cleansing your sticky karmic accounts you have pending with others. You will not have too many, there may be five or ten such sticky files. You have to do pratikraman for them. You have to keep washing away the stickiness. You will have to find out with which persons you have heavy karmic accounts. You will be able to tell right away the moment a new account starts with these individuals; however you will have to seek out the old ones. People closest to you will be your stickiest files. The account that unfolds is most often that which is sticky.

When there is direct atikraman tob any living being, then do pratikraman immediately. If you are serving food and you don't serve enough and you hurt someone's feeling that is indirect atikraman. You have to erase that too, by doing pratikraman. The potato curry is not chetan (it does not have life), but the one bringing it does, and therefore it touches another living being. If you happen to serve potatoes to a person who abstains from eating them, he will be offended but you may not be aware that you have hurt him by serving him potatoes, so you have to do pratikraman for not maintaining awareness (loss of upayog).

Questioner: What is physical and mental fatigue (kantado)? Is it spiritual laziness (pramaad)?

Dadashri: No. kantado is not spiritual laziness; it is a dislike or a lack of interest. You have to do pratikraman for being apathetic towards things that are necessary to be done.

Questioner: Dada why do we not understand and recognize many of the faults?

Dadashri: Greed and illusion of attachment (maya) will not allow you to recognize them, but if pride and anger are involved, then you will immediately recognize the faults. Others too will show you your faults.

Doing darshan of the Gnani Purush breaks the veil of kapat (illusion) and everything will begin to become clearer.

As alochana, pratikraman and pratyakhyan occurs, the karmic baggage will begin to lessen. If the thoughts of sex arise, if you do alochana, pratikraman and pratyakhyan, they will not evn arise in your memory. It is due to the baggage you have brought from your past life that the thoughts arise. If you do alochana, pratikraman and pratyakhyan, the baggage will empty completely. That baggage has no choice but to empty eventually.

Questioner: Dada, I have a lot of moha (attachment) towards material things. I like buying things for my house; I like buying saris, etc. How should I do pratikraman for all that?

Dadashri: All that falls in the category of nokarma (neutral discharging karmas). They are yours if you are Chandulal but not otherwise. When that moha causes you infatuation (murchha) and you become infatuated, then you have to do pratikraman at that moment. This too is your karmic baggage; hence you have to do pratikraman. You have to do alochana, pratikraman and pratyakhyan for everything that comes out of your karmic baggage, however, you should not be doing the pratikraman, you have to make 'Chandulal' do the pratikraman. The one who does atikraman has to do pratikraman; the pure Soul does not do anything, so why should You do pratikraman?

As the knowing-seeing of Atma decreases, so does the energy (shouriya) of the soul, but as the knowing-seeing of Atma increases, the energies also increases.

When one starts pratikraman, one has attained the fourth gunasthanak – the spiritual level.

Do pratikraman for whatever atikraman and aakraman (attacking nature) you have done. Good conduct or bad conduct is not under anyone's control; it is under the control of some other power. However, you have to do pratikraman for atikraman and aakraman that occurs during bad conduct.

Aakraman and Atikraman

Questioner: What is the difference between aakraman and atikraman?

Dadashri: There is a big difference between the two. There is not as much liability in atikraman as there is in aakraman. Aakraman carries tremendous liability. A simple negative thought is atikraman but an inner intent of, 'I will set him straight. Whatever may happen to me but I will take care of him' is aakraman bhaav – attacking nature. Aakraman bhaav does not remain after Self-Realization, however atikraman still remains. Anything excess of normal is atikraman. One comes into the realms of vitaragta (non-attachment) when one's aakramak bhaav goes away. There is a big difference between aakramak bhaav and atikraman bhaav. After Self-Realisation, you may have dislike for someone, you may even feel there is a storm brewing within you, but there is no aakram bhaav in it. These feelings of dislike will not create aakraman bhav, but they will cause you to do atikraman, for which you will have to do pratikraman and pratyakhyan. If

you keep having such feelings of dislike a thousand times over, you will be doing atikraman a thousand times over, so you can only wash off your misdeeds by doing alochana and pratikraman and pratyakhyan a thousand times over; only then will you become free from such heavy atikraman. After Self-realisation, there should not be even a trace of dislike within us. Now we do not want to create new quarrels and we only have to settle the old ones that remain.

Collective pratikraman

Questioner: What is jathu pratikraman?

Dadashri: Jathu pratikraman is doing pratikraman for what you keep remembering in general. If you constantly think about someone, you have to do jathu pratikraman. Jathu means constant. Memory is a mirror of raag-dwesh for which you have to do pratikraman some day, but in jathu, you have to do pratikraman everytime you think of that person.

If a person with whom you had created karmic entanglements has died, then cleanse those entanglements with alochana, pratikraman and pratyakhyan by remembering them, so that you become free from those tangles and cleanse yourself. If you had killed a cat, that act becomes registered on both the souls. The cat will not refrain from taking revenge with you. Therefore you should do her alochana, pratikraman and pratyakhyan . Whatever statement of the Gnani Purush 'fits' you, it is experiential knowledge and will take you to moksha.

There are two kinds of lingering - tant. One that ends quickly and one that does not. Some will last for a very long time. For that you have to do alochana, pratikraman and pratyakhyan many times over. If you have negative thoughts about someone, you should tell yourself, 'He is a very good man.' Saying this will have an effect on the other person. You should not look at his shortcomings; all you have to do is say that he is a good man. If you do this several times over, he will definitely change. This knowledge is experiential knowledge. I am taking you on the very same path that I have walked.

Is saying 'sorry' the same thing as doing pratikraman?

Questioner: Words like ‘thank-you’ and ‘sorry’ are they a pratikraman of a kind?

Dadashri: No. Thank you is like a cow shaking its head when it is happy. These expressions are fine for people of foreign countries. But truly there are not words which express pratikraman and pratyakhyan precisely. Nevertheless when we say we are sorry, it is an expression of apology in worldly interaction.

He whose attention and focus (upyoga) is in the Soul day and night, is a Sat Purush – Self-realized. Otherwise one is usually preoccupied in doing penance or doing pratikraman. The Lord had said, ‘Do pratikraman in your own language; it will lead you to the path ahead.’ But how have people interpreted the meaning of pratikraman? There is a road sign showing the way to ‘Santa Cruz’, but here one keeps saying ‘way to Santa Cruz. Way to Santa Cruz’, while sitting in Dadar. In doing this, the actual process of going Santa Cruz is set aside and he becomes intoxicated with ‘trying to go to Santa Cruz’.

One has not understood pratikraman in countless past lives. One has never stopped to think about what they are doing and they keep talking about Lord Mahavir’s pratikraman, without understanding it. It has become a meaningless routine.

Pratikraman removes the stains of atikraman

Dadashri: What do you do when you have tea stains on your clothes?

Questioner: I would wash it off immediately?

Dadashri: Here you are so particular about washing the stain right away because you know that the stain will set in, but you do not know about the stain that is left within. Atikraman means creating stains and pratikraman means washing them off. Those who do not have any stains do not need any pratikraman. The Gnani Purush does not need to do pratikraman.

People are quick to wash the tea stains off their clothes; they are never lax in that matter. The Gnani however falls short in that matter, but never when it comes to the inner stains. The Gnani Purush does not have stains because He, ‘cleans’ and makes others do the same, whereas elsewhere they (the

gurus) make others clean but they do not do the same and hence their stains remain. What happens when you do not know how to remove a tea stain? If you wash it with milk, the milk will leave a stain, and then if you wash it with oil, the oil will make that stain even stronger. What kind of pratikraman do people do today? They do dravya (external; physical, effect) alochana, pratikraman and pratyakhyan. No one does bhaav (internal, charge) alochana, pratikraman and pratyakhyan. Yes they do bhaav pratikraman when it comes to tea stains (clothes)! True pratikraman is when it is done the moment the stain occurs. But people do not wash their internal stains right away, they let the stain set in and then they try to remove them. Do you think the stain is going to wait for you to wash it off before it sets in? No it will not.

When you raise your voice at someone and they feel hurt, you have to do pratikraman, because you did atikraman. You have to do pratikraman for any atikraman you do.

Correct and precise procedure of pratikraman

Questioner: What does one do in pratikraman?

Dadashri: You have to recall the pure Soul within Chandulal (the person you have wronged). The Soul which is completely separate from the union of the mind, body and speech, bhaav-karma, dravya-karma, no-karma of that person and all attachment related to Chandulal and say, “Dear Shuddhatma Bhagwan! I ask for forgiveness for the mistake of raising my voice. I am making a strong resolution not to repeat that mistake again, so give me the energy to do so”. When you recall Dada or the Shuddhatma and admit your mistake, it is called alochana. Pratikraman is to apologise for that mistake and making a resolve not to do it again is pratyakhyan. When you harm or hurt any living being, it is considered atikraman and for that you have to do alochana, pratikraman and pratyakhyan, immediately.

This path is a very easy path. You will be able to open all locks with the keys I give you. Never in any lifetime will you have the opportunity to come across such a circumstance. This is the unique and exceptional case of Akram path. It is the eleventh wonder of this world, so get your work done. Your life will improve and you will be able to go to moksha with such pratikramans.

Lord Mahavir has said, “If you are a big businessman (busy), then do pratikraman at night for all the atikraman done during the day.” That is called ‘raishi’ pratikraman. And doing pratikraman in the day for atikraman done during the night is called ‘devshi’.

This is the Akram path and therefore pratikraman has to be done after reverting to the Self, and stepping away from Chandulal. You have attained the knowledge of the Self, but the old stock of past karma will cause you to do atikraman and for that you have to do pratikraman. The Shuddhatma does not have to do the pratikraman; you have to make your mind, body and speech do it. The doership ‘I am doing it’ is gone, therefore the Self does not have to do the pratikraman. If the Shuddhatma does pratikraman it will become poisonous. Shuddhatma, does not do pratikraman, but makes the mind, body and speech complex do it. This path is the Akram path, in which the Self is attained first, and then the karmic debts have to be paid off. In Akram path the det is paid after the inner turmoil ceases, whereas in Kramic path one has to pay the debts first, and then attain inner peace and bliss.

*****

Yogeshwar Lord Krishna

Questioner: What is swa-dharma? The Vaishnav religion tells us to remain in swa-dharma and not to go to par-dharma.

Dadashri: Our people have not understood the word swa-dharma at all. They think swa-dharma is the Vaishnav religion and par-dharma is all other religions such as Shivism, Jainism etc. Lord Krishna said, "Par-dharma bhayavaha," People understood this to mean, 'There is danger in practicing any religion other than the Vaishnav religion'. All the other religions, too say par-dharma means there is danger in other religions, but no one understands the true meaning of swa-dharma or par-dharma. Par-dharma means dharma of the non-Self, the body complex, prakruti, and swa-dharma is the dharma of the Self. Washing and bathing the body, making it fast etc., are all religions of the body, par-dharma. There is no swa-dharma in that. The Self is your natural state (swarup). Lord Krishna had said, "The religion of the Self is swa-dharma and any other activities such as fasting or penance are activities of the non-Self. There is nothing of the Self in them."

Swa-dharma can only be practiced when one understands and recognizes that one's Self within is Krishna. A true Vaishnav is the one who recognizes the Lord Krishna within. Today there is no one who has become a true Vaishnav. Not even according to the definition, "Vaishnav jan to tene kahiye je piid parayii jane re (a true Vaishnav is the one who knows the suffering of others "

These Vaishnavs say 'We practice Lord Krishna's religion,' but Lord Krishna tells 'us', "None of them is my true devotee. They do not follow my agna (special command) even for a day; not even for an hour."

Lord Krishna's Agna

Lord Krishna says: "Why do you worry o mortal being!, Lord Krishna will do whatever he wishes?" The Vaishnavs say, "Lord Krishna can say that, but how can we run our business without worrying? Surely one has to worry about the business!" Behold these doers!

Lord Krishna has said so many things; He said, “Enjoy the circumstance that is present before you and do not worry about what is not.” Food on your plate in front of you is a circumstance present before you. Businessmen do not enjoy their meals; their chit is always in their business. The body would be eating at the table but the chit will be on the factory. Now tell me what can even Lord Krishna do? Lord Krishna says, “These Vaishnavs worship on one hand and on the other they step on my tongue (on my words). They do not follow even a single word of mine.” What do you think? Do you think what I say is correct? Tell me, do you worry or not?

Questioner: I worry day and night. What should I do? I don’t want to worry and yet I do.

Dadashri: There is a disregard for Lord Krishna’s agnas here, but at the same time, there is a cure for that. Every morning, in front of the Lord’s picture, put your hands together and pray, “Dear Lord, you have said not to worry at all because to do anything, or make others do is in your hands, yet I worry. What should I do? My wish is not to have a single worry. So give me your blessing and give me such energy that I never worry again.” Then if your worries continue, you can pray to Him again. You will stop worrying if you continue to do this. In doing this, you are tying a bond with the Lord. So, go home and remember ‘us’. Use ‘our’ name and pray to Lord Krishna 5 times every morning, and if you have worries, come back to me. Why would you have any worry if you are a true devotee of Lord Krishna and your intentions are pure? What is wrong with telling Lord Krishna the truth? A true and sincere devotee has the right to challenge and question the Lord. What is there to fear? You can tell the Lord, “I do not want to worry. My wish is to remain completely in your agna, but what can I do when I still have worries? I remain at your feet but I will not leave you alone until you help me.”

I had taught this to someone . He turned out to be very shrewd. He did this for eight days and on the ninth day he came to me and said, “Dada, Lord Krishna is pleased with me, I have not had a single worry.” There is tremendous energy in the words of a Gnani Purush. Anyone who follows these words will be blessed.

In Aurangabad a lady came to do ‘our’ darshan, she recited ‘Shri Krishna sharanam mamam (I surrender to Lord Krishna)’ for two minutes and immediately experienced a vision of Lord Krishna.

You can worship Lord Krishna as a gopi (female cow-herds who were very devoted to Lord Krishna) but how can one be a gopi without understanding Lord Krishna? How can you become a gopi and how can you worship Him with the devotion of a gopi without knowing the reality? Lord Krishna has two forms: One is the child Krishna and the other is Yogeshwar Krishna. No one has understood the form of Yogeshwar Krishna and so everyone is caught up in worshipping the form of the child Krishna. They offer the little lord sweets, toys, a baby-cot etc., but what is the befefit here? The Pushti Dharma (child-Krishna worship) is a kindergarten level; it is a religion of the baby Krishna. The real religion is that of Yogeshwar Krishna. The child Krishna religion is like a temple of nursery school; it can help you only to a certain point. You need the religion of Yogeshwar Krishna; it is a temple of Gnan. If you want to go to moksha, then worship the Yogeshwar form of Lord Krishna and if you want to remain in the worldly life then worship the child Krishna. Lord Krishna was a Gnani. He became enlightened, became a Gnani Purush (narayan) from an oridinary human bein (nara). Nowadays where is God to be found in the temples? Ten thousand years ago, it was written in some scripture that in Kaliyug (the current era of the time cycle characterized by progressive decline in hman interaction and spirituality and consequently degeneration of human civilization).Such a Lord, will have endless solutions to help the people in the Kaliyug time cycle. Otherwise, people are not likely to shape up. So, now directly in front of you all behold this Lord! ‘We’ has personally arrived! Here in ‘our’ satsangs, there is harmony and union of the Jain, Vaishnav, Muslim and Christian religions. ‘We’ (Gnani Purush and the Lord manifest within) am the Sangmeshwar Bhagwan - one accepted by all religions. Those searching for Krishna find Lord Krishna and those searching for Khuda (the God of Muslims), find Khuda here. Many people have done darshan of Lord Krishna through ‘us’. Here there is impartial religion.

Generally, it is like digging one grave and filling another. One is born a Hindu in one lifetime, he destroys mosques and in his next life he is born a Muslim and destroys Hindu temples. In every life he destroys things. When he is born as a Vaishnav, he will criticize the Jains and when born as a Jain, he will criticize the Vaishnavs. We should accept renowned beings such as the Tirthankaras, Lord Rama, Lord Krishna, Lord Sahjanand, LordChrist, Lord Paigambar and Lord Zarthost, as they are worshipped by many. If you understand them, then you will realize they are all one and if you do not, then they are many separate individuals. Here, all religions are united. ‘We’

have no difference in opinion with any of these Lords. One hundred thousand Gnanis will have only one opinion (spiritual) and one agnani (the one who has no concept of the Self) will have a hundred thousand opinions.

The story about the cobra named Kaliya is a allegory used five thousand years ago in which the child Krishna comes and conquers the horrible huge cobra who was tormenting all around. There was no such act performed. When you get upset and angry, that verily is the cobra. The other cobra needs a snake charmer to bring it under control. Why would Lord Krishna need to extract the venom from the cobra? What need does he have to do something like this? Could they not find any snake charmers? Really, people do not understand the real meaning and yet this metaphor of the cobra and misconception continues even today. Krishna is to be found wherever anger has been conquered (kaliyadaman). Wherever kaliyadaman takes place, there Krishna (the Self) is to be found. The cobra in kaliyadaman is anger and when one gains supreme control over anger, one becomes a Krishna. The one who can crush his karma is Krishna.

One person asked 'us', "Lord Krishna was not born out of his mother's womb, was he?" 'We' asked him, "So then, did the Lord Krishna dropped from the sky? All embodied souls have to take birth from a mother's womb. Lord Krishna was born from Devkiji's womb."

Lord Krishna had bound a niyanu. What is a niyanu? It is a wish in exchange for what you have. It means to spend all your earned punyais (merit karmas) towards the fulfillment of that wish. Lord Krishna was a Vanik in his past life, and as a Vanik (trader class) he had suffered rejection and abuse everywhere he went, and then he became a sadhu. As a sadhu, he did tremendous penance and renunciation. What did he wish for in exchange for all his austerities? Did he wish for liberation or any such thing? His wish was that he should be worshipped by the whole world. Therefore, his punyai was spent in the niyanu of wanting to be worshipped. Five thousand years have passed in this niyanu and its effect.

What is Pushti Marg?

Vallabhacharya started the Pushti path of religion in Hinduism. Five hundred years ago, the Hindu religion was on the verge of extinction, because of the tyranny by the Muslims. Mass killings were taking place at the hands of the Muslims. Women could not leave their homes to go to the

temples or elsewhere. Acharya Vallabh established the worship of the child Krishna in individual Hindu homes, and thus made the adjustment during the difficult time. Thus he gave support (pushti) to the Hindu religion. But this practice, dharma was meant for only that difficult period in history. Vallabh Acharya had said that the religion would last about five hundred years. Today the five hundred years are ending. Now the religion of the Soul (Atmadharma) is coming to light. Kaviraj has sung:

'Murli na naadey, jhoomi Jamuna boli..
Shree Krashna na prakashak aavii gayaa chhe.'

'At the sound of the flute the Jamuna bows and sings…..
The One to expose the enlightened knowledge of Shri Krishna has come.'

Lord Krishna was an extraordinary and super human being; He was a Vasudev (one of the 64 Salakha Purush – human beings with extraordinary, superhuman energies and accomplishments) and He is going to be a Tirthankara in the next cycle of 24 Tirthankaras. He was a naishtik brahmachari.

Questioner: What does naishtik brahmachari mean?

Dadashri: It means the one in whom there is constant inner intent of devotion and sincerity towards celibacy (brahmacharya). In such a person, his discharging karmas are that of non-celibacy but his charging karmas are of absolute, pure and continuous celibacy. Lord Krishna had sixteen hundred queens and yet he was naishthik brahmachari (celibate). Let me explain how. If a man steals but has a constant inner intent is, 'I do not want to steal,' then he has naishthik achouriya (inner intent of non-stealing). This inner intent is the account of what is being charged for the life to come. A man makes a charitable donation but in his deep inner intent (bhav) he holds, 'I should take advantage of these people', in this case, his donation is not considered a donation for the next life. Everything that one sees and experiences through the senses has no impact and is of no value as far as the account of the next life (charging)is concerned. What is of significance, and has a direct impact in charging new karma is only one's inner intent. This is happening simultaneously during all external activity.

Questioner: Then why is Lord Krishna called a man of good conduct?

Dadashri: He was a naishthik brahmachari. His conduct has been criticized by some as being sinful and indulgent. Lord Krishna was a Vasudeva. What is aVasudeva? It means one is an enjoyer of everything yet is worthy of moksha. Such a person is an extraordinary person.

True union with the Lord within

Questioner: What is this process where one unites with the Lord within (brahma sambandha)?

Dadashri: When one gets a taste of the bliss of the Self within, then the intense desire to know the Lord within increases and thereafter the connection with the Lord is established (brahma sambandha). When one doesnot forget the Lord within for even a second, that state is called brahma sambandha. Then one will not have any worries. After 'we' give you the knowledge of the Self, you will have a constant awareness of the Self, and that means that the true union with the Lord has happened. Otherwise the ritual of tying a kanthi (string of tiny wooden beads offered by the guru, worn around the neck) is meant to keep one in good conduct. Today, there is no true union with the Lord within, in any religious path. How can one help you achieve union with the Lord when he himself has not attained that, become Self realized? Vallabhacharya had given support to the path of Vedanta. What kind of worldly conduct exist in the time of Vallabhacharya ? People used to do the darshan of the maharaj and the maharaj used to do the darshan of the pure Soul within them. Everything has changed now because of the strangeness of the era of the current time cycle. If people do darshan of maharaj and he does not do darshan of their pure Soul, then the maharaj himself loses out. Now who would understand this? Now this era of the current time cycle is coming to an end and hence even all relative religions are going to be restablished with the original message of the founder. 'We' will reset these relativereligios which have been 'upset', by 'upsetting'(exposing the misgivings and establishing the correct understanding) them.

The connection with Lord Krishna within

Questioner: How did Meera and Narsinha have direct darshan (sakshaatkar) of Lord Krishna?

Dadashri: What Meera and Narsinha saw was not Krishna. The 'seer' that saw is Krishna. The one who says, 'I can see Krishna within,' is the object to be seen (drashya) and the seer (drashta) is the real Krishna. The true darshan of this Krishna can only be had through the grace of a Gnani Purush. At the time of Meera and Narsinha there was no Gnani Purush around and therefore you cannot consider their experience as true darshan of Lord Krishna. Devotees like Narsinha, Meera, Kabir, Akha, Gnandeva, and Tookaram are still around. None of them have attained liberation. However, now they have taken the knowledge of the Self from 'us'.

As long as you are a devotee, you are separate from God—The Lord within. The work is complete when the devotee becomes one with God. No one has really understood Lord Krishna at all. Some have labeled Him 'the one with a flute'. Some called him 'the one with the gopis', etc. Alio, the street vendor sells pictures depicting Lord Krishna; people buy these pictures and worship them. This is nothing but a business! Lord Krishna cannot be like that. He is not what you imagine Him to be. Everyone worships the child Krishna; they put his small idol or picture on a little baby cradle and swing him back and forth. No one worships the Yogeshwar Krishna who had become established in Gnan, the Self. Krishna says, "People are wrong. They fast every year on my birthday and the next day they indulge in rich fatty foods. These are my own devotees and yet they contradict me. They make me out to be the one carrying a flute. They call me deceitful. They say I used to frolic with the gopis—the cowgirls. They have maligned me so much."

To worship and devote oneself to the idol (murta) one remains the idol, the formed non-Self complex. When one worships and devotes one's sef to the formless (amurta) one attains the formless Self and become liberated. To remain the Self (continuously) is charitra (atmacharitra). This state of absolute purity (shuddha dasha) is oneness with all (abhedata). In this state, one sees the Self in all (atma vat sarva bhuteshu). That is absolute purity abounding everywhere. The Gnan (Self knowledge), darshan (vision as the Self , charitra (staying as the Self) and the bliss is the real Light (jyoti) , not this physical lamp (deevo). The One who is the Knower and the Seer i.e. gnata-drashta is Krishna; not the object that is seen.

Difference between Lord Rama & Lord Krishna

Questioner: Is it true when they say that Lord Rama was partial Purshottam and Lord Krishna was absolute Purshottam (the highest amongst men, the absolute state of enlightenment)?

Dadashri: Actually Lord Krishna cannot be considered absolute Purshottam. Only Lord Rama is the absolute Purshottam because he attained toatal enlightenment and attained final libeartion. Lord Rama became Parmatma (supreme Self). Lord Krishna cannot be called Parmatma; He is considered God- Bhagwan-Lord. He has not attained final moksha yet. He is going to be a Tirthankara in the next cycle of twenty-four Tirthankaras and then he will attain final moksha. Why do they call Lord Krishna absolute Purshotam? Just to give significance and importance to the one who is present. Those who have gone to moksha cannot do anything for us. It is only the One who is still present in the universe who may make a connection for us and get our work done. Devaki, Balaram and Krishna, all three are going to be Tirthankaras of the same family. His nephew, Lord Neminath, became the twenty-second Tirthankara. His whole family were dark complexioned! But great men were born in that!

