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This preprint preliminary copy of Aptavani 4, is being disseminated on the web. The final version will be available and posted as it becomes ready. The 'S' and 'Y' in capitals is for the 'awakened Self' and 'You' the awakened One, in distinct contrast to 's' and 'y' for the worldly self. This Aptavani is meaningful after the newly attained Vision of the Self, as the Self, after the Grace of the Akram Vignani Dadashri through His Gnan Vidhi. Much clarity in matters of spirituality will also be attained by the seeker who has not yet participated in the exact awakening of the Self through the Gnan Vidhi. The Aptavani is a translation of the original version in Gujarati presented to the world by Dr.Niruben Amin in 1978. This version of the Aptavani is coming to you with the direct guidance and grace of current Atmagnani Deepakbhai Desai, who carries on the work of Akram Vignan.

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With highest reverence for the Eternal within the reader
Jai Sat Chit Anand
Shuddha
www.dadashri.org

Gnani Purush Dadashri The Akram Vignani

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Aptavani 4

Editorial

The universe undergoes constant changes on the basis of one evidence interacting with another evidence (*nimit*). It is the spontaneous extra result of the circumstantial interactions of the original eternal elements. All living beings (*jivas* - embodied souls) desire the nullification of these extra unintended results (*vishesha parinaam*) and a return to the steadiness of the Self. The liberation happens through a *nimit* only. And the one and only evidence (*nimit*) that gives that liberation is the 'Gnani Purush' in whom the Self has manifest, and who has the absolute experience of the Self. The fact that the liberation happens is a definite experience of countless people who have met the Gnani Purush.

The knowledge that is commonly called as knowledge; is in fact intellectual knowledge in the vision of the Gnani Purush. The exact knowledge, the knowledge of Self, is millions of miles away from the worldly knowledge about the Self. It is in the form of the science of the Soul (*Atmavignan*). The one who knows the science of the Soul becomes free from life after life wandering (*jivanmukta* freedom while living). Many who have met the Gnani Purush have attained a state of the *jivanmukta*. The desire is that everyone attains that state.

The Soul is wordless, speechless and yet the knowledge laden words that have arisen having touched the manifest absolute Self (*Paramatma*) touch the heart, breakdown infinite veils of illusion and enlightens the self from the initial stage, all the way to absolute knowledge (*kevalgnan*). That matchless speech has been compiled in the Aptavani; and this is an humble attempt to present it to the seeker of the knowledge of liberation. Aptavani in a book form is the indirect medium, but the live energy of the presently manifest Gnani Purush will touch the heart of the reader and lead him to the doors of the right vision (*samyak darshan*). This new vision of the awakened Self, if attained

through the live meeting with the Gnani Purush will ultimately lead to the experience of the absolute Soul.

In this Aptavani series four, is presented a collection of the spoken knowledge that gives deep and resolving explanations that the world has not known or imagined; in a simple, straight forward, plain and native language that has flown from the auspicious source of the most revered Gnani Purush Dadashri in whom 'Dada Bhagwan –the absolute Self' manifest in 1958.

What the world commonly calls as awareness, the Gnani calls as sleep. What is known as the 'seer'; is only the scene. The one who has the awarness that 'I am aware' is only the inanimate (non-Self) part. The Self is is completely separate from that.

There is such intense experience of oneness of the 'relative' and the 'real', that up to ninety nine (almost towards the end), the two run parallel, in which the original 'real', mirrors into the illusory 'relative'. Their nearness manifests as one only, up until the time when the separation of the two is done at the last linkage. The secret of all of this, is disclosed only by the experienced 'Gnani Purush.' Only then, one experiences the great difference between the illusory awareness (*bhrantjagruti*) and the awareness of the pure Soul (*atmajagruti*).