The Mystery of Gita In Just two words!

Questioner: Why did Lord Krishna tell Arjuna to fight the battle of Mahabharata?

Dadashri: At that moment Lord Krishna was the nimit for these words. Arjuna was overcome with worldly attachment. Inspite of having the religion of a Kshatriya—meant to perform the role of a warrior, he was overcome with attachment for his brothers and teachers who were posing as enemies. To remove this delusion, Lord Krishna cautioned Arjuna and said, “Remove your illusion. Come to Your dharma. Be the Self. Do not become the doer or the non-doer of karma.” Lord Krishna knew ‘vyavasthit’ and so whatever he uttered was within the laws of vyavasthit, but people do not understand this and so they question why the Lord being a Gnani would say, ‘Kill them all’. This instruction was applicable for that moment, but it was not an instruction for the duration of his entire life. Seeing all his relatives around him, Arjuna was overcome with attachment and affection. Lord Krishna knew that his attachment was temporary and that is why Lord Krishna spoke to him as a nimit (not the owner of the words). He told Arjuna, “You are a Kshatriya and your parmanus (prakruti constitution) are such that they will not refrain from fighting. This I can see in my Gnan that

your vyavasthit is thus. Therefore do not have this false attachment (moha). In order to kill, carry out your actions without attachment. Do not have this ego that ,'I am killing all these people.'

Lord Krishna had attained a divine inner vision (divyachakshu) from Lord Neminath and only thereafter did He give instruction in the Gita.

Lord Krishna is trying to say only two words in the Gita. People cannot understand those two words and that is why he had to create the whole Gita and just to understand that Gita, people have written commentaries. Lord Krishna, himself says, "Only one out of a thousand people will understand the gross (sthoola) meaning of what I am saying in the Gita. Out of thousand such people, only one can understand the subtle (sukshma) meaning of what I am saying. Out of one thousand such people, only one can understand the subtler (sukshmattar) meaning, out of those who understand the subtler meaning, only one can understand exactly the essence (sukshmattam) of what I am saying." (one in a trillion) Now out of three and a half billion people, who would qualify to understand what Lord Krishna was saying? Only the one who has become Krishna Himself, can say what Lord Krishna was trying to say in the two words. No one else can. Today, 'we' (the Gnani Purush and the fully enlightened Lord within) have come as Krishna so whatever work you need to get done, get it done. What did Lord Krishna mean? When a person dies, what is it that leaves when people say, "He left the body"? That which leaves, is the 'real thing' and whatever is left behind is the 'packing'. What you see with your physical eyes is the packing and the material (Soul or Atma) is within. There are varieties of packing. Some are in the form of a tree, some in the form of a donkey, some in the form of a man or a woman, etc., but the material, the content within each is the same. The packing can be in any form; it can even be rotten but a businessman is not really concerned with the outer packing, he is only concerned with the material within. Similarly you should do the darshan of that material (the Self, the Lord) within the packing (body).

Lord Krishna says, 'The 'material' that is within is precisely what I am; that verily is Krishna. Recognize Him and you will find what you are looking for. Otherwise, even if you sing the verses of the Gita for millions of lifetimes, you will not make any progress'. Whatever Lord Krishna is saying is conveyed in these two words: 'packing' and 'material', but these so called smart people try to find the meaning in the Gita and publish books in the process. They do not know how to extract the essence of His message and

then they write volumes of commentaries and criticisms in trying to extract the essence. They do this out of their own intellectually driven agenda (swachhand) in order to gain recognition and fame. But the entire inner intent of Lord Krishna is within these two words.

When a young man is in college, his father writes him a strong letter, 'You do not study and waste my money. All you do is watch movies and plays.' The son shows the letter to his friend and says, 'See what my father is like? He is an animal. He is an angry man. He is an angry, greedy and a tight fisted man.' He says that because he does not understand what his father is saying. He cannot understand his father's inner intent. The age difference between him and his father is only 25 years and yet he does not understand his father's intention, so who can understand Lord Krishna's intention after five thousand years? Who can expose Lord Krishna's intention? Only the one who is Lord Krishna himself. Who can expose Lord Mahavir's intent? Only Lord Mahavir himself! And the time difference between Lord Mahavir and now is 2500 years!

In the old days a son understood his father even with a twenty-five year age difference between the two but today one does not have the inner ability to understand what the father really is trying to convey. So how is anyone going to understand what Lord Krishna was trying to convey? There is a lot being written about the Gita but the author himself does not understand even a hair's worth of the essence of the Gita. This is like the blind leading the blind. It is all useless. It is like that. Yet it is not wrong; it is correct but it is comparable to a teacher of the first standard. Here with 'us' the talks you hear are comparable to the PhD level of understanding. These commentaries on the Gita are like the teaching the first year class in school. One can only get complete information on all the scriptures from a Gnani Purush.

Magnificient darshan to Arjun

Questioner: Lord Krishna had shown the universal vision (vishwa darshan) to Arjuna? What is it?

Dadashri: That vishwadarshan is not the same as Atmagnan (knowledge of the Self). So many are born, die and are born again. This is how everyone is caught up in the time cycle, therefore there is no one that kills or gives or spares life (creator, sustainer, destroyer). 'Therefore Dear Arjun, the moha – the illusion that attaches you to doer ship, that, You are 'doing' the killing is

wrong, so let it go.' For this Lord Krishna showed him a violent and a very frightful scene; he showed Arjun a vast picture wherein everyone is dead. Upon beholding this, Arjuna was shaken up, but as he understood everything, he became ready to fight. Then the Lord showed Arjuna the tranquil state of the Self. In all this the vast scene (virat swaroop) that the Lord had 'seen' Himself, is what He had shown to Arjuna and that is what 'we' call vyavasthit.

It is vyavasthit even when your pocket gets picked, when you understand this, you will not have any anxieties or desires. Knowing and understanding vyavasthit will not create illusion (moha). The inspiration from within, makes everything move forward. All these inner components of mind, intellect, chit and ego; as well as all that meets the eye and the senses, the external; are 'machineries' which run according to vyavasthit.

Sudarshan Chakra

Questioner: What is Lord Krishna's circular weapon depicted as spinning on his right index finger (sudarshan chakra) ?

Dadashri: It is the samyak darshan (enlightened world view, Self-realization) that Lord Neminath bestowed to him. Sudarshan (right darshan, 'I am the Self') means samyak darshan but people depicted this in a graphic form and everyone thinks it is a weapon which cuts people.

One Maharaj asked me, "I hear that you give divyachakshu (divine inner vision) within an hour. How big are they?" I told him, "They are as big as a cartwheel. Now what else can I tell him? While instructing the Gita to Arjuna, Lord Krishna gave him this divine inner vision (divyachakshu) for five minutes; this verilyis what 'we' give you within an hour. This is established permanently in the the one who receives it. Then, with this vision ones sees the Self in everyone (atmavat sarva bhuteshu). Lord Krishna has said, "A Gnani Purush destroys the demerit karma effects (paap) of endless past lives." Not only does the Gnani destroy these karmas, but He also gives you the divine inner vision along with it; He gives you the awareness (laksha) of the Self. A Gnani Purush of the Akram Vignan Path is 'na bhuto na bhavishyati.' It means such a One was never around, and will never come again. Therefore, get your work done in His direct presence.

Vedas do not lead one beyond the three gunas

In the Gita, Lord Krishna has said, “Vedas are not outside the three gunas (attributes of the non-Sel, the prakruti). The Vedas verily illuminate the three gunas.” It was after meeting Lord Neminath that Lord Krishna spoke the Gita. Prior to that He was a Vedanti -one who followed the Vedas. In the Gita, He said, “Traigunya vishayo vedo nistraiyai gunyo Bhavarjuna.” He made this great statement. He said that in order to know the Self, one will have to go beyond, the Vedanta. He said, “Hey, Arjuna! Go beyond the holder of the three gunas (trigunatmak, the prakruti) to know the Self.” What are these three gunas? They are sattva (goodness, relative awareness), rajas (passion, desires) and tamas (darkness, relative unawareness, lethargy). The Vedas support the science of the three gunas; therefore your work will be done only if you go beyond them. Besides, each of these three gunas are in duality and therefore go beyond the three gunas and understand the Self that is beyond all dualities. Lord Krishna has said for one to go beyond the three gunas in order to realize the Atma, but people do not understand this. What do all the four Vedas themselves say, in their conclusion? They say, “Ne iti…Ne iti… This is not that…this is not that…” The Self that you are looking for is not in this, therefore if you want to know the Atma, go to a Gnani.”

Lord Krishna has said, “God has not created this world; it has come about naturally (swabhavik).”

Nishkam karma for the true renunciator of world

Lord Krishna has shown two paths to moksha: One through sanyaas i.e. renunciation and the other through nishkam yoga – to work without expecations of reward.

Sannyas is a very high word but no one understands it. People have started to call all who wear ochre clothes as sannyasi. Sannyas means to take nyas- to place or to deposit. It means to retrieve the self from the mind, body, and speech and place it in the Self. Such a being is a sannyasi One cannot become a sannyasi until a Gnani Purush gives him the knowledge of the Self. A man cannot be in his home if he is in the farm and he cannot be in the farm if he is in his home; a person can only be in one place at a time, similarly a true sannyasi remains only in the Self continuously.

People say nishkam yoga means, “Do what you have to do, but without any expectations of reward” Well, not even a bug would leave its home without any expectation! No one would do any work without some expectation of a reward! Would anyone go to a shoe store without expecting to buy a pair of shoes? No one would go to the market if he knows he will not be able to buy any vegetables today. Nevertheless we have to say, “Do your work without expectations for a reward.” What this does is, while working, this statement will remind you, ‘The Lord has said to work without expecting a reward,’ and because of this, the reward will be good. If people could truly work without expecting rewards, they would make progress, but they have not understood what Lord Krishna is saying. What the Lord said was, “when you go to buy vegetables, expect to get vegetables, however, having bought them, if they turn out bitter, then that is your reward. Therefore, do not have expectations for the rewards. Therefore do not do raag-dwesh. Accept whatever happens in the end.” Maintain composure if your pocket gets picked. Do not lament over it. Maintain equanimity there. If you go out to buy a sari, naturally you expect to get a sari, but do not get depressed if it turns out to be a bad one. Accept the sari as it is. Do not expect anything more than that. Do not do raag-dwesh; that is what Lord Krishna is trying to say. You can go to a shoe store but do not harbor feelings of right or wrong, likes and dislikes. Therefore nishkam karma is to not harbor like or dislike in the result of any effort.

The Lord has said in the Gita, “You have to study the Gita (abhyas kar).” Now people have studied it so much that abhyas has turned into adhyas the study has become the only focus and agenda, feeding the intellect only. The Lord has said that inorder to remove the wrong impression, people have to study, but that study itself has lead to a wrong impression (intellect has taken over).

Today no one understands a single word of Lord Krishna. Sannyast yoga means to not have the awareness of ‘I am the doer’, in all that one does; this is the definition of a true sannyasi. There is not even a drop of sannyast in todays so called sannyasis. Placing the self in the Self is sannyast yoga. An absolute sannyasi means dharma sannyas. This is the last sannyas (renunciation) of ours (mahatmas of Dadashri). Here the Self remains as the Self. Our religion is alaukik – beyond the world; In these relative religions, the self is made to support all the penances and renunciations through the body , supoorting the ego.

Lord Krishna has said that a true sannyasi, whether he has renounced the world, a family man or any other, is the one who has these three qualities:

1. He does not have the pride of doership.
2. He does not have any attraction-asakti
3. He has no desires - kamna.

What is this attraction (asakti) . Attraction is a quality of the physical body; what is it like? It is like the relationship between a magnet and a pin. The body becomes attracted to whatever subatomic particles (parmanus), it is suited to. The Soul has nothing to do with it, but people have an illusion of feeling 'I am attracted'. For us, those who have attained Gnan, there is the the body which has the qualities of attraction (askati) and repulsion and the self is beyond all attractions (anasakta). The Self is never pulled or attracted. True renunciation is defined as that in which the self does not become absorbed or become one with (tanmayakar).The false pride of doership is verily the attraction (asakti).

After Self-realzation, no effects of the mind, regardless of the nature of the restlessness, does not affect You. What is the difference between You and the Gnani? It is only that of external problems (upadhi). The Gnani does not have any upaadhi whereas you do.

*****

Sthita Pragnya

One day a great pundit – a religious scholar came to test me. He asked me, 'What is a state of sthita-pragnya?' I explained to him, 'You are in a state of sthita-agna. You are standing on this side of the bank so make an assessment for yourself what the other bank of sthita-pragnya is like.' I further said to him, 'Do you want me tell you what appeals to you or what offends you? You are in a state of nothing but sthita-agna; you go around in a state of intoxication from your scholarship. The intoxication of alcohol is better than your intoxication; at least with the former it goes down when you pour water over a drunk. Whereas you have made your intoxication permanent; it does not go down even during sleep. It is possible for you to attain salvation, having wandered endless lives, by doing 'our' darshan for only five minutes. Here, with 'us' (in us) it is possible to darshan any God you wish. Do darshan of anyone you wish.'

Sthita-pragnya is not a state of experience. Sthita-pragnya begins from the moment you begin to make a differentiation through words when you say, "This is the Atma and it is separate from everything else." The state of sthita-pragnya begins from the moment you utter the difference till the moment you attain the experience the Soul – the Self. That is the state of sthita-pragnya. The path that Lord Krishna has shown comes all the way to sthita-pragnya, however there is a lot more beyond that. When 'we' give you the knowledge of the Self, you experience a state much higher than the state of sthita-pragnya. There is tremendous difference between the state of sthita-pragnya and attaining the Self. Sthita-pragnya means to be stable in pragnya –but that is the relative pragnya (through the medium of intellect). After that one has to attain the experience of the Self. Our pragnya (real) is the one that is established after attaing the Self, thereafter all matters are settled without raag-dwesh and a state of equanimity arises. Sthita-pragnya means to recognize and know the attributes of the Self through the intellect that has become pure, but not the actual experience of these qualities. With the state of sthita-pragnya, one knows and recognizes the universe and its elements; that verily is called the state of shuddha samkit. However, the knowledge of the Self that 'we' give you, gives you the direct experience of the Self and that is called 'parmartha samkit', and with that one sees, recognizes and experiences the universe and its elements.

One does not become emotional in the state of sthita-pragnya, however this state does not lead one to a state of samadhi – uninterrupted bliss. Samadhi

can only occur upon attaining the Self. When the illusion of 'I am Chandulal' leaves, a state of samadhi occurs.

Which is the last station Lord Krishna refers to in the Gita? The state of sthita-pragnya is the last station in the Gita. He says, 'Attain the state of sthita-pragnya,' but people had to question, "What does sthita-pragnya do?" The Lord had to explain shita-pragnya is that which becomes stable in pragnya; that which pushes away the non essence (the non-Self) and makes you attain the essence (the Self) is sthita-pragnya. And your state of the shuddhatma (the Self) is much higher than the state of of sthita-pragnya.

Lord Krishna has written that if you become vitarag – free from all attachment, you will become fearless.

Pragynashakti

There are two kinds of shakti - energies. The Soul within everyeone is the same, whether a person is a Jain, a Vaishnav or an ordinary workingman but only two types of shakti arises within them. Agnashakti – energies of ignorance arises when one comes across circumstances of ignorance. That is called agnabrahma – a state of ego. From this the worldly life is created. This energy of ignorance will not allow you to escape the worldly life. The energy of ignorance runs everything life after life. When one meets a Gnani Purush and attains the Self, pragnyashakti—the energy of pragnya is awakened. That is called pragnyabrahma (Self-realized). Pragnya releases one from the circumstances of ignorance and leads one towards the final liberation. Pragnya shakti can never be awakend without meeting a Gnani. People with the light of pragnya will aquire the energies of the Self and ignorance leaves. Thereafter pragnya shakti will take care of everything.

What is the nature of pragnya? Its nature is one that brings resolution to the worldly life interactionone way or another, in any way that it can and paves the way for moksha. And what does agna shakti constantly do? It does not allow you to escape the worldly life. The Self does not have to do anything in this. Agna and pragnya are not the energies of the self; they have arisen due to scientific circumstantial evidences. Ultimately when one meets a Gnani Purush and attain the Self, it will give rise to pragnya, which will constantly keep you alert from within. The pragnya is the force of the awakened Self which leads one to final liberation. When 'we' give you the state of Shuddhatma, 'we' place pragnya within you. Just as King Bharat

had servants who would caution him every fifteen minutes, ‘Bharat beware! Bharat beware!’ this pragnya shakti will continue to caution you and make you aware. When you are earning only one hundred fifty rupees a month, how can you afford to employ three servants twenty four hours a day? That is why ‘we’ have placed a twenty four hour ‘servant’ within you; this pragnyashakti will caution you every moment. Pragnya will be ready whenever a ‘file’ shows up and will alert you, by reminding you of the Agnas of the Gnani Purush. It keeps one in Gnan as the Self,and it will increase your awareness and help You to settle your files with equanimity.

Pragnya is a part of the Self, which makes a connection between the Self and the external world; between the Self and the non-Self. Shuddhatma is pure, but what does pragnya do? It keeps You and the process of the worldly life separate. It keeps the real and the realtive self separate. Pragnya constantly keeps the Self away from the worldly life and takes one towards moksha. There are infinite regions of the Self, but all of them are covered with a veil of ignorance. With the Gnan that ‘we’ have given you, day by day these veils become destroyed and the light of the Self will increase and You will begin to see your own mistakes. As You see these faults, they begin to leave. This formed complex (putadu) is full of faults; when these faults go away, You will attain moksha. After acquiring Gnan, Chandubhai and You become separate and then with pragnya, Chandubhai’s faults become apparent. Whatever faults You ‘see’ will be shed. In the absence of Gnan, you have done nothing but accumulate faults even when you did not want to. Now after Gnan, the faults begin to leave and You begin to become vitarag as they leave. Ultimately You have to become parmatmaswarup – the supreme Self, but until the Self is attained, one cannot attain the real understanding. The vitarag Lords had attained Self-realization, and through correct understanding they became free from faults and attained final lieration.

A fraction of Kevalgnan, absolute enlightened state, is what we call pragnya. Each and every Atma has an ability to illuminate the entire universe. Meaning if the Soul leaves the body in a state free of any veil of ignorance over it, it has an ability to illuminate the whole universe. That is why followers of Vedantas call the Atma, omnipresent (sarvavyapi). But in what sense is it omnipresent? The Atma’s light illuminates the entire universe, when it is free from the final veil. In such a state, why would it remain in the universe? It goes straight to the Siddhkshetra - location just above the crest of the universe where all liberated souls reside.

The energy that the Self that has the potential to illumiate the entire universe is called swa samvedan shakti. When it does illuminate the entire universe, it is called kevala Gnan. The experience you feel during the night, after 'we' give you Gnan, is swa-samvedan shakti. We call it swasamvedan because of the presence of the body, otherwise there is no vedan (the experience).

Pragnya shakti (energy) is that which will never allow one to believe what is not one's , as one's; and what is not one's will never be allowed to be one's. Pragnya shakti blossoms with satsang. When not even an iota of the non-self is accepted to be of the self, then such a state is that of the supreme Self (parmatma). When this differentiation between the non-Self and the Self is established in the faith and belief (shraddha) but has not come about in the conduct (atma charitra), then that is pragnya. The conviction of the separation is pragnya and such conduct, is the conduct of the Self (atma charitra). Conduct is that which does not allow the Self and the non-Self to become one.

How does bondage of karma occur? It occurs through ignorance of the Self. And how does moksha occur? It occurs through pragnya. Pragnya arises after you attain the Self and then it takes care of the relative as well as the real. What does agna say? It says, 'I did it' 'I enjoyed it', whereas pragnya says, 'I am not the doer.' 'The one swearing at me is also not the doer.' After pragnya arises, raag-dwesh is eradicated, the Soul does not have to do anything. This word 'agna' has sprung from within. 'We' have added a new one. 'We' had to use the word 'agna'(pronounced ugna) to understand pragnya. Otherwise only the one understanding pragnya knows agna. In the Kramic path, whenever one has to purify the ego, one has to do it through the medium of the mind, whereas in the Akram path everything happens through the state of pragnya, which is a part of the Self. One had entered entered through the state of ignorance (agna) and is becoming liberated through pragnya. If one can understand the way in which one becomes bound , then one can find the path to freedom. If you can understand the energy (agna shakti) that makes you clash in worldly life , life after life, then you will be able to understand pragnya shakti. Company of agna (ignorance) makes one wander in 8,400,000 yonis (wombs). The effect of ignorance is worldly life and the effect of pragnya shakti dissolves the worldly life. After ataining the Self, dependency upon the intellect (buddhi) is destroyed and You are supported by pragnya. When the Gnan reaches a high level, one is

said to be pragnya-dhari; supported by pragnya and this state is attained directly from ‘us’.

Out of the two shaktis (energies), you have derived the agna shakti a through the ego by saying, ‘I am the doer.’ This agna-shakti is independent in everyone and it applies to everyone. When all the agna-shakti comes together, it gives rise to ‘vyavasthit shakti.’ Everyone has agna shakti; everyone has a regulator of the world attributed to his worldy account and because of this all the work will continue, therefore you do not have to do anything. The worldly life will continue on its own. Who has the understanding and knowledge as to why the light (life) comes into this man’s eyes and why it goes away? The doctors are simply instrumental (nimits) in the process, how can they save a person’s life? Indeed if the doctor was able to ‘save’ lives, why could he not save his own parents? This world runs according to vyavasthit shakti and so does the your worldly interaction (vyavahar).

Agna-shakti is the force which perpetuates worldly life (adhikaran kriya) Agna-shakti remains right until the very end in the seeker of the Kramic path. At the very end when pragnya-shakti arises, the agna-shakti leaves. The pragnya-shakti then takes one to final liberation—moksha. Here in the Akram path, pragnya arises immediately upon attaining the Self in the Gnan Vidhi. Then You do not have to do anything, pragnya will do all the work. How does pragnya-shakti arise? It arises according to scientific circumstantial evidence. With the right evidences, the Siddha Bhagwans (liberated Souls) too would have pragnya, however that evidence can never arise for the Siddha, because no element of the non-Self exists there. Here, in the universe, the beings are constantly evolving (samsaran marg), and therefore because of constant and continuous presuure of innuemerable circumstances, agna-shakti continues to arise. When the circumstance of meeting a Gnani Purush arises, then pragnya shakti will arise and agna shakti will depart.

*****

Vedanta

There are two paths to attain the right vision of the Self: Vedanta and Jain. The Lord has said that you will attain Self-realization if you follow the path of the Vedanta and you will also attain Self-realization if you follow the Jain path. But he told the followers of Vedanta to read the Jain scriptures and He told the Jains to read the Vedanta scriptures.

Questioner: Do the followers of different religions ever unite?

Dadashri: No. Can the 360 degrees ever become a single degree?
No. They all remain as separate developments.

Questioner: What is Jain and Vaishnav?

Dadashri: Vaishnavs are below the border of normal and Jains areabove the border of a normal level. Vaishnavs and Muslims are below normal and Jains and Vedantis are above normal. Actually Muslims are considerably below normal. If this brick is half-baked, it is of no use, but it is also useless if it is over-baked. Only a well burnt brick is of any use. In the same token, everyone will have to come within normality in their original religion as well as their worldly life.

One man asked the Lord, 'We practice the Jain religion so will there be moksha for us?' The Lord replies said, "Whether your parmanus (subatomic particles that constitute the prakruti) are that of Jain or Vedanta, whatever they are, you will go to moksha only when those parmanus become exhausted." The Jains have to get rid of their Jain parmanus and followers of Vedanta will have to get rid of their Vedanta parmanus, only then will they attain moksha.

Where there is no effect and consideration of punyai or paap (virtue and sin, merit and demerit karma), the Lord has called it a path of moksha and the

rest are other paths. In all other paths one is subject to both paap-punyai and their consequences are considered paths of worldly interaction (vyavahar).

Swachhand

In Jainism it is said, “Get rid of attachment, abhorrence and ignorance (raag, dwesh and agnan)”. In the Vedanta it is said, “Get rid of impurity, illusion and , and ignorance (mada, vikshep and agnan).” So ignorance is common to both; it is the main thing. If you can attain Gnan from a Gnani Purush, then it is possible to get rid of agnan (ignorance).

Jains say, “Keep upayog (alert attentiveness).” Vedanta says, “Keep shakshi bhaav (be a witness to every unfolding circumstance).” One tries to remain as a witness however it is hard to do if one is getting married. These are all remedies, but until you meet a Gnani Purush, you will have to use these remedies, will you not? And when you meet a Gnani Purush then your work is done.

The One is now awakened and residing within me is within me is Shuddhatma Bhawan, Dada Bhawan, The Lord. He (Dada Bhawan) has united me (Ambalal) with Him. His job is to grant eternal bliss of the final union with the Self (yogakshem). He has made it possible for you to meet ‘us’ (the Gnani Purush and the fully enlightened Lord within). You are graced with an encounter and that is extremely rare. Now that you have met the Gnani Purush, He will give you the bliss of the Self. A ‘Gnani’ can do whatever He wishes. Your work is done when He gives you a union with the shuddhatma, the Lord within you.

However, you will be doomed if after Self-realization, you try to be overwise, by using your intellect in the wrong manner (swacchand). The disease of swacchand is such that it becomes chronic. Swacchand is to be over-wise. If I want to come to Dadar, I first have to have knowledge of Dadar and then if I cannot find the house, I have to ask someone who is familiar with the area. Similarly if you want to attain final liberation (moksha), you have to ask someone who is familiar with it. Bhima (Arjuna’s brother - one of the characters from the Mahabharata) made a metal pot as his guru and wrote ‘Om namah Shivaya’ on it and Lord Shiva expressed within him. We are talking about Bhima, who was quick to have scorn and negativities for most human beings. Therefore make someone your guru for whom you will never develop any negativities (abhaav) and

proceed further. Keeping such a guru as your guide, proceed further so that swachhand is prevented.

Questioner: In the scriptures it is written, 'tu hi, tu hi (thou art, thou art), what do they mean by it?

Dadashri: In the Kramic path this is the vehicle to progress spiritually, 'Thou art…thou art'. They claim ' Thou art everywhere, I am not anywhere at all.' Here when one say, 'thou art…thou art', there is a separation between the one who is saying this and the Self. One may be able to remain one with the Self through faith (shraddha) and gnan (knowledge), however it does not come in one's conduct and experience (anubhav).

We here in Akram Vignan say, 'I am, I am (hu hi, hu hi).' When will you accomplish anything if you keep a separation between 'you' and 'I'? This is like keeping a separation between the God and the devotee. If there is a separation between 'You' and 'I', when will you accomplish anything? Nevertheless, if these people of the Kramic path were to meet a Gnani Purush they would find the solution.

Shaktipaat and other relative spiritual practices

Questioner: What is shaktipaat?

Dadashri: You come across a stream six feet wide. You have difficulty in removing your shoes so you just stand there. You see a few people jumping over the stream but your mind holds you back. Then I tell you, 'Chandubhai, jump. Why are you standing around?' and you immediately jump. This is an example of shaktipaat. There is no relation between shaktipaat (physical energy) and moksha. Shaktipaat is on a physical level; it is subject to increase or decrease. It increases the energy in the recipient and reduces the energy in the donor.

Questioner: What do they mean when they say to place the tongue on the palate and drink the nectar?

Dadashri: That is the path of hathagrahis (those who practice of self-denial, and pusnish the body). Those who have a habit of punishing the body, should follow that path. Why does one need to do that? The tongue and the palate are physical (non-Self), the dripping nectar is also physical; it cannot

be the Self. It is just the fruits of your effort. When an ice-cream maker turns the handle on the ice-cream machine, he gets ice-cream as the fruit of his effort. All the sadhus and sanyasis of the world have drops of poison constantly dripping within (raag-dwesh), even their speech is poisonous. And from the moment 'we' give the knowledge of the Self, drops of nectar begin to drip constantly within. Elsewhere it is like falling into an enticing trap, because one does not have the right path. Thenature of the Self is nothing but knowledge only (Gnanswarup). The path of liberation is Self-knowledge (Gnan), vision of the Self (darshan), conduct as the Self (charitra), and internal penance (antartapa). These four only constitute the the path moksha. All other paths are there, What is the need to stick the tonge to the palate incessantly? Why do they have to do all that? All these rituals are a form of pacification. It is like sitting in a pond on a very hot day with only your head out of water. But without knowing the Self, there is no solution. Until one attains Gnan, is it not necessary for one to finds something to do? All these are rituals in the path of self punishment (hatha agraha), they are not meant for liberation and have nothing to do with the path of the vitarag Lords.

Many constantly recite 'Aham Brahmasmi'-" I am Brahman (Self)' but on the contrary they increase their illusion because, without knowing and understanding Brahman (the Self), what are they going to attain? Which business will fail to run in India? In fact, all businesses will run in this world. Two thousand years ago, there was a religion that allowed people to indulge in luxuries after filing bankruptcy. It condoned cheating and robbing. Those people too succeeded in running their 'businesses'. All kinds of shops will run in this world.

Why do people believe in different Deva and Devis (celestial beings), in Hindustan? It is because everyone's viewpoints are different, their intellect is different and their opinions are different. There are 1,400,000 layers (veils over the Self) in humans. The development of a human being varies at each layer. For each development, they find a religion and their corresponding Devas. Why are there differences in religions? Many believe in life after death and many do not. Each person is at a different degree of spiritual development and thus has opinions accordingly.

ॐKar Bindu Saiyuktam

Questioner: Whenever Hindus face difficulties, they resort to all kinds of religious vows or resolutions. Is that good?

Dadashri: It is good for those who have faith in it, but you cannot force it on those who do not believe in it. A person's work may get done if he has connections from past life and finds a nimit, so you should not criticize and speak ill of those who believe in it.

Kaviraj has sung:

…Bindu saiyuktum Omkar nu laxa
pratyaksh kalapvruksha moksharthi atam'

'Along with the awareness, "I am the Self', I have attained the Omkar

Through the direct meeting with ॐ the Gnani Purush
Meeting Him is equivalent to meeting the Wishing tree that fulfills all

wishes, the ultimate wish being liberation'

When do you consider it kalpvruksha (a tree that fulfils all desires)? Kalpvruksha means that when it is time for you to go to moksha, you will get awareness of bindu saiyuktum omkar (Om is the Self and bindu saiyuktum – is the awareness of the Self) When you are ready for moksha you will have awareness of the pure Self - shuddhatma. People say, 'we meditate on the bindu (spot) on the forehead', but that only increases their concentration energy but until they have knowledge of what ॐ is, they achieve nothing. You need a pratyaksha ॐ The Gnani Purush. Even then ॐ alone is not enough. You need 'bindu sanyuktam' along with it. That happens when you attain the knowledge , 'I am the Self' and its awareness. The experience of the Self along with its awareness is called 'Omkar bindu saiyuktam'. That is when You attain moksha.

'Aumkar bindu sanyuktam, nityam dhyayanti yoginah'

'the One who mediates on ॐkar along with the bindu, continuously is indeed the Yogi.'

The yogis of the Kramic path who were destined for moksha, continuously meditated (did dhyan) on this and that was the appropriate method for that era. Here in this era, in the Akram path, meditation of 'Aumkar bindu sanyuktam' begins from the moment one attains Self-realization.

The Vedanta has made three divisions: Jiva - embodied soul, Ishwar - God and Parmeshwar – the Supreme being. What energy does Ishwar have? It is half that of the Parmatma. When you are born as a human being, you considered to be like Ishwar. The human form is considered God like; it is considered divine (aishwarya). Here milk from the cows and buffalos is at your disposal. The trees give forth their fruits for all human beings, so if a human being loses his Godlike qualities in his human form, what kind of a human is he? From the foundation as a human being one has to become a parmeshwar – the highest God; a parmatma – the Supreme Soul. Instead people behave like animals and indulge in artadhyan (adverse meditation against one's own self) and raudradhyan (adverse meditation against others). Here as a human being one is supposed to look for the path of liberation but instead one ends up increasing the disease of the worldly life interaction and walks around in a state of intoxication of, 'I know something'. True definition of knowing leads to a decrease in the disease of the worldly life interaction, one will have increased awareness with which one will not stumble or clash with anyone. Therefore, if you do not have the knowledge, why are you walking around in intoxication?

Scriptures of Veda are vehicles to the Self

One man tells me, "I have studied all the four Vedas. All the four Vedas are on the tip of my tongue through my inrtense study.' So I told him, 'What do the four Vedas themselves say? They say, 'This is not that. The Atma you are looking for cannot be contained within these Vedas. It is not in the Vedas, therefore you should go to a Gnani.' I am saying, 'Come to me and I can show you 'this is that' within an hour.' Vedas show you the path where you will find what you are looking for, however you cannot find it in the directions it gives. For that you need a Gnani Purush. You cannot write your own medicine without consulting a doctor first because there is a fear that you may die and yet where there is a danger of destruction of countless lives to come, you make your own spiritual medicines and take it without even consulting a Gnani. The scriptures are weapons; if you don't know how to use them, you will die for sure.

Where do the principles of Jainism and Vedanta meet? They meet at the doorstep of Atmagnan – the knowledge of the Soul. Their views differs up to the point of Atmagnan but thereafter both agree and become one.

Only a Gnani can make you Brahmanishtha

The Self, the real You is the Supreme Soul (parmatma), but until you attain that state, one says, 'I am a Vaishnav or I am a Jain.' Then a Vaishnav holds Krishna in his heart, and until he attains the main thing the Self, all that holding is his devotion (dharana). The real and the main thing is the Self within. The connection with the Self is called the Brahma sambandha or Self-realization. What is brahmasambandh? A yearning that arises and never ceases is brahmasambandha; that which binds a union with the Self is brahmasabandha. The Gnani Purush removes your devotion to the world and places that devotion to the Self (Brahman) and makes you brahmanishtha (established as the Self). Here in the Gnan Vidhi, the Self and the non-Self are separated according to their intrinsic properties. For countless lives the Self and the non-Self have become one through delusion. When the Gnani Purush destroys the demerit deeds (paaps), the awareness of the Self takes hold. How else can that awareness (laksha) remain?

If someone asks you 'What is your religion?' just tell them, 'My religion is the religion of the Self - swa-dharma.' The Soul is the Self (swa) and only after knowing the Self does the religion of the Self begin.

When one come to know the Jina (the one who has conquered all passions), then you become a Jain, otherwise Jainism is an inherited religion and so is Vaishnavisim. But anyone who listens to 'our' speech for the duration of one hour is a true Jain and a true Vaishnav.

Despite having lived so many lives, ultimately there is nothing but betrayal from life. Therefore, create a union with the Self (brahmasambandha) through 'us', because no one else will support you—accompany you at the time of death. This worldly life is nothing but a total betrayal! So tie a bond with 'us'; that is called union with the Lord (brahamasambandha) and this union is such that no one will be able to get rid of it even if they want to. The world is a place of betrayal and widowhood; it is a museum of miseries. How can you see happiness in it? It appears good because of delusion; once the delusion clears up, you will find the world a very bitter place. It does not seem bitter because of the attachment (moha) for it.

Make a connection with ‘us’ and you will be blessed. This body that you see before you is just a bubble but within it is ‘Dada Bhagwan’ (the Supreme Lord), so get your work done. This manifestation has taken place after a million years. You will attain moksha even as you live the worldly life. After this bubble bursts, you will not be able to do darshan of ‘Dada Bhagwan’, so do your darshan before it bursts.

Brahmasambandha means to make a connection with the Lord within, at the feet of the One within whom Brahman (the Omniscient Lord) has manifested. Very rarely will you find someone to connect you with the Lord in this manner.

A million years ago, religions had become disorganized; they were thrown in a state of confusion and chaos. From that point, in a place called Kesariyaji, the first and the main Lord of all the religions was ‘Dada Bhagwan Rushabhdev’. Now after a million years, this ‘Dada Bhagwan’ has come, so do His darshan and get your work done. The Lord Himself has come directly and this body is His temple so before this temple dissolves, do the darshan of Dada Bhagwan sitting within. Make such a connection with Him that you start to see the Self everywhere, in the trees, in the leaves, animals- in everything. You will not get anywhere if you make a weak connection, so make sure your connection is strong.

‘Mun vacchan kaya thhi taddan joodo evo, Brahmasambandha vado hu shuddhatma chho.’

“Completely separate from the mind, body and speech; I am the pure Self with the connection to the Supreme Self”

- Kavi Navneet

-

This mantra will sustain your state of the Self, while improving worldly life interactions. Thus it will also preserve and protect you from slipping into negative worldly interactions. This mantra sustains the Self and increases the connection with the Self. A yearning to be with the Gnani Purush is Brahmasambandha. You have been friends with maya (illusion) for so many lives that it will come back even if you were to get rid of it. However, with

the establishment of Brahmasambandha this illusion, maya will leave forever.

Never allow your self to be drawn in the market place of moha (attachment). Weddings are a market place for maya (illusion) and moha (attachment). Maya and her children (anger, pride, deceit and greed) will ruin your reputation and the Self will preserve it. Nothing can touch you if you are under ‘our’ protection. Nobody will harass you if you have friends in influential places; they will fear your connections. Similarly, now that you have made an acquaintance with ‘Dada Bhagwan’, who is the Lord of the fourteen worlds, who would dare bother you?

Mention my name and take my ‘key’ wherever you go and then even ‘Ranchhodji’ (Lord Krishna) will talk to you.

Kaviraj has sung for Dadashri:

‘ Kalpe kalpe janame che teha kalpatit satpurush
Shree Ranchodrai nu hridaya kamal hoon je choon
Paratapaa Purush Gitagayak hoon je choon’

‘The One who comes after a million years
Such a Self realized person is here now
I am verily is the heart of Sri Krishna
And the Original Singer of The Gita

1. Murli na padge joome Jamuna boli
Shree Krishna prakashak avi gay ache

‘Through the sounds of the flute, the Jamuna bows
because the Light of Lord Krishna is here now’.

‘Viashnav jana to tene re kahiye
Je piid parayii jane re’

‘A true Vaishnav is one who knows the pain and suffering of a fellow human being.’

There is not a single Vaishnav to be found who fits the definition in this bhajan. Everyone talks about not hurting anyone. This is a good boundary. Having such a boundary is the beginning of religion. Whereas, here, one clashes all day long.

What is the true definition of agiyaras (the relative definition is fasting on the eleventh day of a fortnight of Hindu lunar month)? It is when you keep a control over your five organs of actions (karmindriya), the five senses (gnanendriya) and the eleventh being the mind; it is when you keep a control over all these eleven instruments of actions for one day. But on the eleventh day while fasting, a woman will quarrel with her husband, ‘You did not bring this and you did not bring that.’ How can you say that she observed the agiyaras? Dharma or religion cannot be attained through such agiyarases. If one agiyaras is done according to ‘our’ agna, you will not have to do another.

*****

Dwaitadwaita: The Self is beyond all states of duality and non-duality

Questioner: Is that true what many say that the Self is adwaita (non-dual) in this world?

Dadashri: They say that, but they have not attained a vision of non-duality (adwaita) so it is a grave mistake and a fault to say that the Soul is adwaita. The Soul is a completely different thing. All these talks merely refer to non-dualism unnecessarily, but where does their non-duality go when someone insults them or robs them? That is when you realize whether they have attained the Self or not. Fearlessness and independence arises in those who have attained the Self, but nevertheless the bhav, the statement, 'I am adwaita, I Chandulal, am adwaita,' is the relative self speaking, not the Self. I am separate from God, keeps one entrenched in the relative self and there are many such people in India – they do not have the experience of the Self, they simply talk. Everyone is caught up in sectarianism. The Jains are caught up in duality, the Vedantis are in non-duality and they claim, 'I am Atma and I am pure.' If so, why they bother going to temples? Why do they read scriptures? These people are involved in a one-track (ekantik) belief of non-duality and others are involved in a singular belief of duality. 'Only if I do it, will it get done' or 'I have to suffer because I lost my temper, do I not? People are possessed with 'ghosts' of all kinds and from that they have started all kinds of business i.e. different philosophies and paths like Vishishatadwaita, Shuddhadwaita, etc. Here I meet people believing in non-duality and I have to ask them, "If you are a believer of non-duality then what are you doing here?" They say they want to know the Self. To this I reply, "No, those who are in non-dualism no longer have a need to know the Self. How did you arrive at this 'station' of non-dualism? Where did you find a guru who teaches you such things?"

They ask me, "Dada, why do you remain in duality?" I ask them, "What do you understand by duality and non-duality? First, you have to understand these terms. The Self is neither dwaita (dualism) nor adwaita (non-dualism). It is in the form of dwait-adwaita (beyond duality and non-duality)." If you become dwaita, then you will have confusion (vikalp) towards adwaita and if you become adwaita, you will be confused about dwaita. The Self is beyond dwaitadwaita, nevertheless if you want to talk about it in your worldly interactions, you can say, "The Self-Atma is dwaitadwaita, it is not partial. From the relative view point it is dwaita and from the real view point it is adwaita." When 'Dada' talks, he is in the relative, in the dwaita, and

when He is the Self, He is adwaita. Therefore, dwaita is there because of adwaita and vice versa. This is so because they are relative to each other. As long as you have not realized the Self, if you become involved only in the adwaita, then you are doomed. Therefore, know this much and think. If you fall into dwaita, it will create duality and if you fall into adwaita that too, will give rise to duality. And if you transcend both and come into dwaitadwaita, (dualism-nondualism, the Self), then the duality will not arise. There are no adjectives when you go to the siddhagati – the location of ultimate liberation; it is a state of nirvishesha -adjectiveless! How long does the state of dualism-nondualism prevail? It is there as long as there is a body.

If you believe only in non-dualism, then it is being one track minded (ekantik) and that means it is a wrong and unrealistic view. It is also an unrealistic and wrong view if you believe only in dualism. There should be no partiality; one needs to be dwaitadwaita; it should be all encompassing (anekant). The vitarag Lords were impartial and all encompassing; they accepted all view-points. To be partial means to be insistent. The path to liberation belongs to those who are void of insistence.

I asked a believer of adwaita whether he was married. He said, 'I am married but we do not live together.' I said,'You ruined a woman's life? What kind of a guru do you have? Did you become adwaita after getting married? How did you become so? What is a true adwaita? When your conduct does not hurt your wife, your children or anyone else, even in the slightest degree, then you are considered to have dwaita-adwaita character. How did one end up in the 'cave' of adwaita only? You will pay a heavy price if you got into these paths of namarmunda – shaving of the head when one takes a vow of ascetic. You will never find anyone to tell you the truth in this manner because I do not have any self-interest. Only he who has no self-interest can tell you things as they are; only he can tell you the absolute truth. All others will flatter you out of their own self-interest and selfishness.

In worldly adwaita path one tries to purify the ego through renunciation and penance and thus brings it from duality to the level of adwaita-nonduality. In this state the 'I' remains as the await state but in fact it is still as, 'I am Chandulal.' Or "I have renounced this.' This false belief of 'I' never leaves. Therefore, all the assertions are illusionary (mayavi), albeit attractive to those who listen about states of non-duality. These are all stepping stones.

These are necessary, until one attains the Self. Ultimately, Self-realization can only occur when one meets the Gnani Purush and he graces the receiver with the experience of the Self.

Moksha through acceptance of every perspective (anekant)

What does Vedanta say? They say, "Self is pure. We are adwaita." They say and insist that the Self is adwaita; that is not exactly true. The Jains insist that the Self is the doer and the sufferer but that is not a fact either. In reality, there should be no insistence of any viewpoint. Atma is dwaitadwaita i.e. it is neither dwaita nor adwaita. You say there is moksha through adwaita, but you cannot get rid of even a single vikalp (original wrong belief is, 'I am Chandulal,' and everything that follows are vikalps) because you have not gone beyond dwaita. Those who believe in adwaita will have to go beyond dwaita and those who believe in dwaita will have to go beyond adwaita; that is when one becomes dwaita-adwaita. One will have to have both the wings; dwaita as well as the adwaita, only then will flying be possible. You cannot fly with just one wing. The Lord's speech is syaadvaad (acceptable to all, and absolutely non-violent); it hurts no living being in the slightest. How is a state of dwaitadwaita possible together? In the home department, as the Self, 'we' are adwaita and in the matters of the foreign department, the non-Self, 'we' are dwaita, and that is how 'we' are dwaitadwaita. As long as this body exists, as long as there is some worldly expectation, there is a state of dwaitadwaita. If there were no worldly expectations, then there would be no need even for the state of dwaitadwaita.

You will not get rid of a single vikalp (wrong belief) by believing that moksha is attainable only through dwaita or only through adwaita. People have been wandering around life after life because of this adwaita; no one has been able to go beyond this vikalp of adwaita. People have started all kinds of 'shops' (religious beliefs) such as adwaita, dwaita, vishishthadwaita, shuddhadwaita etc. Their gurus and the gurus of their gurus are all wandering around. Only a Gnani Purush would not start a shop because he is dwaitadwaita. As long as the Soul has not gone to moksha, what is it like? It is dwaitadwaita. If you ask an adwaita person, 'Who are you?' He will say, 'I am such and such Acharya.' These are just people who call themselves Acharyas and have opened up shops. You cannot have the word dwaita or adwaita on its own anywhere. People do not even understand the meaning of these words and yet they have opened up 'shops' under these

headings. As long as there is a body, the pure Soul is dwaitadwaita. No one can become only adwaita. Adwaita is a vikalp and its existence is based upon dwaita. The vitarag Lords were marvelous beings. To quarrel and argue with others, in order to protect adwaita when one are immersed in the ocean of adwaita, is in itself dualism. To enter into a debate for the protection of adwaita, is itself dwaita.

The Lord considers adwaita to be a 'widower' and dwaita to be 'married'. The Lord is dwaitadwaita. You will find a solution only when you become dwandvatita (beyond duality). The process of the worldly life will not leave anyone alone. It gave a very hard time to the Pandavas. Sitaji, Lord Rama's wife was abducted even when they were living in the forest. That is how this world is.

The vitarags say, "This is Chandulal and he is also not Chandulal." There is existence and there is nonexistence – it is and it is not! He is Chandulal if he is not Self-realized, and he is not Chandulal if he is Self-realized.

The world is ekantika – one track minded; people in it decide on and stick to their view points. The Gnani Purush is anekantik, not partial to any viewpoint, and hence accepts all view points, and thus stands out amongst all in the world.

A poison does not have just one quality or attribute and neither does nectar. They have dual qualities; therefore one should not say only one thing about anyone. One should not say, 'This doctor is bad' or 'All doctors are good'. One should be aware that things differ from different perspectives. There are also many good qualities to 'poisons'; if taken within certain limits they can cure diseases and if taken beyond that limit they can also kill.

Everything in life is mandatory till the end. The entire worldly life is mandatory, it is an effect, and it is nothing else. But people believe everything runs at their own volition and will (marjiat). On one side is adwaita and on the other side is dwaita, and this world is something completely different and peculiar (trutiyum, third factor, effect). When one is in dwaita, he remains reasonable. The Self is the state of dwaitadwaita and all else is trutium (third factor) there is nothing but sheer worldly life interaction. The relationship of gneya-gnata (the known and the knower) is dwaita and one is adwaita as the Self. Therefore the Self is dwaitadwaita and everything else is trutium- the third factor. Marajiyat, that which is of one's

own independant free will (purusharth) is not considered trutiyum. That which is compulsory, mandatory is trutium.

*****

Vitarag Dhrma

"Jena vani, vartan ne vinaya chhe maonhar prem-atma.'

- Navneet

'The One whose speech, conduct and humility wins everyone is the Soul of pure love.'

The speech, conduct and humility will need to be such as to wing the minds of all. The path of the vitarags is that of humility (vinaya). With absolute humility, moksha is attained. There is no need to read or do anything else. People have become exhausted from studying scriptures. The vitarag path requires absolute humility; it does not need anything else.

The vitarag Lords considered only one religion in the world: The religion of the vitarags and only through this religion is liberation attainable. Therefore attain the qualities of the vitarag Lords today. Today there are so many different factions within the Jain religion alone. Our path (Akram Vignan) is not that of the Jain, Vaishnav or Swaminarayan; it is the path of only the vitarags.

One has attained the vitarag religion when the anger, pride, deceit and greed go away. The thermometer is a gauge to measure the body's temperature. If it reads 98º, then there is no fever. If it shows 97º, then it is below normal fever and 99º is above normal fever. This is how one should check one's kashayas using a 'thermometer'. What do the vitarags say? If the thermometer shows the temperature of kashayas, then nothing has been attained. How can one claim to have attained the vitarag religion when one has not lost even a grain worth of his kashayas? They have been born in Jain religion in countless past lives, but they have never attained the vitarag religion.