For a long time, attempts have been made for the purpose of clarification of the difference between destiny (*prarabdha*) and independent effort, free will (*purushartha*). The difference has already been told by the experienced 'Gnanis'. But, because of the prevalence of the indirect knowledge, its proper understanding has basically become fragmented. Commonly, the awareness of doer-ship, attempts to attain that doer-ship and the results of those attempts is believed to be independent effort, free will (*purushartha*). In the 'Gnani's' vision all that is completely destiny (*prarabdha*). Anything that is experienced through the five senses and the mind is all destiny (*prarabdha*). The independent effort (*purushartha*) part is subtle and it is difficult to fathom. Illusory independent effort is being done by all living beings. On the basis of that illusory effort in human beings, time cycles of cause and effect remains in motion without interruption. When the proper independent effort is done, this comes to an end. Proper independent effort (*purushartha*) is done only after one has becomes a *Purush,* the Self. This happens after Self-realization. Proper independent effort is non-stop (*akhand*), non-ending (avirat) and non-dependent (*niralumb*). A non-ending state of liberation prevails from the alertness of this effort.

In the universe, there is no shortage of things. However, they are not attained because the obstruction created by one's own self. The secret of these hindrances and all the hidden keys that help one to remain aware about them have been simply and effortlessly clarified by the manifest 'Gnani Purush'.

What is karma? What is it that binds one with karma? What gives one liberation from karma? Who is the mother of karma? Who is the father? These and other deeper questions are very difficult to resolve. The scriptures have spoken everything but it is like pointing the finger to indicate. Because of the change in vision, when the indication is towards the north direction, it is believed to be the south and one proceeds in that direction. how then, can the destination be reached? Even the scriptures are not capable to explain the meaning; that is given only by a 'Gnani Purush'. Revered Dadashri has explained a very profound subject like karma in a simple and easy manner.

By saying for the first time, that "speech is a 'taped record'", Dadashri has fractured all ownership of speech. How does this record play? How is this record made? What are the results when it is played? He has revealed these and other deepest of the deep secrets; in a very simple explanation he has elucidated the complex science of speech!

The secrets of many such subjects are revealed. Attempts are made to publish as many of them as possible. It is hoped that for those who are 'positive' life-oriented thinkers, philosophers, seekers and those desirous for liberation, Aptavani will impart moment to moment awareness.

In an attempt to convert the direct speech that has flown from the auspicious source of the one and only Gnani Purush, into this indirect presentation; we ask for forgiveness for any errors.

Dr. Niruben Amin

Jai Satchitanand.

Preface

Dr. Niruben Amin.

[1]

Awareness

One is the Self, and is capable of illuminating the whole universe. As the Self one has infinite energy (*anant shakti*). And yet; all the helplessness, suffering, pain and insecurity, is experienced by the self. How unusual is this! What is the reason for it? One is not aware of the Self (*swaroop*), the energy (*shakti*), the realm (*satta*) of the Self. Once the Self becomes awakened (*jagrut*); there prevails the bliss of the owner of the entire universe.

The whole world is entrapped in *bhaavnindra* (asleep to the Self). The lack of awareness, as to what is beneficial and what is harmful in this world and in the world hereafter; anger, pride, deceit, greed, divisiveness due to differences of opinions, worries, - all these are perpetuated because of the prevailing *bhaavnindra*. Whereas the whole world is busy in the pleasures of the non-Self complex (*pudgal*), the Gnani is in the state of the awareness of the Self and in bliss of the Self (*atma-ramanta*). Perfect awareness is the absolute Self; when the awareness reaches one hundred percent, absolute knowledge (*kevalgnan*) happens.

Awareness (*jagruti*) is verily the mother of liberation (*moksha*). As the awareness about the worldly life increases, one realizes the meaninglessness of it; this, in the end, results in the highest asceticism (*vairagya* – dispassion towards all that is worldly). And the one who has reached the highest awareness in the knowledge of the senses does not get into divisiveness due to differences of opinions with anyone, and is 'everywhere adjustable'. As such, the birth of anger, pride, deceit, greed (these four are called *kashaya* – inner enemies) happens only when there is lack of awareness. The one who has no awareness of *kashaya* is very much in a state of non-awareness, the one who is aware of them, is slightly alert and the one who does repentance (*pratikraman*) and washes them away after they happen is *jagrut* – awake and alert. And the really alert one will turn the *kashayas* around before they happen. The one who feeds the *kashayas* is terribly ignorant.