The vitarags were completely different. People are not aware and have no knowledge of what they had to do on the vitarag path and today people are doing what the vitarags did not like. What did they not like? They said, "Do not become one-sided. When you do penance, do not become adamant about penance (tapogachachha)." The vitarags say, "Do not get involved in one specific activity (ga'chha) in the quest for liberation". Penance or austerities is just one corner of a home; if you clean just one corner of your home, does that mean that whole home is clean? Will it get clean? No it will

not. The Lord has said, “Clean all the corners of the home”. The Lord is not going to clean them for you. People get stuck in doing only penance or only renunciation or only reading scriptures.

Kabir says:

‘ Pustak padha kar jag mooah, pandit bahya naa koi,’

‘The worldly beings have died reading scriptures life after life, and yet no one has become a true scholar (the knower).’

Kabir did not see any learned person. By reading only the books, they become inanimate like the books. You become that which you worship; that is the nature of the Self. By worshipping the vitarags, you become like them, so worship them so you can attain moksha. From all the countless paths there are, this narrow path of the vitarags is the only path that will liberate you. Once in a while, a person can go through this path, but it is very rare indeed. Otherwise, there are always countless different paths and they are paths which lead to endless wandering between and in the four life forms. People become content to take comfort from these paths and claim, ‘We have attained a lot.’

Follow the Gnani

The vitarags have said, “For liberation you do not have to do anything; all you have to do is just follow the Gnani all the way.” You may ask, ‘But what if I have addictions and smoke behind his back?’ To that I say, ‘you can do that; you can also smoke in front of him, but follow the Gnani. Do not let go of his hand.” You may ask, “Who is considered a Gnani?” A Gnani is someone who has nothing left to know in this world. If you consider someone who does not know everything to be a Gnani, then if you ask him something, he may get confused, what can the poor man do? He will become confused from within and will show you the scriptures. Now what are we going to do with the scriptures? Why do you show me the scriptures? Why don’t you speak from within? Tell us whether the one within is dead or alive? If you are alive from within, why don’t you say something? But why do you bring scriptures into all this? The scriptures are just signposts. They are the ‘board’ that tell you the name of the station where you need to embark. But do we need signboards every time? You need them once in a while and only to know which ‘station’ you are at. The scriptures themselves tell you, ‘Go to a Gnani.’

In life, if you want a wrong path, if you want worldly pleasures, if you want to experience the misery of the ego, the Lord says, “Read the scriptures and practice renunciation, do penance, do the rosary beads, do whatever suits you. Take one subject matter and you will reap its benefits. You will be reborn as a celestial, a human or in some other life form. Surely you will reap some benefits if you worship any of God’s subjects? The path of liberation however, is a path free of any subject matters. In this path there is no renunciation, penance or any other external subjects.

The vitarags are very wise. They have given us the simplest and a straightforward path to moksha. Others have created nothing but confusion and chaos in the path to moksha. It is such a maze that there is no way out once you get into it. There is no such mistake in the path of the vitarags because they are absolutely pure; they have no need or desires for anything. They are absolutely without any deceit or attachment—moha.

To whom do desires belong?

Actually no being has desires. The Self does not have desires; really speaking, an illusion has arisen. The Jain religion has claimed the Self has desires. Indeed, if the Self were to have desires, it would be considered a beggar. The Self never wishes. The Self is supreme; how can it have wishes? The Self is vitarag to begin with. Desires stem from illusion. There will be no desire when there is no ego. The desire is of the ego; can desires ever be of the Self? If the Self did have desires, there would be no difference between it and a vagabond. The Self is the Supreme Self – it is parmatma and it has no need for anything; it never had and never will. But one- the worldly self has met with an obstacle (antaraya). If the ego were to leave, if it were to get dissolved, there would be nothing and there would be liberation. Today the Jains and other religions do claim that the Self has desires. How can it be the Self if it has desires? If one says that the Self has desires, then one has not understood the eternal element of the Self. It means that one does not even know the difference between gold and brass; one is referring to brass as gold. Gold has its own physical properties and remains within its own properties. The Self is parmatmaswrup i.e. it is in its natural attribute. It never leaves its supreme state. Even having come into worldly entanglements, it has never left its natural attribute. Its knowledge has been veiled, but nothing else. Its knowledge and vision (gnan and darshan respectively) have been veiled, but that has no deleterious effect on the Self.

Suffering is for the one who has ego. What harm can come to the Self? It is an abode of eternal bliss. Even a mad person is happy while asleep. Even if he sleeps soundly, he experiences a hint of the Self within. He will think, 'There is happiness within me. I have not thought about any sensual pleasures nor have I enjoyed any sensual pleasures while I was asleep. Even though I was fast asleep, where did this happiness come from?' It is because all machinery of the mind, intellect, ego and chit, within him came to a standstill; the machinery driven by the ego came to a halt and happiness emerged the moment it stopped. That is why one feels, 'I had wonderful sleep. I had wonderful sleep.'

A strong desire for moksha

Dadashri: Do you have a desire to get moksha or to go to some other place? Where does your desire lie?

Questioner: I have no desire for anything except liberation.

Dadashri: If you have a desire for liberation and at the same time you 'see' another desire, then realize that you still have other desires that surface occasionally. It's like having two people in your home, for the most part you see only one and the same person everyday, but once in a while you see the other person. Do you then not realize that there is another person there? Would you not know that? So do you see something else too within you?

Questioner: I do see sometimes.

Dadashri: Is there one or two?

Questioner: I don't know.

Dadashri: You will have to look into that. There is nothing to stop the one who desires only moksha. No one can stop him if he has a strong desire for moksha only. The Gnani will go to his home. He will say, 'Will I need to go to Gnani? Would I not have to meet him?' The answer is no, because your desire itself will bring the Gnani to you. Gnani is an instrument. Everything will come to the one who has a strong desire that he does not want anything but moksha. But if there is other hidden desire, any deceitful intent (pol), then he will not attain anything. Now when the deceit becomes apparent then one knows. This is the pamphlet of deception. The vitarag Lords say,

“In this world, there is no one to bother the one who is strong like us and who does not desire anything. And if someone does come to bother such a person, they will bother the non-Self complex, the pudgal. Who dare bother the Self?” These people are traders that deal with the pudgal so let them. The worst they can do is take away the pudgal and here they are taking away from the one who has no ownership over his pudgal. The one who desires moksha will not have ownership of the pudgal (that which forms and disintegrates) and those who have the ownership, do not desire moksha.

Darshan of the Formless leads to Moksha

Kaviraj has written:

‘Murti amurta na darshan pamey jya
Mandir na ghant naad vaagi gaya chhe.’

“Where the formed one attains the darshan of the formless
Then his bells of liberation have begun to toll.’

Bells of moksha will toll when the one with a form - murta (human being) attains the darshan of the formless – amurta (the Self in the Gnnai Purush). There has never been darshan of the formless at any time; if there had been then the bells for moksha would have been ringing in all the ‘temples’ (human beings). Do you understand what I mean when I say, ‘When a murti does darshan of amurta (the Self) salvation will be attained?’ For human beings that murti has to be alive, only then can one do darshan of the amurta, no? That murti is the Gnani Purush. When the human being gets the darshan of the Lord within the Gnani Purush, then the temple’s bells toll. Once the Self is attained through this dash, then the ringing is completed, and the work is done. The Gnani Purush separates the non-Self (the jada) and the Self (chetan), and establishes a clear distinction within which says, ‘this is pure and this is impure.’ Even the slightest impurity is not acceptable here, in the realm of the Self. The slightest impurity will not work for moksha. It is not considered ‘gold’. The Lord has said, ‘Even two percent impurity is not gold; we need absolutely pure gold. Any other kind of gold will not work here.” We need the criteria laid down by the vitarag Lords. We need pure awareness (shuddha upayoga), 99% will not do; it has to be 100%.

Vitarag means to be truly shrewd

The vitarags are not so naïve. Others may be but there is no one as astute as the vitarag. They are truly very astute. What did the intelligent people of the world call them? They used to call them very naïve. Friends of the vitarags used to say, “They (vitarags) are naïve. They are fools.” The fools! It is you, your friends and families who are fools. The vitarags are so smart that no one can make fools out of them. They cannot be derailed from their path. They may let themselves be fooled deliberately to stay on course. They know that , “If I do not let myself be fooled, they will not let me go on my path.” So people think they are naïve. They are not naïve; they are very astute and wise. There is no one smarter in this world than the one who allows his self to be fooled deliberately. Those who did so went on to become vitarags. Therefore anyone who wants to be vitarag should deliberately allow himself to be fooled by others. As it is, the world is being fooled unknowingly anyway. All these ascetics and saints, are being fooled all the time, only vitarags get fooled deliberately.

The vitarags, from a very young age, would allow people to fool them from every direction, and yet they would not let the other person know that they know that he has fooled them, otherwise he would see it in their eyes. They were smart; they would not let you read their eyes. They had knowledge of, ‘these poor people deal on the pudgal level so let them take away the pudgal; I have to give away the pudgal anyway. Let the greedy satisfy his greed; let the one seeking recognition get respect.’ The vitarags would give respect to such people, but they would not lose their own path. They would not lose sight of the main path they had attained. The vitarags were very wise, they would not lose track of their path under any conditions whatsoever. This is also be true for the one in this day and age who follows the path of the vitarag. Some day, this bubble – the body of the Gnani Purush will burst but does that mean this path to liberation will also end? No, as long as there is a stipulation and an understanding that anyone who has an intense desire for liberation and nothing else and as long as that person allows himself to be deliberately fooled the path to moksha will continue. If the seeker meets with these two conditions, then no one can stop him from attaining moksha. Without any help from a Gnani, he can go to moksha by himself, within two life times.

Serious warning against misuse of intellect

Such is the path of the vitarag. Today however, this path has been completely smothered; people have been pushed into performing rituals. Really no one has pushed them into rituals, only their karmas. Those who follow these paths of rituals suffer from their own karmas. No one else is at fault here. People become increasingly entangled as a result of their own karmas. By the end of the day, the bull that works the oil mill press feels like he has walked forty miles, but when the mill owner removes the blinders covering his eyes, he realizes he is still in the same spot at the oil-mill. That is the state of the human beings of this world now. They have walked countless miles on their paths, but just like the bull in the oil-mill, they remain in exactly the same place; they make no significant progress. It would be fine if they were to remain in the same place, but instead they regress from being a two-legged human being to a four-legged animal. That is why 'we' have to say it aloud, 'Listen here! For goodness sake, beware. At least beware!' Leave aside all talks of liberation, but at least get the benefit of a better life form. What is the point of coming back as a human being again in this universe? What is to be gained from staying in this universe? There is pending doom of the approaching sixth Ara (time cycle of increasing destruction and degradation). Do something that will allow you to move away from this universe into another. It is possible to change your location; you have at your disposal all the means and instruments of the vitarag path. Today you have the support and the foundation of all the scriptures of Lord Mahavir, Lord Krishna, Vedanta and all other religions. The moment the sixth Ara begins, there will be no scriptures or religion. There will be nothing but doom and destruction. After eighteen thousand years, there will be nothing but darkness; this is what the vitarag Lords have said in their vision. 'We' do not have to say anything. This is not what ''we' am saying but what the vitarag Lords have said. 'We' are just telling you what the description is. It is just the talk of vitarags, which is flowing through this medium of 'ours'. Will you not have to understand at least some of it? How can you allow things to go on without the understanding? Have you ever allowed yourself to be fooled deliberately? To do so is one of the highest mahavrat-major vow of this kaliyug-dusham kaal, the current era of this time cycle. There is no better vow than this for this current time period. Surely, we must attain the right path, no?

Questioner: People have turned excessively towards rituals.

Dadashri: It is because they did not find the right path. But even if the path had turned towards rituals, it would not have been a problem because they would be rewarded the fruits of their rituals. If a man were to plant a nutmeg seed, he would be able to use the nutmeg that tree would bear to put in desserts like basundi or shrikhand, but one can reap the fruits only if one sows the seed. So there is nothing wrong with their rituals, but all kinds of deceptive intents behind their rituals (deceptive dhyans) have arisen in the process. Dhyans that feed the mind 'brain-tonics' are very detrimental, (they increase the negative intellect). In a trade that is pure like the trade of diamonds, what have people started to do? Instead of pure diamonds they substitute with fake ones. How can anyone measure up to such deceit? Better than these merchants are the grocers who sell adulterated goods, at least they sell the good and the bad mixed together. But here instead of having just one pure article of trade, they have so many fake alternatives. How can we deal with such people? We are not talking about anyone specifically. But if someone has the insight and a capacity to understand, then you can tell them that the Gnani Purush has said for us to be cautious in such matters. It is beneficial if you exercise caution in the right use of the intellect, because otherwise it is nothing but hard raudradhyan. We have different varieties of wood. Some woods are soft and some so are hard that they even break the planer used to smooth the wood. If the wood is soft, we can even make matchsticks. But the hard wood is like hard raudradhyan; there is simply no solution.

Sankalp and vikalp

Wherever one says, 'my' or 'mine' is sankalp. Wherever one says, 'I' it is vikalp. These two are false projections of the self (aropit bhav), the non-Self. The Self has no connection with them. This is how the Lord has defined sankalp and vikalp in the language of the vitarags, however the Lord also accepts the worldly definition. The worldly language also needs to exist, does it not? If we negate the worldly language, people will become confused. Do you want to know the definitions in the vitarag language or the worldly language?

Questioner: The vitarag language.

Dadashri: This is vitarag language; according to the vitarag language when belief 'I am Chandulal' goes away, so does everything else. The vikalp of 'I

‘I-ness’ goes away and so does ‘my-ness’ (sankalp). Whatever goes on in the mind, the world calls it sankalp-vikalp, whereas vitarags call it adhyavsaan (vacillating thoughts of the mind).

Everything is different in the language of the vitarags and it is of great benefit when one understands it. Is there only one kind of a diamond merchant? A diamond merchant from Bombay will buy a diamond for one lakh Rupees and a diamond merchant in Madras will pay one and a quarter lakh Rupees, because he sees more value in it. A diamond dealer in Paris will pay the Madras dealer two and a half lakhs because he sees more value in it. A true merchant will buy the expensive goods; he would be willing to pay the higher price for the real goods. A fool would not pay because he does not recognize its true value; he will try to negotiate a lesser price; ‘sell it to me for five hundred Rupees otherwise I am not interested!’ A true merchant would pay its worth.

A true seeker knows the priceless nature of the language of the vitarag Lords.

Destroying your mistakes is the vitarag path

The path of vitarag means to destroy mistakes, to destroy mistakes from all different aspects and to move away from the worldly language and understanding, to the language and understanding of the vitarag. The path of vitarag is very simple. No effort is required if one meets a Gnani Purush to attain moksha. Otherwise no one has been able to attain moksha and never will through his own efforts. If it were possible to attain moksha through hard work, then people work very hard in their rituals, the laborers work hard in carrying heavy bricks etc., in both the situations hard work is involved and they would have attained moksha. It is not so, no one has ever achieved moksha through hard work; Moksha is achieved through vitaragata (the sate of total detachment, and absence of raag-dwesh). Regardless of the circumstances you find yourself in, if you maintain vitaragata whether you are trapped in a situation of hard work or just sitting quietly, you will attain moksha. You get nowhere by sitting in solitude or by working hard the whole day. You attain moksha through vitaragata and when do you attain vitaragata? It is when your sankalp-vikalp (my-ness and I-ness) goes away. Where does your sankalp-vikalp go? They go to the Gnani Purush; when the Gnani’s grace is bestowed upon you. Once this happens you become deserving of his blessings and when he blesses you, your sankalp-vikalp will

go away. Otherwise they will not go even over millions of lifetimes. In trying to get rid of one vikalp, you will sow seeds for more; so four new ones will sprout.

As a result of all the rituals, one has received wealth and his brain has became more energized and bright. This has happened because he has read the words of the vitarag Lords. Such people started doing the rituals using the words of the vitarags. Through this 'vitarag brain tonic' their brains became very bright and with their sharp brains, they started deceiving and tricking other people. They have resorted to deceptive ways and this is the misuse of the sharpened intellect. What is the intellect meant for? Is it for deceiving people or is it for attaining moksha?

Questioner: For attaining moksha.

Dadashri: Hmmm! Is the intellect for deceiving people? What if one takes advantage of a person with lesser intellect? Then he is considered a wicked beast. The Lord says He has never seen such a wicked beast ever before. Nowhere else in the world, only in Hindustan are such beasts to be found and this disease has spread to China too. However, it is mainly in India. This disease of deception is just as virulent as the disease of tuberculosis. If I deceive you several times, you will then resort to deception yourself because you will say to yourself, 'I cannot get anywhere without using tricks', and so this is how it spreads. This is a very grave and virulent disease. There is nothing like it, it is hard raudradhyan that will send one wandering into the four life forms.

That is all you have done in your past lives and these are the consequences of your actions. People have started misusing their intellect for acquiring money by deception. The Lord has said, 'Because you keep falling down with two legs, you will now get four!' (Next life as an animal) Does it look good to have to hear such things from 'us'? The Gnani Purush has to say, "Those with two legs will have four legs." I am just waving a red flag to caution you not to proceed further in this direction. The Gnani Purush has compassion for you all. The Gnanis do not have any abhorrence towards anyone, but they do have compassion. You have made so much progress that you have enough energy within you to ask for eternal life (amarpad) from the vitarag Lord. This corruption of the intellect and its consequences is because the path of the vitarag Lords was obstructed and messed up. Under

such circumstances one has to stay put until it clears, no? Do you like what I am saying? Or do you find it harsh?

Questioner: Dada, I like it very much.

Dadashri: The one who is within me is the fully enlightened Lord. This body is just a 'packing'. Pudgal (that which forms and dissolves) cannot be God and any feeling and intents cannot be God either. God is God; He is the knower, the seer and is in eternal bliss. All your worldly desires can be fulfilled through Him. Your desire for liberation can be fulfilled through Him too. Whatever few desires remain will also be fulfilled also. You will not be allowed into moksha if any desires remain unfulfilled. They do not let in anyone whose face looks like he just drank some castor oil! People look the way they do because of internal discord and restlessness. And what about their deceptive intellect? The trickery of their brains? Their brains are so deceptive that they do not think on an ordinary level. Ordinary people have no chance in their presence. So much deceptive cunningness!

Only a top-flight life saver can save one who is drowning

To know the main path of liberation is critical. The liberator of moksha has to be known. And such a One has to be one who has crossed the ocean of worldly life and can take others too. If the 'liberator' himself is swallowing the water and drowning how can he take you across safely? The 'giver' of moksha comes only to give you the gift of moksha and not to take anything away from you. What can the one who has come to attain moksha himself give you? Are you likely to get charity from a person who seeks it himself? Your work for attaining liberation will be accomplished through the Gnani Purush who has come to give the gift of moksha. It comes from the 'giver' of moksha who is moksha swarup, is verily liberated and has a stockpile of it! He is the only one who can give you moksha.

How can the whole world understand vitaragata and attain the path of the vitarag? They may not attain moksha but they have to attain the path of the vitarag, at least. Travel a mile but travel the vitarag path. Whatever religion you choose, travel the vitarag miles in that religion and it does not matter if there is only one such mile in it. That is all the Gnani Purush is telling you.

These books (Aptavanis) are diamonds. The scriptures are like a mixture of few real diamonds and many imitation ones. If there is a true 'diamond merchant', a true seeker of liberation, he may be able to identify a worthy book, but there are no such merchants today and if there are, they are very few. The art of dealing with diamonds has disappeared hence there are no true diamond merchants left. That profession has disappeared and so has its art. So what do the scriptures do? They show you the path; they say, 'go to a Gnani.' They say this because the Self is beyond words and cannot be described.

Vitarag Dharma

What does the vitarag religion mean? It is where there is no controversy. There is no controversy or debate where the vitarag religion is concerned. There is no opposition there either. Here in this satsang, we have had spiritual talks and discussions for the last twelve years, but there has never been any controversy; how can there be controversy in speech filled with equanimity? Speech that is acceptable to the Muslims, the Europeans and all others. Everyone accepts this speech and if a rare person does not, then realize that is his obstinacy. Obstinacy in a person is inevitable because of the excess of the ego. Naturally, if a person has an excess ego, he is inclined to be obstinate, is he not?

Now there will be progress in the path of the vitarag Lords. The vitarag Lords were vitarag; and their path will progress will it not? How long can it remain covered with dirt? A true diamond is bound to shine some day! Lord Krishna has said too, "The path of the vitarag Lord is free of all fears; it is the path of liberation." How beautifully Lord Krishna has put it!

Revolutionary time in the world

Questioner: Today the entire Indian culture has been destroyed. It is influenced by the Western culture.

Dadashri: The destruction of our culture is akin to a building we are supposed to destroy ourselves, so we will not have to import any laborers to do this now. I realized a long time ago that the labor was coming from outside. We should not encourage it, but from within we have to accept that we are getting free labor. The new building can only be constructed if the old one is destroyed.

These foreigners and Americans have improved so much that they have to take sleeping pills to fall asleep! Listen here people! Where did your sleep go? In America, you hold most of the world's gold and money and yet you need pills to fall asleep. What is going on with you? I once met an American scientist with whom I had a conversation. He asked me, "Where are we at fault in all this?" I told him, "Your science is above normal and so it has become poisonous. Below normality is poison and above normality is poison too. Normality is the real life".

The path of vitarag says that whatever is happening is really a cause for support for the vitarag path. It gives support to the vitarag path.

Questioner: When we think of it that way, then our thoughts and intentions for the vitarag path multiply by many folds.

Dadashri: Raag-dwesh does not happen to 'us'. 'We' immediately understand what they are doing. What are they doing in Jain monasteries? They are supporting the vitarag (!) What is a vitarag path? It is a path where restlessness is destroyed. The result of satwikta (a guna of prakruti which is encouraged) is absence of restlessness. If there is restlessness the practice of satwikta has gone beyond limits. That needs to be eradicated. No spiritual effort should lead to any kashayas; it should not make one emotional. A person whose restlessness is relatively lesser does not become emotional; he remains in motion. Compared to the total number of karmas such a person will bind over his entire lifetime, a restless person will bind more within a quarter of an hour. So all this nourishes the vitarag path. Every negative thing that you see, everything that appears negative, is actually maintaining and nourishing the vitarag dharma.

A question arose within me in 1928 when I had gone to watch a movie, 'my goodness! What will these movies do to our culture? What will become of all these people?' Then another thought came to mind, 'Do we have any solutions for such thoughts? Do we have any control over it? These thoughts are useless because we do not have any control over them. Such thoughts are beneficial only if we can do anything about them. To be preoccupied with thoughts that are beyond our control is nothing but egoism.' Then another thought came to me, 'Is this the path that India is heading towards?' I did not have Gnan in those days. Gnan happened in 1958, so prior to that there was ignorance only. No one had taken away the ignorance. There was no

Gnan but ignorance was there for sure. However, even in ignorance I could see, 'that which can destroy something very fast can also do the good with the same momentum. So for the purpose of positive influence, this is the best medium' I had thought about all this very thoroughly at that time but after I attained Gnan in 1958, no more thoughts have arisen in this matter.

Today the work of vitarag path is not going on in just one place but throughout the world. They are all giving nourishment to the vitarag dharma and destroying themselves in the process.

Some high ranking ministers come to me and say 'India is ruined'. I tell them, "Sir, please take care that your home does not become ruined. Be careful that your daughters do not become wayward and spoiled.' He has three cars parked outside his home. He takes one to work, his wife takes the other and his daughters are running around in the third one. Be careful that the wealth of your home does not become ruined! As yet, no such person is born who can ruin India; this is the country of the vitarag Lords. It is a country of wise sages and ascetics (rushimunis); no one can touch such a country. A country that gave birth to Vasudevs like Lord Krishna, twenty four Tirthankaras, twelve Chakravarti (Emperor) kings, nine Vasudevas, nine Prativasudevas and nine Balarams; how can such a country be short of anything?

Imitation can be tolerated in the Kramic path, but this is the Akram path! The light has been kindled all of a sudden and so come and light your wick with it. Then I will show you how to get rid of all the tubers of your mistakes that lie within you, but first you have to become a purush (Self-realized). You cannot achieve anything through the prakruti (the non-Self). What is the form of all human beings? As long as they are not Self-realized, they are in the form of prakruti and whatever they do is all the play of the prakruti. They dance to the tune of the prakruti; the prakruti makes them dance and they claim, 'I am dancing. I did it'. That is false pride (garva).

*****

Bhakta –Bhakti – Bhagwan

[Worshipper or Devotee – worship/devotion – God]

Lord Krishna has defined four kinds of worshippers (bhaktas). There are countless types of non-worshippers and therefore we only need to know the categories of worshippers.

1. Arta bhakta: The worshipper only thinks of God during bad times and not during good times. When his leg hurts, he will pray, 'Dear God, dear God, take pity on us.' God understands that he thinks of me only when he is in pain. You see these kinds of worshippers everywhere.

2. Artharthi bhakta: This is a selfish and an opportunistic worshipper. He will say, 'If I get a son, I will do this for you Lord'. He asks God for a son. He does not understand the meaning of artharthi (the one who derives the meaning of it all) and therefore says, "I am an artharthi".

3. Jignyashu bhakta: This devotee has a strong desire to do darshan of the God.

4. Gnani bhakta: This devotee feels 'I am one with God, the Self'.

The Lord has said, 'The Gnani is my direct Atma. He destroys not only his own paap karma but will destroy the paap karma of others too.' That kind of Gnani Purush is here live in front of you.

Out of these four worshippers, the jignyashu bhakta will achieve his spiritual work. There is no fifth category of worshippers. Some amongst the non-worshippers are such that even if God were present, they would hurt him and

kill him. This is because none of their penance or vows has proved fruitful and that is why they have no reverence for that specific God.

Questioner: Dada, this man is a strong devotee.

Dadashri: For how long do you want to remain a devotee? Life after life you remain a devotee, but what if in one life you make a mistake and despite being amongst other devotees you fall into the company of some bad people? They would drag you down spiritually and that itself is a trap.

Ask for bhakti until you meet a Gnani and when you meet a Gnani, then ask for moksha. He will bring about a permanent solution for you. Why do worshippers think about God? They do so for Atmagnan. Knowledge of the Self is nothing but you yourself, but you are not aware of that, are you? Everywhere in the world they keep singing, 'You are that, Thou are that,' this perspective keeps the bhagat and the Bhagwan i.e. the worshipper and God separate. For once sing, 'I am that, I am that!' and you will be blessed. When will it end if you keep singing, 'You are that?' Why do people sing, 'You are that?' In a state of ignorance one continues to wander. God is separate as 'You'. Nothing can be gained by singing, 'You are that'. Only the state of 'I am that' will work. In the state of 'Thou art that', there will always be a separation between 'You' (God) and 'I' (the worshipper) till the very end. Whereas there is no separation in 'I am that', there is oneness in this. One becomes the parmatma (Supreme Self) himself.

Some sing, " Tat vam Asi -That I am", but who knows what they mean by 'That'! Nothing can be gained by singing, 'That I am' either. What exactly is this 'That', that you refer to? Only the vision and experience of ' Hu hi Hu Hi - I am everywhere' is of any use.

Worshippers say, 'See God in everyone', but that is all psychological. If you have been conditioned to see God in everyone, then you will do so. But upon slightest provocation, your anger, pride, deceit and greed will come forth. These worshippers have not attained even a speck of what you, the mahatmas have attained. This is a tremendous Gnan! It is a science. You can see the Self in everyone because you have attained the Self scientifically. Worshippers have sung, 'You are that' and the Gnan you have attained is, 'I am that'. In the state of 'You are that', there is a separation between the bhagat and Bhagwan. What is gained from this state of intellectual separation? Akha Bhagat has said:

‘Jo too jeev to karta Hari, Jo tu Shiv to vastu khari.’

“If you are jiva then the doer is God, if you are Shiva (Self) then that is the true thing.”

You become the Supreme Self – Parmatma - if the separation between jiva (embodied self) and Shiva (The Self) is destroyed. Your work can be done if your intellect stops creating divisions (abheda buddhi).

Vyavahar of the Gnani versus a devotee

‘Thou art, Thou Art,’ leads to worldly life. All the renowned worshippers (bhaktas) were under the influence of the ego, ‘I am Chandulal.’ This led to constant uneasiness-easiness (akudata-vyakudata) within. Only in the realm of the Self bliss exists. This bliss (nirakudata) is beyond the relative state, which fluctuates between easiness and uneasiness. When the worshippers become engrossed in their devotional activities (bhakti) they become filled with glee and cheer, and when misery befalls them, they become depressed and withdrawn. Such worshippers are considered crazy and whimsical in the eyes of the world; there is no telling when they will become crazy! When Narshi Mehta’s wife was dying, he was invited to sing devotional songs by a gathering of Krishna devotees and so he went readily. They sang bhajans and did kirtan (chanting) bhakti the whole night. In the morning a man came and informed Narshi Mehta that his wife had passed away and so he began to sing,

‘Bhalu thayu bhangi janjada, sookhe bhajishu Shri Gopal’

‘Indeed it is a blessing that this worldly burden is broken. Now I can worship the Lord peacefully!’

Is one not obligated to carry out the worldly responsibilities? But instead people do crazy things, whereas the Gnani Purush does not fall short in his worldly obligations. Even in ‘our’ worldly dealings, ‘we’ play ‘our’ worldly role very precisely. In the performance of the drama such precise exactness of playing the role defines the Gnani. Whenever and whatever role ‘we’ have to play, ‘we’ play that role completely and exactly. When ‘we’ go to work, everyone says, ‘Here comes the boss.’ So ‘we’ act like a boss. When I

go to visit my mother's hometown, they call me a nephew and so 'we' play the role of a nephew. In the train if someone asks me, 'Who are you?' then I tell him or her I am a passenger. When 'we' come here to satsang, 'we' play the role of a Gnani Purush. 'We' play the role of a wedding guest at a wedding and that of a mourner at a funeral. These roles would be played very precisely. If they fall short, then 'we' are not a Gnani. If a ticket collector on a train comes to check my ticket, I cannot say, 'I am a Gnani Purush, I am Dada Bhagwan,' can I? There I am a passenger. If I lose the ticket, I have to tell the examiner, 'I had bought a ticket, but I dropped it somewhere. So fine me if you have to.'

Worshippers are whimsical and absent-minded (dhuni). The word dhun (repetitive chanting) is derived from the word dhyani (the mediator). The word dhyani came to be abbreviated as dhuni. Dhuni is one-sided dhyan i.e. one-sided attention. When the attention becomes one-sided, it is said that a dhun has begun and one becomes a dhuni. One becomes engrossed in a circumstance that arises and keeps going round and round in that very circumstance and hence he is considered a dhuni. One needs to become a dhuni in ones own Self so that dhyata i.e. the meditator--the one who meditates, dhyeya i.e. the focus or the goal and dhyan the action that links the two, become one.

Questioner: Is being whimsical the same thing as being a dhuni?

Dadashri: It is related to a dhuni. A Dhuni does not care about money. If a dhuni were to come to 'us', his work would be done. People do not let dhuni people be happy in this world; they will keep goading and picking on them. Poor worshippers take a lot of abuse. Poor Kabir took a lot of abuse from people. Kabir once felt pity for a young couple walking around in Delhi, each with a baby boy and girl in their laps. He was overcome with pity for the state of this couple, wondering how they were surviving and so he climbed up on a hill and began to sing loudly:

'Uncha chaddha pukariya, boomat maari bahot,
Chetanhara chetajo shirpey aayi maut.'

'Climbing a hilltop, I have yelled countless number of times
Beware Oh nurturers of life, death lurks around the corner.'

What are you doing roaming around with kids on your hips when there is an impending doom of death on your heads? So this young couple and all

others stopped to see what this crazy person was singing. Then they all beat him up. Kabir was a true devotee and a pure man and so he took a lot of beating!

One must not speak the naked truth. What should one's speech be like? It should have the following four qualities: It should be beneficial to others (hiit), it should be brief and to the point (miit), it should be pleasant to the listener (prit) and it should be the truth (satya). No matter how true what you say is, what good is it if it is not pleasant to the other person? This is a task for only the Gnani. Only a Gnani has speech with all four of these qualities. Whatever he says is always for the benefit others; his speech is never uttered for his own self gain. The Gnani has no ownership of any element of the non-Self (potapanu). If there is any such subtlest of ownership, he is not a Gnani.

One day Kabir was walking around in Delhi. He saw that the street was very crowded and so he began to sing:

' manas khojat mei fira, manas ka bada sukal
jako dekhi dil tharey, tako prio dukal'

'In search of a man, I have roamed a lot, and seen them in plenty
Of the kind that would steal my heart, there is a famine.'

There are countless human beings but none that will steal and still the heart. Can you ever find such a human being just by scanning the surface of this ocean of life? Such a man is to be found five feet deep in the ocean; they are not clearly visible, so how will you find him easily? Kabir was a true devotee and very rarely will you find such a devotee.

There was once a very generous King. One day he came out of his palace and saw many people out there. He asked his minister, "Why are these people here?" the minister said, "They are hungry. They have come here to ask for food." The King responded, "Then feed them everyday." Slowly the word got around and masses of people began to come for food. The minister got concerned, "We are trapped now. How can we afford to feed thousands of people who are coming everyday?" He thought of a plan and asked for the King's approval. Then he announced "Tomorrow the king is going to test everyone devotion for the King, so make sure that you all come prepared for

the test." The next day only two devotees showed up. Who would come for a beating? Only two, who were real devotees, came the next day.

Dear lady, do you want moksha or something else?

Questioner: Instead of moksha, it would be nice if I get to do bhakti.

Dadashri: Do you know the God whose bhakti you are doing at the moment? Where does he live? How tall is he? How many children does he have? Do you know if he performed the religious rite on the twelfth day after his mother's death?

Questioner: Without bhakti how am I going to realize God?

Dadashri: You have been around for countless lives. In which life have you not done bhakti? For countless lives you have done indirect (paroksha) bhakti, without knowing God. You do not achieve anything by doing that. You keep doing pilgrimages. Do you think that God is waiting for you in these places of pilgrimage?

The whole world is entangled in this web. All the saints and the likes of them are all entangled, and such people wander from street to street, some wander in the jungles and some go to Himalayas, but God (the Self) is only with the Gnani. There is nothing but interferences (dakho, karma complications) in all other places. If you do not realize the Self from the Gnani in this human life form, then there is no alternative because elsewhere there is interference in all other places. Ask for whatever you want; here there are talks for the final destination – the ultimate liberation - moksha.

Bhakti and Liberation

Questioner: Does a person have to do bhakti in order to be liberated?

Dadashri: Bhakti helps one get the tools for the path of liberation. Bhakti of the vitarag Lords is for liberation only. If the person who is giving satsang has any kind of beggary, interaction with him will not give liberation. Such a satsang may help attain a life in the celestial world. For moksha, one needs

the satsang with someone who has no desire or beggary for anything in this world.

What is in the worshipper's lot? He gets to ring the bells in the temple and eat the food offered to the Lord. They worship pictures of God. What does that do? A person becomes like the one, he worships. If you worship marble you will become like marble, if you worship a black stone, you will become like the black stone, if you worship a picture you will become like that picture and if you worship 'Dada', you will become like 'Dada'. What is the nature of bhakti? You become the one you do the bhakti of. Bhakti shows the relationship between God and his devotee. As long as there is God, there is a devotee. God and the devotee are separate. What we do here in the satsang with the 'us' is not considered bhakti. It is called niddhidhyasan. It is higher than bhakti. During niddhidhyasan one become one with the Self. In niddidhyasan the self becomes the Self. Such a state can never be achieved even through bhakti of countless lifetimes.

If you go searching for God believing this computer to be God, then you will miss out on the real God. Worship those who are higher than you. You cannot worship anyone without first knowing their attributes. However the bhakti that is going on elsewhere is bhakti of the prakrutic attributes, i.e. attributes that are temporary and exist in duality. However, one cannot do bhakti if there is no compatibility and in the absence of a strong liking for it. Bhakti cannot be done without a liking for it.

The multiplication of three attributes defines devotion. These three are, worship of the name (naam), establishment of the one to be worshipped (sthapana- living or idol) and the visible evidences of the bhakti (dravya). Some worship an established image or idol. The true worship of the 'Gnani Purush' has four components. These are naam, sthapana, dravya and bhaav (inner intent of liberation only). When these four multiply in worship, then it is called the true bhakti of the Gnani Purush.

Questioner: Is there a difference between bhakti (devotion) and faith?

Dadashri: What do you understand by bhakti? Is it considered bhakti when I eat?

Questioner: No. Is single-minded devotion not bhakti?

Dadashri: By reading scriptures, faith is established in the words. If one develops faith in the words of Lord Krishna, then one will develop devotion for Lord Krishna. One begins with an adjustment with a sentence from someone, then one develops faith on that, and then the bhakti begins. Then if one develops faith in someone else's writings, then he will not be able to adjust with the former and his faith in him will become unstable. Here in Dada's satsang, the faith is established in the initial experience of the Self (nischaya) and such faith is conviction (pratiti), which remains with one until final liberation.

Aradhana – Viradhana

Questioner: What is aradhana?

Dadashri: Viradhana is to hurt someone. The person within in the mind experiences this hurt. The opposite of that is aradhana. Generally aparadha (gross hurt) is taking place in the world. If north is aradhana, then south is viradhana. Wherever there is aradhana, there is the presence of 'Radha' and so 'Krishna' is bound to be there too!

Questioner: Dada is constantly on my mind, what is that?

Dadashri: That is called niddhidhyasan. With that you become like 'Dada' (the Self) and all the energies of the Self are attained. This niddhidhyasan will increase through listening (shravan) and through contemplation (manan).

Questioner: What is the definition of aparadha?

Dadashri: Viradhana occurs without one's active awareness and desire, and aparadha occurs with one's active intent and plan.

Questioner: How is that, Dada?

Dadashri: If someone is upset and does not wish to let go (tant, link of revenge), he is likely to do aparadha. Even though he knows that viradhana is something he should not do, he does it all the same. If you do viradhana even though you know you should not do it, it is considered aparadha. The

person doing viradhana will be freed but not the one doing aparadha. Those who have a very intense ego would end up doing aparadha. Under such circumstance, one should tell the relative-self, 'you are mad. You walk around with such useless ego. Others do not know, but I know where you are and what you are like in certain situations. You are mad.' You have to come up with some kind of a solution. One has to make the necessary adjustments in order to settle the matter. Where would it end up if you only multiplied (misadjust, create kashayas)?

Therefore you need to 'divide'. The addition and subtraction is dependent upon nature, whereas the multiplying and dividing is in one's own hands. If you have multiplied (aggression through kashayas) by seven through your ego, then you should divide (pratikraman) by seven too, so that no remainder remains.

Questioner: How can an aparadha that has happened be cleansed?

Dadashri: It is cleansed when tears well up in your eyes in the presence of the Gnani.

Questioner: What does it depend on?

Dadashri: You do not have to concern yourself with all that. It is all dependant upon the nimit. Crying will make one feel light. It takes away all the load.

Questioner: Why do I not pause and think before committing an aparadha?

Dadashri: Because it is like a very heavy waterfall when it happens.

One cannot cheat where natural law and order is involved.

These maharaj (priest) do their rosary. Are you still turning the rosary after so many life times? Do you not have a rosary of inner awakening within you? Here he is doing, ' move bead! Another one, move bead! Another one, move bead!' (Mechanical action of addressing the bead of the rosary as it moves on the finger). If you ask a maharaj why he is doing the rosary, he will tell you, 'My guru too did the same thing which is why I am doing it'

If you have taken a vow to turn the rosary beads forty times everyday and if you are in a hurry one day, then ask for forgiveness from whomever you have taken the vow. Tell him, 'Today I was able to turn the rosary thirty-five times, so excuse me for five turns.' That will suffice, but instead what people do is they rush in order to finish doing it forty times. You cannot cheat in trying to count the number of times you turn it. Every religion uses rosary. It is there even in the Muslim religion. The practice is established to focus and still the chit in one place. Until you attain the rosary of the chit (awakened to the Self), there is a need for the wooden rosary. After receiving Gnan from 'us", the rosary of 'shuddhatma' starts to turn and therefore there is no need for any other rosary; then your work is done. Then whatever is in the prakruti has to be emptied. The role in the drama has to be performed and finished.

If you had to count money fast, you will not do so. You will count it very methodically and you will count it over and over again. But when it comes to turning the rosary you are slack. That is why the Lord says, "Where I am involved, if you have flaws on the outside, you will also have flaws on the inside. You will experience anxieties day and night."

Akram Vignan: Bhakti begins after liberation

Questioner: Why have the saints always asked for bhakti? Why did they not ask for liberation (mukti)?

Dadashri: If you look at it, there is no difference between bhakti and liberation (mukti). Bhakti is what these mahatmas here are doing of the Gnani Purush. It means to have absolute humility for the Gnani Purush and bhakti is to please the Gnani and his approval (rajipo). Rajipo does not mean that you have to massage his feet or ritually worship him, but it is to maintain absolute humility for Him. Here these mahatmas (those who have received Gnan of the Self) are not looking for liberation; all they want to do now, is bhakti of the Gnani Purush. I have given them liberation within an hour; do you now have to ask for liberation from me (addressing a mahatma)?

Questioner: No Dada.

Dadashri: Once I have given you liberation, what more do you need? Only once you have to ask for Rupees. 99,999.99! Liberation has been granted to

you, so what else remains now? Only bhakti! This is the 'Akram path' and the world has the 'Kramic path'. The Kramic path means first you have to do bhakti, and then you will achieve liberation, whereas in the Akram path, there is liberation first and then there is bhakti. Today, people go to do bhakti without liberation, so how would that bhakti last? How can they do bhakti when they have a thousand different kinds of worries and anxieties within? Those who attain liberation first, are sitting here blissfully. You have to sit blissfully just as these people here. Why are they sitting so blissfully without any desire to leave? It is because they are liberated. Did that answer your question? All your questions should be answered here. 'You' and 'I' (pure Self) are the same, but to you we are separate and different. I do not see any difference. The difference is perceived by the divisive intellect (bheda buddhi). You still have the divisive intellect; you still have the belief 'I am Chandulal' do you not? Is your divisive intellect gone?

Questioner: No, Dada.

Dadashri: That is why you will continue seeing the division. As long as it is there, you will see the division: 'He is different and he is different' Mine is a non-divisive intellect; 'I am' your Self, 'I am' this man's Self, 'I am' his Self. 'I' reside in everyone so where is the reason for any conflict with anyone?

God's address

Dadashri: Who runs your home?

Questioner: God.

Dadashri: Where does he live? At least tell me his address!

Questioner: ……(No response)

Dadashri: What good is your bhakti without an address (without knowing where and who God is)? It is fine if you have not seen him but you have to have an address. You do not even know the street number. Is he married or a bachelor? If he is married then he is bound to have a old mother; there is bound to be an elderly lady in his home. In God's home there would be no deaths. So how many relatives would there be in his home? But that is not the way it is. This cannot be the reality of the world. Only a Gnani Purush

knows the truth and so he can tell the truth. The world is the puzzle itself; no one has created this world. It has come to exist by itself. Through science you can understand that sodium bursts into flames when it is thrown into water. Similarly this world has arisen scientifically. All these relatives have come about through science. But all this can only be understood through Gnan. All these are temporary adjustments! Desire to enjoy temporary things is a view of illusion (mithya drashti) and the desire to enjoy the eternal is the enlightened view (samyak drashti). There is not an iota of pain where the enlightened view prevails.

Questioner: Is God not in every grain and particle, no matter how small?

Dadashri: If God is in everything then why go looking for Him? Then there would be no difference between the animate (chetan) and inanimate (jada), no? If God is everywhere, then where would one go to defecate? If God is everywhere, then he is in these potato and cucumber, why go to the temple? If God is this body, the body dies, whereas God is eternal.

People are not even aware of who creates humans and animals. The prominent saints too claim, who besides God can create? Has God nothing better to do than to get into a cows womb and create a bull? If so, then why would he not send a potter to do so? If you ask people who created hair on the head, they will tell you they do not know. If you ask the doctors if hair will grow on a bald head, they will say it won't because of the heat in the head. People do not even know what causes hair to grow or its loss. That is why I say, 'they grow because of scientific circumstantial evidences. This body, these eyes, etc. are all present because of scientific circumstantial evidences. There is no one up there to create anything.' "God is in every creature, whether visible or invisible." There are infinite living beings (jivas). They are invisible even through a microscope, but God is in them too. Everything works through the presence of God. This statement can only be understood through Gnan, not through the intellect. Your doubts about the Self can only be cleared up after the Gnani Purush gives you Gnan. Otherwise there will always be doubts about the Self: the Self must be like this or like that'.

Bhakti should be filled with love! If I tell you, 'You don't have an ounce of sense,' what should you say in turn? 'Dada whatever I am, I am yours!'

Kirtan Bhakti

No matter how much you praise the vitarags, it is never enough. You can never praise the vitarags enough. Those that have sung their praise have not done so with the right inner intent and devotion. If they had done so, they would not have the misery that they do. The vitarags were very wise and had great qualities. They say, "Keep singing the praise of those starting from the ones who have attained the enlightened vision all the way to the Tirthankaras." One may ask, "Then, Sir who should I sing the apkirtan (disgrace) of? Should it be of those who will not attain liberation?" No, do not sing apkirtan of anyone because humans do not have the capacity to do so. Why do you do apkirtan? It keeps you away from vitarags. You do not have capacity for it; you do not have enough energy and you will be held liable for it. Do not bother the people, who are walking in the opposite direction from liberation, walk away from them. But people make excuses and say, 'what can I do? These obstinate people act in such a way that I cannot help seeing faults in them.' You cannot do this or say this because you do not have the capacity to do so. If a physically strong person were to speak negatively about these people, it would be fine. What will happen if a physically weak Jain were to lash out against a hefty the meat eater telling him that he was committing sin in being a non-vegetarian?

Bhakti and Gnan

Questioner: Dada, please explain bhakti and Gnan further?

Dadashri: There are many meanings of bhakti, starting from one to 100. We have to define the meaning of those starting from 95 to 100. Doing Dada's niddhidhyasan is bhakti itself. Scriptures have placed emphasis on bhakti because people are weak. If only Gnan were emphasized, people would misuse it and they would become weak, and would be misled. So with this intention, the scriptures have placed an emphasis on bhakti. What is Gnan? Gnan is the Self and 'I am shuddhatma' is the ultimate bhakti. Gnani's niddhidhyasan is the ultimate bhakti in the form of 'I am Shuddhatma.'

True surrender (samarpan bhav) is where no element of the world impresses you and you leave it all aside for the Gnani. This means I am prepared to be with the Gnani Purush and take whatever comes in front of Him. Whatever happens to the Gnani let it happen to me. One does not let one's boat of life

go astray from His boat, keeps it joined continuously. Thus how can the boat capsize? Therefore one should join one's boat to the boat of the Gnani Purush.

One can say that the Gnan has remained in its nature of Gnan when the self within remains as the Self. This is the highest bhakti. However, if 'we' openly declare this as bhakti, people will misinterpret and take this in their own language to the level of their traditional idea of bhakti and devotion. That is why 'we' are giving so much emphasis to Gnan.

Jagruti (awareness as the Self) is Gnan itself. A constant awareness 'I am Shuddhatma' is not a bhaav (inner intent), but it is laksha and without this awareness one would not be able to maintain 'I am Shuddhatma'. The establishment of this laksha—awareness of Shuddhatma is a very very great matter! It is extremely difficult. Laksha means awareness and awareness is verily the Gnan. It is not the final Gnan. The final Gnan is the natural state of the Self (swabhav). To remain as the Self, which verily is the Supreme Self, in the awakened awareness (Gnan jagruti) as the Self, is the highest of final bhakti of all the bhaktis. But 'we' do not label this as 'bhakti' because everyone would take it down to one's own gross interpretation. It is worth acquiring the blessings of the Gnani Purush. All one needs is the grace of the Gnani Purush (krupabhakti).

In the Gnanis (mahatmas), the pratishthit atma or the relative self is in bhakti and Gnan is in 'Gnan'. The Self remains as the Self, and one makes the relative self (pratishthit atma, the awakened self here) 'do' the bhakti of the 'Shuddhatma' and 'Dada Bhagwan'. This is the highest bhakti.

The Lord Himself has said, "I will 'do' what the Gnani wants". The devotees say, 'The Lord is pleased with us and will follow our wishes.' However, the Lord says, 'No I submit to the Gnani'. Devotees are considered crazy, if they are out buying vegetables, there is no telling where they will stop to do bhajan and sing hymns. Nevertheless, there is one good attribute in devotees. Their intent lies only in God and this intent of theirs, will some day help them attain the real thing (the Self) when one day they will meet a Gnani Purush. Until then they will keep singing, "Thou art, Thou art (Tu hi Tu hi).' and once they meet a Gnani Purush, they will start singing, "I only, I only (Hu hi, Hu hi)". As long as you and 'I' are separate, there is maya – illusion and when the distance and division between us vanishes, when the 'mine-yours' vanishes oneness arises (abhedata). The Lord says, 'you too are God,

and hold on to your Godhood. Alas! What can I do if you do not take care of the Godhood?' If a young man who has inherited millions, goes to work as a dishwasher, and does not manage his money what can anyone do? Only a human being can become a God and a supreme God, not anyone else, not even the Devas i.e. the celestial beings.

What is God (Bhagwan)? Is God (Bhagwan) a name or an adjective? If it were a name, then you would have to call him Goddas (Bhagwandas). God is an adjective; just as fortunate (bhagyavan) came from the word fortune (bhagya); from the word Godlike (bhagwat) came the term God (Bhagwan). These are God-like qualities and so this adjective applies to any man who attains them.

'I am Chandulal' is the wrong state (apad); it is the state, which leads to death (maranpad). He who sits in the wrong state (apad) and does bhakti is a bhakta and "I am shuddhatma" is the state of the Self (swapad). He, who sits in the state of the Self and does bhakti of the Self, is God.

Day and night this A. M. Patel is constantly absorbed in the bhakti of 'Dada Bhagwan' who has manifested within and he bows to this Lord within, a thousand times a day.

As long as one have not attained the Self fully (become fully enlightened) one should constantly feel, 'the Gnani Purush verily is my Self' Devotion to the Gnani is devotion of the Self within. What is the nature of devotion? One becomes that which one is worshipping .In the bhakti of the Gnani Purush lies the highest of kirtan bhakti. When does kirtan bhakti arise? Kirtan bhakti arises when not a single thought of disgrace arises, when no matter how negative everything is, you see positive in it. There is never anything negative in the Gnani Purush. There is no effort in kirtan bhakti and tremendous energies arise through kirtan bhakti.

*****

Moksha is only a quarter mile away

Dadashri: Is there moksha or not?

Questioner: Yes, I have full faith that there is moksha and therefore there has to be a path to it and someone who knows that path.

Dadashri: Yes, 'we" are the knower of that path. You will find someone to show you the way to Santa Cruz, but the path to moksha is very narrow and like a maze, and it is very rare to find someone to show you that path. If you find such a person, the 'giver' of moksha, should you not ask him to show you the way? 'This' is the only cash bank in the world.

I give you moksha; I give you 'cash' (the direct experience of the Self) in your 'hand', within an hour. Am I asking you to keep faith for a month? To those who keep telling you 'Have faith, have faith,' you can scold them and tell them, 'What if I can't have faith. Why don't you say something that would awaken faith in us?' But what can they do? They can give you only if they have it in stock. What would you get if you ask for peace in a shop that sells anger only?

Questioner: Anger. Nothing else.

Dadashri: The Lord has said, "Moksha is only a quarter of a mile away and Devgati is millions of miles away, but you have to have a nimit – someone instrumental to take you there. Otherwise there is no moksha for you. Only he who has attained moksha can give you moksha." Men abandon their wives and children believing they will be thus free of attachments (maya-mamata). No, no matter where one goes, one will become attached to something or other (mamatva). The attachment (mamata) continues and will continue to increase within. Only a Gnani can break this attachment, just as it is only the doctor's job to give you medicine. If you ask a grocer, 'I have had a heart attack, give me some medicine for it', he will tell you to go to a doctor. People have not understood what the Lord had said and so they 'drink the medicine that was only meant for rubbing over skin.' What kinds of results can you expect then? You have moksha very close within you; the Self verily is moksha.

This mind will show all kind of things. All of that simply needs to be 'seen' and 'known'. It is the nature of the mind to show things and your nature is

to ‘see’ and ‘know’. But if one become engrossed with the mind and gets married with it, then it will bring harassment. Moksha means freedom from the mind, body and speech. It is an independent state in which bliss remains unaffected, from one’s mind as well as from the mind body and speech of others. What is the nature of the mind, body and speech? As long as ‘this’ shop exists then goods from this shop will be exchanges with goods of others shops.

The Lord has said that the kind of conduct (charitra) required to attain final moksha is not to be found anywhere in this day and age. Conduct that takes one into the celestial world is to be found. For liberation, one has to remain within the Agna of the Lord, and this type of conduct only arises after attaining the Self (atma charitra) and this leads to moksha.

This era is the best for liberation through Akram Vignan

Questioner: Is it true when they say there is no moksha in this era of the time cycle?

Dadashri: The Lord’s statement can never be wrong; but what did Lord Mahavir say, “No jiva will attain moksha from this world in the current era of this time cycle”. People have misunderstood this statement of the Lord. There are some who even change this and say, ‘There is no moksha,’ and so they have stopped even trying to walk that path and have pulled others down along with them. But who says that you too have to be pulled down along with these people? The Lord has said, “In this current time cycle, in this universe, you cannot get a check for Rupees: 100,000 but it is possible to get one for Rupees: 99,999-99.” i.e. direct liberation is not possible from this world but the path is still open through another world. At least you get that much in the current time cycle era! Actually you even get change of 99 cents on top of that! Will that change not be helpful when you go to eat breakfast somewhere? Today they even charge you a commission of five cents to change a rupee, do they not? In the current era ‘we’ are able to write you a check for Rupees: 99,999-99. Those who say that the direct path to moksha is not open should at least investigate, and find out up to what point it is open. Investigate it! If a train does not go all the way to Baroda but only to the outskirts, should you not then at least get on that train? But what do people do instead? They close their doors and do not leave their home. Now whom can you blame when such misunderstanding arises? You are short of only ‘one cent’; this is what the Gnani is conveying to you.

Of the six eras (aras), the fifth era is the true and the best era. It is called time of inferno (bhatthikaad). On one side there is scientist (Akram Vignani) and on the other there is the furnace. No matter how much alloy is mixed with gold, the goldsmith will be able to extract the pure gold (the Self) for you. In the sixth era, there will be no goldsmiths; there will only be the furnace. The life of hell will be there but no one to help find a way out. In the fifth era there is the longest reign of Lord Mahavir. The reign of past Tirthankaras only remained to the point of their own final liberation (nirvan) but the reign of Lord Mahavir will last twenty one thousand years after his nirvan, which happened 2500 years ago.

People assert, 'moksha has stopped.' Now what will become of these people? By thinking and believing moksha is not possible, they have abandoned the path to moksha and have become involved in other activities. Let me tell you what this is like. If there has been a drought this year, a person will say, 'Do not plough or sow anything on this farm, you will waste your seeds' It is like sitting and doing nothing.

Moksha through normality

'We' have one desire and that is that the whole world turns towards moksha. Who can you say has turned towards moksha? It is when a person has 'walked' a mile towards moksha! Religions of today are not the vitarag path. What is the definition of the vitarag path? It is when one becomes normal. Above normal is a fever and below normal is a fever. 97 is the below normal fever and 99 is the above normal fever. 98 is normality. Above normal and below normal are both fevers. Only a doctor looks at it this way, but the principle applies to every one. Normality is required in eating, drinking, sleeping, in everything and that is what the vitarag path is all about. Today everything is above normality and therefore everything has become poisonous. It is no one's fault. Everyone is trapped in the current time cycle.

Vitarag path means to come into normality in everything. When a person becomes involved in penance, he gets lost in divisions and sects. Why do you fall into divisions? They are nothing but deep holes; you come out of one hole and fall into another. It is like cleaning just one corner of the home. Those who are involved in doing penance, do penance and nothing else, there are those who are involved only in renunciation and some only read the

scriptures. Why are you are taking care of only one corner? You will have to clean all the corners if you want to go to moksha. You will get the benefit of cleaning certain corners, but you will not be able to attain moksha. If you want life in one of the four life forms (human, animal, celestial and hell) then clean just one corner. I can give you that which will give you life in the human form again where people will sing your praise. But how long is it good for? Then wherever you turn, you will run into other people and create conflicts. Instead of asking for that, why not ask for something that will take you all the way to moksha? Take something from here that will give you a permanent solution.

Each Indian has enough energy in him to make the world tremble. Why do 'we' separate the Indians specifically? Because the Indians have the spiritual energy and associated development, however those energies remain stifled and covered by veils of ignorance. You need a nimit to unveil them. You need a nimit who is a 'giver' of liberation, only then will this energy be exposed. You need a nimit who has no enemies, not even celestial enemies; you need the one who is a 'giver' of moksha.

'We' are telling you that the path to moksha is open. Thus the movement and activity begin to gather momentum in that direction. It is an intrinsic property of the Self to move towards liberation; the physical body complex (pudgal) however pulls it down. Because the Self is living energy, ultimately it will win. There is no living energy in the pudgal; it is inanimate and that is why it does not have the capacity or the art of know how, whereas the Self has the art, and will somehow manage to find a way to escape. Nothing can stop the one who wants to be free and nothing can free the one who wants to remain bound.

How can a person be free if he claims there is no liberation? Fair enough that liberation is not possible but one can at least touch the gates of liberation. One can even see the palace inside the gate because the gates are transparent so everything within is visible. People go around making unnecessary noise saying 'there is no moksha, there is no moksha.' But who told you that? They will say, 'This Dadaguru of mine says so.' but when you go to look for Dadaguru, he is nowhere to be found. This is like a dog that starts barking when it sees the roof tile move because of the wind! Upon hearing the dog, a man runs out to investigate and starts asking, 'What is that, what is that?' and another person yells, 'I saw a thief,' and so starts the pandemonium. This is how it is. There is absolutely nothing there and yet

they have such fear. But what can anyone do? They may be destined to suffer because of the influence of the planet Bhasmak on the earth. But that is all going to come to an end and that is for certain.

Efforts in the path to moksha?

All the paths of the four life forms (chaturgati) require effort. Comparatively, those who suffer doing very hard work go into a life of hell (narak) those who work less, go to a life in the celestial world (devagati). Those who are born in the animal kingdom have to work even less. Those who go to moksha do not have to do any work. After meeting a Gnani Purush, should you even have to do any work? The Gnani Purush will himself do it for you? You have to make an effort if you want to cook and clean and do the worldly tasks, however you cannot attain the Self. Only a Gnani Purush can make it happen. If, however a so-called 'Gnani' makes you do anything, would you not tell him, 'How can I do it when I am incapacitated?'

When you go to a doctor and if he tells you, 'You have to make your own medication and drink it' then why would you go to him in the first place? Would you not have done it yourself? Similarly, when you come to the Gnani and you have to do any work, then why would you come here to satsang? However, with the Gnani you do not have to do any penance, renounce anything or do any work. The Gnani Purush does not need anything. Why would he have a need for anything when he is the Lord of the entire universe? He who is never the owner of his body even for a moment owns the whole universe. The gurus you see outside have some desire, either for fame and recognition or pride, whereas the Gnani does not have any desire whatsoever. He does not even need the garlands you put around his neck. On the contrary he feels its burden and at times there are insects in the flowers. Why would he want all that? This is all for you. If you have a need to do so, then do it because it will get rid of any worldly obstacle you may have; doing so will make your burden of a mountain appear like a mole hill. I am not the doer of it; I am just a nimit. When the Gnani Purush walks into your life, it will make everything wonderful for you; however he is merely instrumental in the process. The Gnani does not have any desire for wealth, sex, pride, fame or anything else.

What is moksha?

Questioner: Is moksha freedom from the cycles of birth and death?

Dadashri: No. To go to moksha means 'full stage'. Moksha means eternal bliss (paramanand). There is nothing beyond that. It is the ultimate state. If one believes there is something beyond that, then one does not understand moksha. Moksha means a feeling of freedom (mukta bhav); it is freedom from all worldly bhavs (intents). Worldly intents hinder the absolute bliss within. A moment of bliss of the Siddha Bhagwan i.e. those who have attained final liberation, is infinitely greater than the collective bliss of all the celestial beings! Why is this eternal bliss obstructed? What prevents one from experiencing it? Only the mistakes of one's past life prevent this bliss! It is these mistakes from the past that do not allow one to experience the bliss. The worldly beings have not tasted this freedom; only a Gnani Purush has it. His vitaragata is freedom. 'We' feel that 'we' are within each of you. If you know how to do darshan of the Gnani Purush, even then you can experience the freedom.

Questioner: Does doing darshan mean doing it with a devotion (bhav)?

Dadashri: No, not devotion. Devotion is a given for the one who does it here. One should know how to do the darshan. You should know how to do exact darshan of the Gnani Purush. Such a darshan (understanding) can be done when there are no obstacles. One then will begin to experience bliss of freedom from the moment one does such a darshan.

Questioner: What is the visa stamp for moksha?

Dadashri: The visa is dependant upon whether one is partial or impartial.

These (different religions) are all degrees and there are degrees within the degrees. They are all on different paths and there is only one path to moksha, which is difficult to find. All other paths are ornamental paths; they have big attractions and so people run towards them as soon as they see the attraction. There are no ornaments on this path of moksha and that is why it is difficult to find.

On a hot summers day you feel a cool breeze, you can tell there must be a block of ice close by. Similarly, here in Akram Vignan, one gets an

indistinct experience of the Self. The moment one attain this experience (aspashtavedan, bliss of the Self), the worldly suffering ceases. Experience can exist only in one place, not two. From the moment the experience of the Self begins, it is called swasamvedan, bliss of the self. This slowly increases to spashta vedan clear and full experience of the Self.

Knowledge of all the subject of the worlds is ego based knowledge and it is contained within the intellect (buddhi) and Gnan is that which exists without the ego. Ego less Gnan illuminates the Self as well as the non-Self. It has the potential to illuminate the entire universe. The ego based gnan that comes through the intellect can only illuminate the non-Self. It has a limit and is not independent. One takes the support of, 'I am a doctor' or 'I am an engineer' because of ignorance. They make such claims out of ignorance and take support from them. Everyone is looking for moksha but no one can find that path and thus people wander about within the four life forms. The Gnani is the only one who has the all encompassing energy to swim across the ocean of ignorance and take others with Him. He is the only one who has attained the knowledge and gives others the same.

The great fervor of moksha due to suffering

One has desired moksha for endless lives but when he meets the 'giver' of moksha on a Kramic path he makes a niyanu - strong desires for worldly things and thus he fails in his pursuit of moksha. And those who have attained Self-Realization cannot make a niyanu even if they want to, because this is the Akram path. For whom does a niyanu arise? It arises in the one who is being tormented from within, as if there is a spiked weapon (shalya) within. How can one create a niyanu in the absence of suffering? Suffering means there is restlessness within. If this seat is uncomfortable, you will say, 'I want to get a better seat.' So you create niyanu for that. When you create a niyanu, you use all your earned punyais as a payment on the niyanu. Then you will attain whatever you have bound niyanu for.

The Lord has said there are three types of internal torments (shalya): imagined or unreal suffering arising from wrong belief (mithyatva), fundamental suffering (nidaan) suffering from attachment and illusion (maya). One creates a niyanu based on these three. Everyone has suffering;

one can never become free from suffering. This is the Akram path and that is why one becomes free from suffering.

Those who recognize and become aware that it is possible to be free from all bondage and that the vitarags can give moksha and that the Gnan of the vitarag is a path to moksha, then it is said that they have attained mithyatva darshan People criticize others by saying, 'You are mithyatvi. (The one with the wrong darshan, or one who is ignorant)' Arey! Are you yourself samkit (one with right vision) that you are calling others mithyatvi? And if you are samkiti then you would not disrespect others in this way. And even if you are mithyatvi, you would not disrespect a mithyatvi like yourself. Disrespecting someone by calling him 'mithyatvi' is double the mithyatvi. Mithyatva darshan is praise worthy darshan. It is only after this darshan that one becomes aware of, 'There is bliss in moksha and not in the worldly life', and then one becomes desirous of moksha. One's desire is for only samyak darshan (right vision), however one wanders because one cannot go beyond mithya darshan. Nonetheless such a person has a very deep desire to take the path of liberation, when all the while the pudgal non-Self complex is dragging towards worldly life. In such a case the separation will happen.

These two cannot be separated in a Muslim. A Muslim will say, "God will take us up". According to them, Allah takes them to heaven or hell. That is why 'Allah' is trapped and they have become burdensome to him.

Where does the path that leads to total liberation –moksha exist? It is in the path, which does not push aside the worldly life interaction (vyavahar) at all. When one pushes aside the worldly life, it hinders and causes unhappiness to others and that is precisely where there is no moksha. The path to moksha is where there is complete worldly life (vyavahar) and complete realization of the Self (nischaya).

Where is the path of moksha? It is where no one has any objection to what is being said regardless of the class or race of people listening. Whether there is a low cast person, a thief, a European or a Muslim, no one will have any objection to what is being said here in this satsang. Everyone will listen. This happened in front of Lord Mahavir and now it is happening here. The Lord was absolutely free from all insistence (niragrahi).

State of the Soul after moksha

Questioner: Where does the Soul go after moksha?

Dadashri: Freedom! Siddhagati - the ultimate destination of a liberated Self! The Self goes to the Siddha Kshetra. There every Atma is separate and in a state of knower-seer and absolute bliss. If you raise your hand here, the Siddha Lord has knowledge of it but He does not become one with what he sees (gneyakar). He just remains as the knower (gnanakar). Nothing binds him. Who would come back to suffer in a mother's womb? Only God knows the kind of suffering there is in it. All suffering is experienced in ignorance. A human being can suffer pain up to a certain limit after which he becomes unconscious.

Questioner: What happens to a person who dies remembering God?

Dadashri: When one dies with alertness one comes back in the human form and when one die in coma one goes into the animal life form. The human life form is lost. At the time of death one can know where the soul will be taking birth. When the body is being taken to the funeral pyre and a good and unbiased person says, 'He was a very noble man.' then know that he is going to be born as a human again. If the people say, ' let's not speak about him,' then know that he has lost the chance to be born as a human again. All this can be understand right here in this world.

Questioner: What happens when life returns in the body of a 'dead' person?

Dadashri: No. Once the soul leaves that body it does not return into that body. It is possible that if the soul gone up to the aperture at the crown of the head, through which the soul leaves the body (brahmarandhra) the pulse – respiration may stop, and then returns as the soul descends through the palate and that is when it appears that the body has come alive again.

Questioner: Can there be no moksha from this time era?

Dadashri: No. Moksha was possible 2500 years ago from this world. Why is there no moksha from the current time cycle? One has brought so many karmas that despite all the vehicles such as bicycles, cars, planes, trains etc. at his disposal, he still cannot get the work completed for dispensing with the karma effects. One has brought complex karmas and that is why moksha

does not occur in this era of the time cycle. There has never been an era of a time cycle in which humans have bound karmas such as they have done in this era and these karmas are now coming into effect. Where have most of these people come from? Most of them have come here as humans with a return ticket to the animal kingdom. With a merit of 32 points one becomes a donkey and with 33 points one becomes a human. One point was used up to attain the human body. Therefore, externally although one looks like a human, his attributes within are that of a donkey.

The path to moksha is very narrow and a human being goes through great difficulties to attain moksha. Still, as per rule, every moment, a total of 108 beings go to moksha at a time, which for the whole universe is a negligible number. From the Bharat Kshetra only three or four go to moksha, however in this era of the current time cycle, that path is currently closed. It will remain closed for another four such Aras (eras).

Gnani leads one to moksha

Dadashri: Do you want to attain final moksha?

Questioner: I do think about moksha, but I cannot find the path?

Dadashri: The Gnani Purush is now here and present with you so you will attain the path, otherwise many people think about it but are not able to find the path or they get on to the wrong path. Once in a while, on a extremely rare occasion, there will be a Gnani Purush around. From Him you can attain Gnan and experience the Self. Some will say, 'moksha will happen after the body is left.' Then one should say, ' No, I have no interest in such moksha on credit. I want cash moksha, here and now.' Moksha should be experienced here, instantly, while in this body. This is possible through Akram Gnan.

The Lord has said, "Do not get into doing wrong things (ashubha) if you do not find a path to moksha, and keep your self occupied in the good actions (shubha). Once you find the path of moksha, then good or bad actions are not material." The Lord's path is a pure path in which there is no such thing as good or bad, paap or punyai. Paap and punyai are both bondage. Remain in the good company and positive activities, because if you fail to find the path to moksha and happen to fall into bad company and negative activities, you will not be able to tolerate the consequences of your actions. You are

born in a good family as an Indian; therefore continue the good, by taking care of ascetics and monks etc., you may also go to temples, do pratikraman, samayik, fasting etc. The good and beneficial (shubha) is the path of rituals (kriya) and its fruit is punyai. Fruit of the bad and negative actions (ashubha) is paap. With punyai it is possible to some day meet a Gnani Purush, who has the power to help you. He can give you instant moksha because he is completely in a state of non-doership.

Liberation is only attained through Gnan

Moksha cannot be attained by good actions. With good actions, one binds punyai, which rewards one with cars, homes and all the other worldly pleasures. If one wants liberation, then one has to follow the Lord's instruction: Moksha is attained through knowledge (Gnankriyabhyam moksha). These pratikraman, samayik etc., are rituals of ignorance (agnan kriya). Moksha cannot be attained through these external activities. Moksha is attained through the actions of Gnan, through gnan-kriya. Gnan-kriya is to remain as a knower-seer and that itself is moksha. To know that which is to be known (gneya) is Gnan kriya and to understand the gneya is darshan kriya.

What causes bondage?

How have you come into bondage? Is it through actions? Is it because of a woman? Do you not have to investigate this? It is only upon investigation that you will be able to find a way to become free. You are bound only because of your ignorance of the Self and so how can you become free by performing external rituals? Can your wife free you? If your wife frees you can you be freed by your home? And would you be freed by destroying attachment to worldly things? 'The one bound through ignorance of the Self can only be freed through Gnan, the knowledge of the Self'. As long as, 'my mind' exists you are the owner of the mind (parigrahi) and when you become the knower and seer of the mind then you are not the owner of the mind (aparigrahi). 'We' are apragrahi in the ocean of parigraha.

Are you bound through attachment and abhorrence (raag and dwesh)? No. You are only bound through ignorance of the Self (agnan). That ignorance is

the root cause. The Vedanta says, “Get rid of mud, vikshep and agnan and the Jains say get rid of, raag, dwesh and agnan.” Ignorance is common to both and it is the root cause. Raag, dwesh, mud and vikshep are the secondary causes. When you get rid of the root cause, the rest of the causes will fall away automatically. When the root cause is destroyed, when ignorance leaves, the seeds for the next life will cease to be sown. As long as there is ignorance, there will be bondage. It is not a problem if one life is wasted but the problem is it creates bondage for hundred lives.

Who likes bondage? This the path of evolution (samsaran marg) is like a prison. From the beginning till the end, it is like a prison and when a person becomes aware, ‘I am free’; then he is from that prison. A person can become free when the illusion (mithya darshan) goes away and he attains enlightenment (samyak darshan). Only a Gnani Purush can make one have the awareness, ‘I am free’. The Gnani Purush never becomes one with his body.

All these instruments have bound you; electricity, elevators etc., all the instruments of comfort that were created have now imprisoned you. You have become dependent on them. Each person should have his circumstances and instrument such that they promote his independence. A human being should not become a slave of his comforts. These instruments which have made one become so dependant on them, will decrease and there is a need for that.

If people who desire freedom do not find the right path, then the very instruments that were meant to give them freedom will become binding. Instruments people seek out for freedom and moksha end up binding them because they are not right instruments (sat sadhan). A right instrument is the one who is established in sat (the eternal), and such a person is the Gnani Purush. All other instruments (sadhans) will continue artadhyana and raudradhyan, and this is bondage.

Even the animals do not like this bondage. Today when I was coming here, I saw some men who were trying to put a bull into a truck. The bull obviously understood it was being taken somewhere and so it kept fighting and resisting the men. As it continued to fight the men, a crowd of about five hundred people gathered around, as if bliss of freedom was being distributed! There is tremendous suffering in bondage. The fact that we are

still here on this earth is a direct proof of that we do not have the knowledge of the Self. Had we realized the Self, would we not already be in moksha?

It is only in the human form that one may attain moksha. From this human form one can go to any one of the four life forms, and moksha too can be attained only from a human birth. A real religion is that which gives you moksha; it gives you liberation. The rest are not real religions.

The Lord has said, "In this era of the current time cycle, moksha is unattainable, but the path to moksha is not; that path is open." When people were told that liberation is not attainable, they drifted towards the wrong paths. Of what use is a reign of the Lord, which is to prevail twenty one thousand years if the path to moksha were closed? People did not understand this. Here, people can attain causal-moksha (karan moksha), freedom from creating new causes. There is the final moksha called karya moksha. It is an effect of causal moksha. It is not possible to attain this here. One can reach all the way up to 99,999 but he cannot attain the complete 100,000. There are two kinds of moksha: karya-moksha and karan-moksha. In this era there is karan-moksha but karya-moksha is closed. After acquiring karan-moksha, one has to go through one more birth. I give you karan-moksha within one hour! Currently, a phenomenal path to moksha is at hand. 'We' are the ornamental decoration of this reign of the Lord.

All religions merge as one at the door of samkit - state of right vision. Then comes the gigantic gate to moksha. Samkit is attained only when all divisions due to differences of opinions cease. The Lord has said samkit will not occur because of divisions. The ascetics have conquered their propensity towards sense-pleasures (vishaya), however these pleasures are not the culprit and are independent. For endless lives, the attachment and insistence (matagraha) they have carried towards their own viewpoint, which is the reason for their wanderings life after life, is still very much alive today. They have become opinionated; they live in their opinions. They are conquering that which does not need to be conquered and they do not conquer that which does. They have all conquered their propensity for worldly pleasures but they have not conquered their attachment to their viewpoints. They have become rigid in their viewpoint to the point of obstinacy. Obstinacy to a viewpoint supports paap karma in the worldly life. Obstinacy to a viewpoint is always present where the Gnani Purush and his mahatmas are not to be found and where there is obstinacy to viewpoints, the Self can never be found, even if you look for it. The Self itself has been

covered up by obstinacy. Obstinacy to any viewpoint will not allow one to be free. The Lord has not regarded sense-pleasures as attachment (moha) but he does consider unrelenting adherence to viewpoint as an attachment.

Harmony in the path of the vitarag

There are no oppositions on the path of the vitarags.

Questioner: Why do some people object to celebrating Mahavir Jayanti?

Dadashri: Gnanis would not object to anything; they would not stop a moving train. Do you think all these people are Gnanis? They are blinded by their opinions. They are obstinate and hang on to their opinions to feed their egos. This is nothing but false obstinacy to viewpoints. That is why they make a mountain out of a molehill. Let me give you a definition and a description of the kind of Acharayas that walked on the vitarag path. These Acharayas are ready to listen to anyone and whatever they have to say. If anyone comes to them wanting to taunt them or simply talk to them, they would speak very calmly and say, 'Yes, go ahead and tell me.'

You may find my talks harsh but if you want to go to moksha, I will have to be very harsh and give you a heavy dose of talking to. But if you want to live a worldly life and do not want to go to moksha, then I will garland you with flowers. Therefore, you must decide yourself what you want and chose accordingly.

It is your own obstinacy and nothing else that hinders your moksha. Vishayas - indulgence in sensual pleasures do not hinder you. Therefore, wise up and get smart. There is no need to become a sadhu – a hermit and denounce the worldly life. You simply need to shape up. The path to moksha is so narrow that you will not be able go through it if you do not walk straight. So there, you will have to be simple and straightforward. You will have to listen to strong words from 'us' if you want to go to moksha. A 'disease' from countless past lives has filled up from your belly up to your throat. Therefore, I will have to operate and remove it all using special 'forceps'. Therefore, speak up before I start, because it will be impossible to stop the operation once I start. So, what do you want, moksha or worldly opulence? I am ready to give whatever you want.

Questioner: I just want moksha.

Dadashri: Then you will have to understand and absorb my words. Let me tell you what the ascetics who follow the vitarag path are like. They will remove differences of opinion if there are any. All, the sanghapati (head of an company), the sadhus, the sannyasi, Jains of all sects, etc., should all get together and discuss things and think things through. Seat the older sadhu on a comfortable seat and the young ones can sit on the floor. Should you not do at least this much? Everyone has to sit and discuss together. What is the vitarag dharma? If a great sage cannot answer questions of new young disciples, then he is not a great sage; he is not a sage in fact, he is nothing. No matter what the other person is saying, even if he is lying, hear him out once and then discuss things and think about it. This way at least he will take something with him. Therefore, the Lord has said, do not speak with ego based insistence and obstinacy. Discuss things and think about where you are making a mistake. You are a sadhu of the current cycle of dushamkaad (bad times) so therefore, do not sit alone, have a sanghapati and the sangha (organization of people) with you, because the Lord has said that a sangha is the twenty-fifth tirthankara. A committee of the company will judge what is right and what is wrong. The sanghapati will tell you something is correct because there is a Self within him. On the other hand, if something is not right he can recognize that too. What harm is there in all of you sitting

There is not even a little bit of insistence in the vitarag path. These people have become excessively obstinate and insistent. The sadhus, who cannot sit down together, discuss and think about what is right and wrong, are not true sadhus of Lord Mahavir. Lord Mahavir's disciple would sit down to discuss and think with someone who has read the forty-five agamas and with the one who has read only two. Further, no matter how many mistakes a person makes, such a sadhu would not harbor or give vent to any kashayas. A worthy sadhu does not quarrel and sits with others to discuss things in an attempt to seek the truth.

If they ask me, "Patel, would you come and explain to us so that we may learn the truth?" 'We' would go to them and tell them precisely what Lord Mahavir is trying to say. 'We' would only do that if they are willing to sit quietly and listen without their self conceited ego assertion 'I am Acharaya' or 'I am superior.' The true path of Lord Mahavir is where there is no feeling of division. Here even a handful of people cannot live together; they

quarrel and fight amongst themselves. We know that you quarrel outside but even amongst yourselves?

Intoxication of ego blocks moksha

'We' had gone to Ahmedabad where 'we' met a Sthanakvasi Acharaya Maharaj. It was during the time of Paryushan, so thousands of people were coming to greet and bow to him. Someone introduced me to him, as, "This is a Gnani Purush." He immediately did my darshan and got up from his high seat and then sat down on the floor. 'We' told him, "This gesture will take you a long way." Such wonderful humility can take one a long way, so he said, "I sat down because I felt it from within." Then 'we' asked him, "Do you read scriptures?' He said he has read many scriptures and so 'we' asked him, "You have read a lot of scriptures but did you read them as per Lord's instructions or otherwise?" The Lord has said, "Do not read the scriptures that increase your intoxication 'I know something' and if it reduces your intoxication (keyf), then read them". Throw away those books if they increase intoxication. Is it an attribute of the books to increase intoxication? No, intoxication is an attribute of the seed within you. Does a tree with thorns have to design its thorns? No, it is an inherent attribute of the tree that it will have thorns on every branch. Then I asked the Acharaya Maharaj, "How will you reduce that intoxication?" he replied, "We perform our rituals," I told him, "Any ritual that increases intoxication, is a ritual of ignorance, it is not a ritual prescribed by the Lord. The rituals He prescribed reduce intoxication, not increase it." One can never accomplish anything by doing all these rituals. One remains where he is. One merely reaps what one sows.

The path of the vitarags is simple, easy and natural but these people have made it difficult through insistence on self punishment (kashta sadhya). In the current path, if there were any truth in the vitarag dharma, then the world would have become enamored. Instead, what we see is if a person is involved in renouncing, he keeps cleaning the corner of renunciation and those that practice penance keep cleaning the corner of penance only and nothing else. Moksha is only attained when one cleans all the corners.

Moksha is where there is no obstinacy or insistence

Kaviraj sings:

'Kyaya na hojo mamat lagare'

'Let me not be attached to anything anywhere.'

In how many places does insistence (mamat) prevail? In how many places or incidents can you be insistent? If someone is taking away this cup from you, do you not have to insist that he leaves it? You would tell the man, 'Brother, you are taking away this cup but it is mine, it has my name on it.' He would read the name and realize it and would give it back to you. It is good if he gives it back to you, but if he refuses to give it back to you even after reading your name, then you should not become insistent. You can say it as you would say in a drama, "Brother, my name is on the cup!" and then if he returns it to you, it is fine, otherwise let go. Do not be insistent there. The vitarags are not such that they will remain silent if someone is taking something away. The vitarag is the one who speaks dramatically (without inner attachment). If someone is kidnapping the daughter tell him, 'She is my daughter. I have to get her married in a good family.' While saying all that if one remains completely detached then one is a vitarag. But do they not say, 'this person is being stubborn and insistent' (mamatey chadhya)? There is no insistency in the vitarag path as there is in all the other paths. If 'we' say dramatically, "It is dark outside" and you say, "No, it is light out side." 'We' would again tell you, 'Brother, look again. It is still dark outside." 'We' would make a request and if you still do not believe me, 'we' would let go. Indeed if the real world was such that one was superior to another, then 'we' would have forced you till you end up accepting 'our' view point.

How has the Lord defined vyavahardharma - the religion of worldly life interaction? There is no nischayadharma there (Self-knowledge) outside; it is to be found only here (where the Lord is). What is vyavahardharma? It is public opinion and consent with democracy. Anything against public opinion is insistency (mamat). Here (the current misguided Jain sect behavior) everyone will say, 'This is a narrow-minded religion.' If one maharaj says, 'Today is the eight day of lunar fortnight (athham),' another maharaj will say, 'It is the seventh day (satam),' both should be thrown out,

as this is a conflict arising from insistence. If is the moon that produces the light of the seventh and the eight-day does not have a problem, why do these people have the insistence?

To believe only one's own viewpoint as being correct (drashtivadi).

One will not let go of his own opinions of his dharma. Even when five other people tell him otherwise, he will stick to his own viewpoint. One insists on sticking to this viewpoint, and further insists on insisting his viewpoint (kadagrahi).

Insistence of one's insistence of opinion over any matters (duragrahi)

To be stuck on a particular viewpoint e.g. we only believe in idol worship (abhiniveshi).

What are they all (the above four) going to do for us when they cannot do a thing for themselves? It is not their fault; they have not found the right circumstances. It is possible for you to get solutions for all these puzzles.

The vitarags have said not to do what others do, but to do only that which is beneficial to you. People do wrong because they do not know any better, but you are a Jain. You are a lawyer; do you con people? What happens when a lawyer does that? Being born as a Jain is equivalent to being a lawyer. What happens when the one who knows the law, breaks it?

It has fallen in 'our' lap to do the clean up! Do you think 'we' like using harsh language? Do these words suit 'us'? The Gnani Purush whose speech is 'pratyaksh Saraswati'- the manifest Goddess of Speech, has been given the job of cleaning up the mess and hence such a speech comes out. In the current era of the time cycle all goods are rotten. Only the vitarag speech of that expresses forth through 'us' will clean up this mess. 'We' will not have to go places anywhere personally. 'We' are saying that in the year 2005, people of foreign countries will look to India as the spiritual center of the world and will come here to learn about religion. At that time we will not see any inner corruption in people, and all will enjoy happiness never experienced before; the happiness will be like the happiness of Satyug. A matchless reign of Lord Mahavir will arise as compared to the ones of other tirthankaras!

True diksha : true renunciation

Questioner: Maharaj says that there is no liberation without renouncing the world (diksha). Is that true?

Dadashri: It is true that there is no moksha without diksha but what do you call diksha? Should there not be a definition of it? Through which diksha is moksha attainable? 'We' accept that there is no moksha without diksha, but people do not have the correct understanding of diksha. Only 'we' can give you the diksha prescribed by Lord Mahavir.

Questioner: What is diksha?

Dadashri: Diksha is to place 'Gnan' in 'Gnan (Self-knowledge, Shuddhatma)' and 'agnan' in 'agnan (ignorance, Chandulal)'. Only Dada can give you such a diksha. How can a person who has not attained diksha- the Self, give diksha- the Self, to others? People claim, 'I took diksha'. There are two kinds of pearls: real and cultured. Today there are cultured pearls too, no? Which arose first?

Questioner: The real pearl!

Dadashri: Therefore, because there were the real pearls first, that the cultured ones came about. Imitation is born because of the existence of the real. Similarly real diksha came first, and due to its presence, we now have 'cultured' diksha! This is the Akram path and therefore one is not to negate or scorn anyone. One cannot reject and scorn the wife or children by renouncing them. Here in the Akram path, all conflicts and clash with wife and children will cease.

The Lord has not used the word 'diksha' incorrectly but one has to know the real meaning of diksha. During the time of the Lord, when they gave diksha, the seeker used the following proclamation:

‘Aego mei shashao appa, naanah dunshaan sanjuo’

‘I am an eternal Soul with the attributes of knowledge and vision’.

‘Shesha mein bhaheera bhaava, savee sanjog lakhana’

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

‘Sanjog moola jeevenah patta dookham parampara,

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

Tammha sanjog sambandham, savvam tiviheyn vosariyami’

‘All these circumstances and their relations, I surrender unto You.’

The words have remained the same, but the diksha has become like cultured pearls.

One takes the diksha and an hour later he get angry. Why do you get angry after having uttered, ‘I surrender my all to you (saavaam tivihen vosariyami)’? So, these are all cultured pearls.

Such cultured diksha causes bondage, not liberation. When ‘we’ give you diksha (the Self), it completely cures all worldly diseases. ‘We’ give you the Self directly in the palm of your hands; ‘We’ give you diksha and make you dikshit- a Gnani. People understand diksha in their own language, but that is not diksha. However, people will not believe you if you tell them this because whatever the language they use, their meanings are based on that particular language. That is the prevalent language. We have to let it be.

Nowadays the goods you buy are adulterated with other things. For every 8 pennies worth of wheat, you will get 8 pennies worth of grit and dirt. The betel nut you buy nowadays, not the whole ones but the ones cut into small pieces are coated with flavoring and sugar. Well they soak the good betel nuts and the rotten ones together. People have no sense whether they want to

eat the betel nut or some flavoring. If you want sweetness, eat sweets. One eats the betel nut for its original taste. But they would not let you have the real thing. Foolish people get to eat adulterated things and smart people get the good things. That is why 'we' have said that you should be thankful to the fools; because of them you get the real thing. Why do 'we've call them fools? It is because they pay for adulterated goods.

Subtle talks of the vitarags

Today neither diksha nor mahavrats exist. Even anuvrats are non-existent. Cultured ones have replaced the real. What is a vow (vrat)? A vow is that which becomes natural to one's conduct (varte aene vrat keheva). 'What has been renounced and what is to be renounced,' does not come in memory. 'This has been renounced, and that has been renounced, ' if it remains in memory, is a great danger.

Where can one place even one such one great sentence, of Lord Mahavir now? People do not understand them and end up covering their nose and mouths with a muhapati (Jain tradition of covering the mouth and nose with a cloth to prevent himsa-violence to tiny beings like flying insects)! It is acceptable if this custom is a result of advanced spiritual state, which arises, in the prescribed method. This mouth covering is for the spiritual seeker in the final stages prior to liberation. He can keep a piece of cloth with him in order to cover his mouth if he goes some place where there are many insects. The cloth is not for the purpose of saving the lives of insects because in reality no one living entity can save the life of another living entity. It is for the purpose of preventing insects from entering his body through the nose or the mouth, as that would harm his prakruti-body complex. That is the purpose of a muhapati.

This muhapati represents the final spiritual cause in the Kramik path. Along with this, there are many other causes. For example causes for 'keval Gnan' that should also be supported and adopted. But what use is it to give priority to nurturing a cause; at level of kindergarten when in fact it is to be supported at the PhD level? 'I am a Sthanakvasi (those Jains who practice meditations and study of scripture. They do not worship idols) and I keep a muhapati,' is contradictory premise; it is the same as mocking Lord Mahavir. It is not a problem if you are Self-realized and use a muhpati, but even then, it is like jumping from 45 directly to 99. 'I am a Sthanakvasi,' is akin to saying that one is within 8 to 99. It is not a problem if you are at 98

and move on to 99. The Sthanakvasis are very desirous of true knowledge. Some are even such that they will do all that is required to attain moksha. However, they are making grave mistakes carrying on the way they do and claiming 'We practice Lord Mahavir's religion.' They are actually ruining Lord Mahavir's reputation! Is it right to do something that will ruin your father's good name? Nobody would do that and yet, here people are ruining the Lords' reputation.

One cannot afford to be careless even for a moment. One is not careless while driving a car and yet one becomes so careless when it comes to wandering around in endless cycles of life and death.

The Lord has said, "Realize, realize. Attain the right understanding. O embodied Selfs, understand. Understand the right way". Moksha is there for you, only if you free yourself from talks that have become entrenched in contradicting what the Lord has said.

The solution is there if you find the right path

Questioner: It is my discipline to attend spiritual discourses regularly.

Dadashri: What is the point of taking a bath everyday if you cannot clean the dirt off your body? What is the point of attending spiritual discourse everyday when one cannot get rid of the filth of the mind, speech and intellect? If one's miserable condition is not alleviated, then what good is all that? No matter how much the priest knows, what good is it to you, if your misery is not reduced? That darshan which removes our misery is a worthy darshan, none else. If he has fifty bungalows and you do his darshan every day and you do not even get a hut to live in, what is the use of doing his darshan daily? If doing the Maharaj's darshan does not reduce your misery, then imagine how miserable he must be himself!

Have you seen a bull working in an oil mill? The bull has blinders on and as it walks round and round turning the wheel of the oil mill, it thinks, 'I have walked a lot,' but when the mill owner removes the blinders, the bull realizes that it is exactly where it started. That is exactly what happens to people in their religious efforts; they simply waste their effort. Until you attain exact Gnan, all your efforts go to waste. If I did not know my way to the railway station, I would get lost and even if I walk four times the

distance, I would not get anywhere. Here one makes a mistake in simply going to the railway station, but how many such mistakes does one make in the search of the real path? So should you not inquire? You should look for another path if your current path does not satisfy you. There is only one path to moksha and, it is complicated like a maze. All other paths are countless in numbers and they are 'ornamental'; they simply look attractive. The path to moksha however, can only be attained from a person who has attained it himself. One should only inquire about moksha from such a person. Such a person must be absolutely selfless.

There should never be business in religion

Those who are involved in renunciation and teach others to do the same are all students. If both the teacher and the students are renouncing or turning the beads on a rosary, then can we not conclude that they are in a 'standard' i.e. they are both in the process of studying? If you ask them, 'Sir, have you finished studying?' they will say, 'We have finished studying but we still have to do our rosary'. No! If you want to attain moksha, then realize that moksha and wooden rosary beads are foes. You have to dwell (ramanta) in the realm of the Self for moksha. These people are dwelling in the wooden beads and therefore they will not attain moksha. This is just a type of a business they have started. 'We' have to make this statement in order to alert and caution them.

There should not be any business in religion but religion should definitely be present in all business. Wherever there are transactions of money in any religion, understand that it is not a true religion.

A person can still attain moksha if he asks for guidance but one does not do this either. He guides himself according to his own misguided intellect (deadpan) only. That is why one has been advised to have a guru. but what can one do if the gurus themselves are worthless. What can anyone do when the guru himself is 'market material' (commercialized, involved in money transactions for his own gain)? It is good that people do not sign long term contracts with such 'gurus', otherwise they will demand, 'Why are you leaving after two years when we have a contract for five years?' The vitarag path is not like this.

How can one be a guru without the gurukili - master key?

It is difficult to find a real guru in this world. A mutual self-serving relationship between a guru and his disciple will always prevail and that relationship will sink them both. In other words, the disciple has some designs and needs from the guru, apart from pure spiritual progress, and vice versa, and this will lead to both of them sinking. What is the meaning of guru? guru means heavy, therefore he will sink and will sink others with him. Those who have taken the responsibility of being a guru are in the process of sinking but along with them, they also pull others down. It is not possible to become a guru without having a gurukili (master key).

Questioner: What is a gurukili? Is it the awareness of the pure Self?

Dadashri: No, if it were, then one would attain moksha. Gurukili used to be given out in the days of Lord Mahavir. Anyone can be a guru provided he is free from all desires of indulging in sensual pleasures (vishayas). This world is full of people affected with such diseases (caught in sensual pleasures). In order to be a guru one needs to have a gurukili in his hands. Here some become gurus with a handful of disciples and when his disciples start worshipping him, he becomes intoxicated with the ego (keyf) of respect. But with a gurukilli he would maintain normality.

Why on earth do people become gurus without a gurukili? How can you become a guru without the Gnani Purush giving you a gurukili? The Gnani Purush is guruttam—the highest of all; the supreme amongst gurus; there is no one greater than him, and He is also laguttam—the lowliest of the low, the most humble one and there is no one lower than him. If you call ‘us’ Acharaya, ‘we’ would tell you that ‘our’ state is even higher than that. And if you call ‘us’ a donkey, ‘we’ will tell you that ‘we’ are even lower than a donkey. Now how can you recognize such a guruttam-laguttam Purush? And if you do happen to recognize such a Purush, then your work is done.

Moksha halted by Self-guided whim - swachhand

One will have to get rid of the disease called swacchand that has accompanied one from countless past lives. This disease will leave when the Gnani Purush utters vitaragi words. That is why ‘we’ make such statements as, ‘what kind of a person are you? For just once, wisen up! You go around saying, ‘I am. I am’, but what are you all about? Swachhand has no place to

stand if you surrender to someone. When one remains subservient to someone one will not have any self guided initiative and action (swachhand) Become anyone's subordinate and the swachhand will depart. That is why Krupadudev has said:

"Roke jiva swachhand to paame avasya moksha"

"If one ceases swachhand, one will definitely attain moksha."

And then Krupadudev has also shown us how to get rid of that swachhand by stating the following:

"Pratyaksh Sadguru yogathi swachhand te rokaya,
anya upaya karya thaki praye bamano thaaya"

"Through a direct meeting with a Sadguru, swachhand can be stopped.
Through attempts of any other kind, it will only grow manifold."

True guru – true disciple

The problem with the ascetics and sannyasi gurus nowadays is that they are not subservient to anyone. If they were, they would not have conflicts with their disciples. Their problems would be solved if either the guru was to remain subservient to his disciple or the disciple was to remain subservient to the guru. What is wrong in the guru being deferential the disciple in certain aspects? When a guru does not have eyes, does he not become dependent on his disciples? So, for one life, if a guru with good eyes becomes subservient and deferential to his disciples, then the problem would be solved. A guru may feel that his disciple will take advantage of him. Is the disciple really going to take advantage of the guru? What independent power does he have? He himself is being controlled by his prakruti. But today it is hard to find a true guru who is completely desire less (nispruha). The guru-disciple relationship is based on a mutual self-serving need; the guru has his own self-interest where his disciple is concerned and the disciple has his own self-interest where the guru is concerned. Nobody cares about moksha; if they did they would swear upon their father's grave. All the guru cares about is getting more disciples and being worshipped. There are very few exceptions, some two to five in a thousand. What has the Lord said? He has said, "Do whatever you have to in your worldly life, lie if you

have to, but do not misguide anyone where religion is concerned." There is tremendous responsibility and liability in that. These gurus have covered up statements such as this made by the Lord out of fear of what people would do if they knew? The Lord has said a lot more.

The acharayas and maharajs in the days of the vitarags were very wise. If a young 18-year-old newly initiated sadhu were to ask an 80-year-old acharaya maharaj, "Maharaj, will you listen to what I have to say?" the acharya would feel so bad that his awareness lacked so much that the young disciple had to even ask this of him. A Jain acharaya will listen to what people have to say. They would even listen to someone with a different religious conviction, with poise and calmness. Today, no one is ready to listen to others.

What are the qualities of a true acharaya? Just one stern look from him will make hundreds of his disciples sweat. He does not have to chastise anyone; he can simply get his work done with his eyes. The acharaya's own purity and moral integrity (sheelvan) does the work. Acharayas should be sheelvan. The disciples need to have a certain fear hanging over them. Not fear of a police official or an ordinary person of authority but the fear of someone with moral integrity and purity (sheel). Just the aura and the air around such a person will create a healthy fear in the disciples. Here 'we' have no laws and yet why does everyone around 'us' maintain order? It is because of 'our' sheel. There are no laws or orders where the vitarag Lords are concerned. There is complete impartiality. If you want to fast for two days, the maharaj will give you his blessing and tell you, 'Fast for two days'. His vacchanbud which is the energy behind his words is such that you will constantly remember what he has told you and you will not take any short-cuts or cheat. Typically what happens is the disciples will grumble while carrying out the maharaj's instructions. The relationship of love between a true guru and a true disciple is such that the disciple will not mind anything the guru tells him, no matter how harsh.

There is not supposed to be any kashaya – anger, pride, deceit and greed where there is a Jain and where there is kashaya, there is no Jain. The vitarag path is to become devoid of kashaya. When the last fifteen lives only, before final liberation are left, then one can say that one has attained vitarag dharma. He who listens to the Jina (the one who is the Self) is a Jain. There are no conditions or contracts with one who is a (true) Jain; their work is accomplished simply through their words. They do not need law

enforcement; they just need the taxes only. All the negativities will come to an end now. The end of this bad time (dusham kaad) is at hand. The general atmosphere of dusham kaad will continue, but at the same time the new dawn of harmony amongst human beings and the end of their misery is around the corner.

Progress in spirituality after suffering

Many people ask me, 'Dada, what is to become of India? All the demonstrations against immorality and corruption; the pollution, the railroad strikes, what is all this?' I explain to them, 'these are all potatoes that have been roasting in the fire pit and they have only been roasting for five minutes. So far only the skin and the surface are cooked. Now, what happens if you remove the potatoes at this stage? They would not be of any use at all. So let them roast completely and then you can enjoy them! Hindustan is headed for much more 'roasting'. Nevertheless the result is going to be wonderful for a country, which has brought forth a Gnani Purush, and through whom 2103 have become Gnanis and there are many more such Gnanis to be. Never before have such Gnanis arisen. They will elevate all other religions too. All the religions, which have become 'upset', 'we' will 'upset' them again! What will happen if 'we' do this? They will then become set-up properly!

Who is a true Sannyasi?

Many Sadhus refer to married people with contempt saying, 'you are worldly, you are worldly (sansari).' But dear sadhu! You too are a worldly being! Who says you are not? We do not deny that you have renounced the world and worldly connections. You have renounced woman, luxuries, clothes etc. We know all that, but maharaj you are still a worldly person. The Lord has made a division into two categories of the living beings, one is worldly (sansari) and the other siddha (liberated Souls). Anyone other than the siddha is a worldly being. Of the worldly beings, the Lord has said He accepts all those who have become karan-siddha (the causal siddha) as siddha. The Lord affirms, 'I call the causal siddhas as siddha—not worldly, asansari. Dear God! Do you mean to say that those who have become liberated are asansari and those who are in this world are also asansari? The answer is, 'Yes. I give that status to those who are causal siddhas (karan

siddhas).' Then one may ask, "Dear Lord, you are giving this status to those who are causal siddha but what about the others, what wrong have they done?' The Lord explains, 'Karan-siddha are considered because they are going to be siddha (fully liberated) in the near future and therefore we grant them the reservation of that seat right now.' We ask, 'Lord, why are you being partial in dealing with all of us here in this world? Why the division (bheda)?' And the Lord will tell you, 'It is because division already exists within them, within each individual. Those who are karan-siddha do not experience the division within; they experience moksha. So how can you call those who experience moksha, worldy (sansari)?'

Lord Mahavir had tremendous wisdom from a very young age. The Lord left this world at the age of 72. He was very wise. How wise? At the age of 30, His wisdom was such that it gave everyone around tremendous happiness. He did not really leave home when He did; that were all circumstantial evidences. Just like when 'we' leave Santa Cruz to come to Dadar, does that mean that 'we' have left Santa Cruz? No. Those were the circumstantial evidences of that event. We are all guided by vyavasthit—scientific circumstantial evidences; we act according to the way vyavasthit makes us, from within. The Lord had nothing left to do. The one who has no doer ship left, has nothing left to suffer? How can the one who has no doer ship left, have anything to suffer or experience?

Whatever the Lord said, these maharaja have adhered to; they claim they are Jain ascetics. Who does the Lord consider as karan-siddha (causal siddhas)? The sadhus, the upadhyayas, the acharyas and tirthankaras (all part of panch parameshti, all have attained the Self) are those to whom the Lord has given the status of karan-siddhas. They appear worldly beings (sansaris) but there is a difference in the way they experience things. All four experience the bliss of the Siddha and you all experience worldly pain and pleasure. All the acharaya maharajs say, 'We are not worldly (asansari)' but maharaj, on what basis are you not a worldly being? Give 'us' some proof so that 'we' can believe that. In testing, even if 'we' see 25% gold, 'we' will accept it to be 100%.' Now, how much more lenient can 'we' be? 'We' are ready to accept 25% as being 99%. However after 'we' explain everything to them, the maharajs themselves accept they cannot be considered karan-siddha. I ask them, how they can experience the state of the siddha when they still have their kashayas. Ask them, 'maharaj you still have kashaya, do you not?' and they will say, 'the kashayas are still there.' Then you can say, 'Then you are not a karan-siddha.' The maharaj himself will say, 'No, I am a worldly being

complete worldly only.' If you ask them, will they not tell you so? They will. If they say that they are free of kashayas, then you will immediately find out when you provoke them. They will get irritated even before you provoke them. People who are restless and troubled will become agitated and restless even while they are talking.

Hyperactivity and laziness: worldly and spiritual

Do not become panicky and fidgety (raghavatio) under any circumstance. The Self is never so, it is the absolute supreme; so is there any need for restlessness? Drink tea, have snacks, play music, do everything. Instead everyone is caught up in overt restlessness. The Gnanis of the Kramic path will not let their disciples drink even a glass of water in peace. If someone is drinking water and takes too long, they will tell him, 'move from here. You are being spiritually lazy (pramadi).' They do not let anyone drink water peacefully. They are restless and always in a hurry. The heck with your laziness (pramad)! Take your 'spiritual laziness' with you and go home. We don't want such a moksha! How can we follow such a path of moksha where the master does not even allow us to drink water? Have you seen such hyperactivity on the spiritual path?

Questioner: I have indeed! I have spent two years with these types of sadhus!

Dadashri: There, the word 'pramad' (spiritual apathy) causes intense hyperactivity. Instead of that why don't you do pramad so that your agitation can be allayed? What contradiction!

This Akram Vignan is a wonderful science that has come out; it will make the world speechless. It has been uncovered "as it is", otherwise there would be hyperactivity and restlessness here too and Dada would not let you drink even a cup of tea in peace. He will say, 'Get up, haven't you finished drinking your tea yet? Come and do bhajan, let's have some action!' But there is no agitation or any other such thing here. There is no restlessness in the Self; it is the Supreme Self. Do you think that the Self would be crazy like this? If one becomes like the Self, then one can be the Self.

Now how can my talks appeal to everyone? I am trying to get rid of the word 'pramad' (laziness) once and for all. Here people get rid of the lazy self and move towards agitated and restless one. In this back and forth when will you attain the real Self? You already had a lazy atma, and then you move towards a fidgety one. At least the lazy atma was better; it would not hurl 'rocks' at anyone. With this hyperactive atma, you will even shove people sometimes. Lazy people do not have such problems; these poor guys will walk slowly. That does not mean that 'we' like lazy people, but why do you have so much abhorrence towards laziness and such attachment for the hyperactive ? You want to get rid of raag-dwesh and yet you do raag-dwesh, how can that be acceptable? How can we handle people who would not let us drink a cup of tea in peace? they will shove and prod us even before we pour milk in our tea. That is how strict the Kramic path is. Krupadudev told Prabhushri, 'Go and learn Sanskrit.' Prabhuji said, 'I am 46 year old. How can I learn at this age and when will I be able to master it? Instead, show me another way.' So Krupadudev replied, 'Queen Victoria is 76 year old and she is learning many different languages. At the age of 76 she is learning our language so why would you not be able to master your own mother language? Go and learn it.' Prabhudev had to learn Sanskrit because of the instruction from Krupadudev. Prabhuji used to say, 'I used to hold on to the pole and keep cramming 'Gum gacchhati means to go, gum gachhati means to go' so that I would not fall asleep, so that laziness would not set in. Now tell me, how can one ever make progress this way? He was given twenty-two thick books and was told, 'Keep them with you all the time and whenever you think about it, open them up and look into them.' Such is the Kramic path. Krupadudev was a Gnani Purush and his path is a correct path too. He was a true Gnani of these bad times (dusham kaad). But in fact how grueling and painstaking the Kramic path is! This Akram path is now available and it is so easy, and yet people discard it as if it is nothing. So the right time is here. Here every minute is precious. A time will come when one will not get to do 'Dada's' darshan for even for a minute. When the world awakens to this 'living' science is it just going to ignore it?

There are two types of path to moksha: one path is taken by the quick and the clever people and the other by the easy going people who enjoy things on the way. There are more of the former than the latter in this world. Truly we cannot call these (Akram Path followers) pleasure-seekers but people use words without any understanding. This Akram path is completely different. There is no inner worldly attachment in this path; there is the pleasure of the relaxed tension free pace for sure, but there is no attachment (moha) to the

worldly life. This is the difference between ours and the path of the 'clever' and fidgety people. Both the paths are different. Those who on the easy path start late but find a quick shortcut to make it up. They achieve a lot without much effort. Therefore our 'elevator path' is different. It has blossomed in every way. That is why Kavi says:

"Gnani vikram toch, aishvarya hahakar"

'Gnani at the supreme peak is spreading his divine energies to all around who are completely mesmerized by it'

This is the Akram Gnani. He seats victorious at the top and has made everyone joyous with laughter. Never mind that he has indulged in leisure but he has also attained the path to liberation in a leisurely manner, has he not? What would happen here if we were to say, 'don't be lazy. Don't be lazy'? Everywhere you look people run around in an state of agitated restlessness; even when they eat they are not at peace. Why are you so agitated and hyperactive? Is it to get rid of laziness? Laziness leaves but it is replaced with restlessness. The same old ghost! On the contrary, the ghost of hyperactivity is worse. If a Vaishnav sadhu has been invited for a meal, he would go. He would not be fidgety. And if you meet a Jain acharya on the road and if you tell him to wait while you do darshan of Suryanarayan (Sun God), by the time you do darshan and you turn around, he would be gone! What is the reason? It is nothing but hyperactivity driven by the clever mind. No matter what he does, whether he eats, drinks, goes to the toilet or anything else, he is hyperactive. Instead why not enjoy a nice meal and take your time with it? One does not like to see one who is agitated and hyperactive. In order to rid themselves of their laziness, they became hyperactive. Laziness (pramad) was much better. The 'ghost' of laziness was better; at least one was familiar with it. But this new ghost of hyperactivity takes hold and one has no experience or understanding of it. People try to get rid of laziness without understanding anything.

What is the reason for this hyperactivity (raghavat)? They say it is because they have gotten rid of laziness. You do not have to get rid of laziness of the physical body; on the contrary it had to be preserved. You have to relax on your couch even if others complain, even if the couch complains and

squeaks. It is just a couch, not a living thing, is it? Now if it was a living thing, then you will immediately get up, but let the couch complain. You can buy a new one if it squeaks too much. But one would say, “No I can’t do that. Laziness will set in’ and so he will not make himself comfortable and sit. He will sit without ease. Even if you ask him a question, he will get irritated. Does that suit him? The Lord has told us take it easy. Do you think the vitarag Lords were like that? These people move so fast that within no time they are nowhere to be seen! Do you think that Lord Mahavir used to walk this way? He would walk slowly, regally and in great ease. When you become restless from within then you become restless externally. Hyperactivity and agitation on the inside will also become hyperactivity and agitation on the outside. Then he will see everything else moving; even the trees!

The Muslim religious heads (auliyas) do not have such restlessness and hyperactivity. They are laid back and relaxed. If we say, ‘is the sky going to fall?’ He will reply, ‘No sir, Allah has made it, it will not fall.’ Whereas these people here maintain, ‘I have done it, and I will have to suffer.’ Hence when the sky falls (a calamity happens), what happens? The right understanding that has become wrong is the reason why bitter fruits have come about, otherwise why would the world be this way?

A hyperactive person (both inner and outer hyperactivity) after attaining Gnan will not be able to remain in awareness as the Self (shuddha upayog). Even if you were to ‘give’ such a person shuddha upyog, it will not stay with him. One may eat, drink, walk around and do everything but one’s awareness must remain awakened in all activities (shuddha upayog). Whereas a hyperactive person keeps thinking, ‘my awareness (shuddha upyog) will definitely go away in doing all mundane things.’ No the shuddha upyog must remain in all activities. Whether the tea is strong or not, sweet or not, the awareness must remain.

The word ‘pramad’ has killed spirituality. They have not understood the word pramad at all. Even if he wakes up at four in the morning and does all his kriyas (spiritual rituals), if we ask Lord Mahavir, the Lord would say, ‘These are all pramadi; completely pramadi (spiritually apathetic). Not even a fraction of spiritual sloth is gone.’

What is pramad? Who in this world is in pramad? The whole world is in pramad. When does that pramad go away? It goes away when the aropit

bhaav – the illusion, 'I am Chandulal' leaves. As it is there is so much intoxication (mad) but now there is pramad (extra mad). I am Chandulal— is mad (the intoxication) and to languish and enjoy the marriage party is parmad (that which follows the mad, to proceed in the illusion). It is pramad when one enjoys the comfort and the coolness of good circumstances but gets irritated and restless in bad ones. Becoming entrenched in the false location (I am Chandulal) is mad, and to enjoy that false location is pramad.

People think getting up late in the morning is pramad. But that is laziness. Not getting up early is a vitamin for a lazy person. He will get up late and then run for the train at the last minute and catch it in time. Therefore getting up late is a vitamin for a lazy person.

The ascetics interpreted the word pramad in their own way, whereas the Lord has said it differently. Only the Lord's definition is of use to us. Following the Lord's commands is like following the needle of a compass. The Lord's Gnan will show the true North (path); others will take you South. The needle may point to the North, but it will take you to the South. The following is said about the Gnani:

"Moksha margnetariyam bhetaram karmabhubhrutaam
Gnatarram sarva tatvanam vande tadguna labadhyey."

'He stands as the leader having exposed the path of liberation. He is the One who can destroy all karmas. He is the Knower of all elements. To such a Gnani, my eternal salutations.'

*****

Dwelling in the Self: Dwelling in the non-Self

The knowledge of the vitarag Lords (Gnan) is for the who has married without his wish, it has happened without his deliberate intent. How can this Gnan be for the one who has deliberately and enthusiastically wanted to enter into marriage? This Gnan of vitarags is for those who are compelled to get married, eat, and drink. 'Compelled—there is no alternative' is a state of a kind. One does it in spite of not wanting to. Surely you like something in life, no?

Questioner: I do have likes, but I cannot put my finger on it and say 'this is it' for sure.

Dadashri: But there is 'this' something, is there not? Your existence is on 'this' something. What is one living on? One lives on the foundation of this 'this'. If one did not, one would attain the Self. Currently the self (worldly self) is playing-absorbed in 'this'. If 'this' play (ramanata) becomes unpleasant and unattractive, then the attainment of the Self is inevitable. But, because there is the play, interest and absorption in 'this', the Self says, ' you are fine; carry on as you are in your town. I am fine here in my town!' The play of the self is always in one location (non-Self or the Self) or the other. Because it is at this other location (the world, the non-Self), one is able take that as the foundation of life. If the play (ramanta) is not existing in any subatomic particle (parmanu), in the non-Self (pudgal), then there is no go, except to attain the Self. "We' have no play (delving, entry) into even a single subatomic particle of the pudgal, the non-Self. 'We' are in a continuously absorbed in the Self as the Self (atmaramanta). 'We' have not even spent a single second outside of this state. We have no awareness that this body, 'is mine.' There is continuous awareness as it being there as a neighbor, the first neighbor.

The slightest play—dwelling as the pudgal (pudgal ramanata), the non-Self; will prevent the attainment of the Self. One may get a hint of the Self, but one will not become the Self. One will not become the Self that the Lord has described. Such a Self is absolutely still (achad atma). All other states of Soul are unsteady and 'mobile'. As long as there is dwelling in the non-Self, the self will be unsteady and mobile (chanchad atma). The Lord has said that there are two kinds of dwellings: one is that of the pure Self (shuddha

chetan, Shuddhatma). This is the dwelling of the supreme Self (parmatama). If this dwelling is not there, then there is the dwelling in the non-Self, which is also considered dwelling in the toys. It is considered as playing with toys.

Everything is a play of toys

Yes, even children play with toys, do they not? If you give a five-year-old a toy a two-year-old would love to play with, will he play with it? No, he would not. He will tell you, 'These are not my toys; these are for little boys.' Therefore an older child will not play with toys younger children play with and vice versa. An eleven-year-old child will not play with the toys of a five-year-old. He will say, 'I want to play cricket.' Then he will play 'toys' such as cricket, football, volleyball etc. Then by age eighteen he develops an interest for books. Then books will become his 'toys'. What do we call this liking and interest towards the books? Wherever there is liking (ruchi) towards something it is called ramanta (engrossment through enjoyment). Therefore, books, football, dolls are all considered toys. Then when he turns twenty-two, he will tell you, 'Now, I don't want to play with these dolls. I will need a larger, living doll!' Let go of your madness! What is wrong with other dolls? We can get you a Japanese one (mannequin) dressed up in a sari, how about that? But he will say, 'No. I want a living one!' and he will get a living one! If you ask him if he is content now and has stopped playing with all the other toys, he will tell you he is and that he has. Then he spends four married years having fun until people start asking, 'You have been married four years, do you not have any children?' So then he thinks that he is short of that toy and gets interested in that toy.

Then there is a boy who wants to take a vow of renunciation (diksha) when he turns twenty-two. 'No, I want to take diksha.' If you ask him, 'Don't you want a living doll?' he will tell you, 'No. I don't like that kind of toy. I will search for the toys of renunciation. Those that do not involve such live dolls as toys, are my toys.'

Some men get married and have children and then their karma circumstances unfold in such a way that they begin fighting with their wives. Their karma account for renunciation comes into effect. So what do they do? They make their wives and children sign a letter of release, which states they are pleased to release them so that they can pursue their quest for liberation. They make their family cry but they will make them sign such a letter. All these ascetics

that have come here, have come by making their families cry. There are some who have not married at all and some who did not even get a chance to get married. Some do not have any food to eat. There are a few who are not smart at studying but are at least smart enough to understand that they do not like living in the worldly life because they have to work, earn money to buy groceries. They have to go to work everyday. They have to face all other kinds of problems in the worldly life so they have figured out that it is better to become a sadhu. At least by being a sadhu, the only problem they will have to face is to walk around bare feet. But at least people will respect them. Who will question whether they know something or not? This is how some have become sadhus. Only five to ten percent of them are real sadhus. There are some who leave behind millions of dollars in order to become a sadhu. If you ask them, 'did you not enjoy playing with all that money? Did you not enjoy playing with all that wealth? Did you not enjoy your life with your wife? What have you come here for? What toys have you come here to play?' They will say, 'I have come here for the salvation of the world.' You fool! In which previous life have you not done that? How are you going to do the good for the world when you have not done anything for your own self?

Now for how long can such lack of understanding continue? Will you not have to follow the right understanding of the vitarags? At the same time they also sing, 'Get rid of par-ramanta (dwelling in the non-self), get rid of par-ramanta.' What do you understand by par-ramanta? Everything that you play with is par-ramanta. So how would you get rid of all that? Some say, 'they are looking after the well-being of the society. They are increasing the number of Jains.' Why would you worry whether the number of Jains increase or decrease? Why would you worry about that, which Lord Mahavir did not concern Himself with? Your guru's guru, his guru and the guru of the whole world Lord Mahavir, has not worried about increasing the number of Jains, then who are you to be worrying about that? Is your chit on a merry-go-round or what? You would have been better off increasing children at home; you would have at least five or a dozen. But instead, you abandoned your children! How can you call someone like this, a Jain? Will you not have to understand the truth? How long are you going to talk this way without any substance? You will have to know the truth, and then you will get to know the Self. As par-ramanta goes away, swa-ramanta will arise.

Do you now understand what ramanta is? Till the very end they make you 'play' with the scriptures. The guru engages the disciples in a play and vice

versa and then they claim, ‘This is the path to moksha.’ This cannot be the path to moksha. The sadhus, maharajs, acharyas etc., they all play with scriptures. The Lord has said that man keeps playing with ‘toys’ till the end but what does he gain? You have played with these toys so get out, if it is liberation that you seek. You may argue, ‘But Lord, these are your scriptures and Agamas.’ The Lord would tell you. ‘But you get out because you have only played with ‘toys’ you have never played with the Self’. ‘We’ give moksha through swa-ramanta! That is why ‘we’ have told you not to touch the scriptures.

Keep dwelling in the Self. Those who have not attained the Self, continue playing endlessly with the toys. All these acharayas and the likes in the world keep playing with toys incessantly. Only our mahatmas play with the Atma, the Self. They are in swa-ramanta. People do not understand this subtle fact and then the whole day long they keep playing with scriptures and then they get upset when they cannot find their books. The Lord has made it very clear in the scriptures that you should not get upset and that you should not hurt anyone. But people do that anyway. Have the scriptures told anyone to get upset this way? People get upset when they lose the very book that tells them not to get upset! All these people play with toys so what good does it do when they get upset? They read scriptures for millions of years and yet they get more attached to the scriptures. When they get involved in the worldly ramanta, they get attached to that. They go back and forth from one fire to another. The scriptures too, are toys. The scriptures are there for one to proceed towards the Self so this purpose is valid, however the true ramanata—dwelling is that of the Self, all other ramanta is par-ramanta; it is in the non-Self.

One sadhu asked, ‘I do not have a single possession (parigraha) that is worldly, so will I attain moksha?’ ‘We’ told him, ‘No you will not. There is no moksha until there is Atma ramanta. Everyone is engaged in ramanta of toys. Reading scriptures, performing daily rituals etc., is like playing with toys. Having worldly things (parigraha) is not a hindrance to moksha. One can have as many possessions (parigraha) as one wants, but if one is in Atma ramanta (the Self), then that itself is moksha. One must not make unsupported statements like, ‘Liberation is attained only through non-possession (aparigraha).’ If you have attained swa-ramanta, then go ahead and marry 1300 queens! ‘We’ don’t have a problem with that; you have to have the energy to do so. If you have attained swa-ramanta then what can possibly obstruct you? Nothing can affect you if you attain swa-ramanta.

Ramanta in situations: ramanta in the Eternal

People would not understand such subtle talks. They do not have awareness of what swa-ramanta and par-ramanta is. There are two kinds of people: those who become engrossed in circumstances; they can be a sadhu, a celibate, an acharaya or someone superior, whatever they are, they are all engrossed with and in circumstances. The second category is those who get engrossed in the Self. These are the ones whom 'Dada' has given Gnan to.

Situations (avastha) are temporary and come to an end. Coming to an end does not mean they will do so suddenly within an hour. Some may last up to three to four hours. Childhood may last ten to fifteen years; old age may last for twenty years. Childhood, youth and old age are three long circumstances. Even in childhood there are so many situations and states (avastha) that arise. At the age of two, a boy runs around naked and at that age it is acceptable. When he becomes five years old and has to wear clothes he asks for toys. When he is eleven, if you give him toys for a five-year old, he would not take them. He will tell you he wants a bat and a ball. If we ask him why he changes his toys, he will say his situation (avastha) has changed and that he has grown older. Situations changed and he became older. This is how man plays with toys right till the end. Whatever toys he plays with, he dwells in that situation and he who plays with the Atma, dwells in the Atma. When one dwells in situations (avastha), he swings between easiness (akud) and uneasiness (vyakud). And if he dwells in the Self, he remains calm and collected (svastha). The Gnani Purush removes you from dwelling in situations and establishes you in dwelling of the Self. This brings about the end of endless dwelling in situations of life after life, and there arises a constant state of Atma-ramanta. What can the Gnani Purush not do?

There is nothing left to be done after attaining Atma-ramanta (the Self), otherwise would one not have to play with the toys? Without Self-realization, where will one place the chit? One can try to place it inwards towards the Self, but not knowing where the Self is, one ends up placing it on external toys and playing with them. At least while playing with these toys, the chit remains still for a while.

What is the definition of a toy? It is that which causes abhorrence when it is lost and attachment when it is found. When one meets the Gnani Purush and

make a connection with him and attains the Self, and then begins to dwell in the Self, the abhorrence and attachment leave and One becomes a vitarag! Until then one remains in the dwelling of the non-Self (prakruti). When the parayan—the total experience of the prakruti, the non-Self ends, one becomes a vitarag!

Jai Sat Chit Anand

www.dadashri.org

shuddha

Moksha of the Mukta Purush in Every Moment of Life

Hope you have enjoyed this great Gift of the Gnani Purush. Kindly send us your feedback

To access the Aptavani 2 with beautiful images

Please help us translate this book in your language. It has been the deepest inner intent of Dadashri to give this new Science of Akram Vignan to all in the world for generations to come

Jai Sat Chit Anand