The vision that sees one's own faults is the measure of awareness. The vision that sees faults of others brings heavy and serious veils over one's awareness. The 'Gnani' sits on the top of the highest peak of awareness. His subtler (*sookshmattar*) and subtlest (*sookshmattam*) mistakes that do not hurt anyone in the world, He sees them in Gnan and washes them away, He is faultless (*nirdosh*) and sees the world as faultless; this is called the state of awareness. The topmost awareness is when, while talking to someone, He has the continuous awareness (*laksha*) that the other person is a pure Soul (*Shuddhatma*).

In the *kramic* path, the traditional step by step path to Self-realization, *bhav-jagruti,* the awareness of the intention (cause of karma) is considered the best of all; whereas in the path of Akram Vignan, the current unique non-sequential and direct path to Self-realization, the Self-awareness, which is beyond the intent or non-intent (*bhav-abhav*) is easily gained by the grace of the 'Gnani'! The constant presence of the complete knowledge in the form of Knower (*Gnata*) and the object to be known (*gneya*) is called complete awareness! To ceaselessly remain in the special directives (Agnas) of the 'Gnani Purush' is called a high level of awareness! The application of seeing pure Soul in every living being is also a high level of awareness.

At first, there arises awareness in the worldly interactions (*vyavahar*). After that, one sleeps in the worldly interactions and awakens in the awareness of the Self (*nischaya*). When there is no clash anywhere, when there is no divisiveness due to difference of opinion; one is said to be in the awareness of worldly interactions. In the awareness of the worldly interactions, there are a lot of *kashayas*, whereas in the awareness of the Self (*nischaya*); the *kashays* (anger, pride, deceit, greed, attachment and abhorrence) have become rootless! Being aware of every act of the *antahkaran* (the inner working instrument comprising of mind, intellect, chit and ego) is the true awareness.

In the early stages of awareness, there is no suffering to anyone at any time because of us, later on, we have no suffering any time because of others; and in the stage of awareness, there is natural oneness with the pure Soul.

The awareness of awakening *Kundalini* (chakra meditation) or traditional mediation methods do no help increase awareness, but they do increase the ego. 'Meditation' is a form of intoxication of the ego (*maadakata*) only. There is a possibility for awareness to 'bloom' during a situation of

internal burning (due to *kashayas*), but the intoxication of 'meditation' covers the awareness with ashes.

It is possible to attain the awareness needed for liberation by worshipping those aware Souls, starting from the one who has just attained the Self and going all the way up to the one who has reached the state of absolute Knowledge (*kevalgnan*). Through Gnani's grace, one can make connection with the current living *vitarag* Tirthankara Shri Simandhar Swami, who is absolutely aware and instrumental for our *moksha*, and who presently lives in Mahavideh Kshetra. Through His continuous worship, it is possible for us to go from here and dwell at His lotus feet (in the next life) and attain liberation (*moksha*).

In the daily worldly matters where the world is awake, the Gnanis are asleep; and in spiritual matters where the world is asleep, the Gnanis are awake! The worldly awareness is with ego; where there is awareness without the ego, there is liberation *moksha*!

[2]

Dhyan

What is *dhyan*? *Dhyan* (meditation) is not something that is to be done. *Dhyan* happens naturally. *Dhyan* is a result. What the world calls *dhyan* (meditation) is not *dhyan* (meditation), it is concentration (*ekagrata*).

Vitarags (the absolute enlightened Ones without attachment or abhorrence) have described four types of *dhyan*. When someone swears at you and at that time it results in wrath; if anger is the result of it, it is called *raudra-dhyan* and the effect of this result will hurt the self and will reach others! Whereas, if that effect is limited to one's own self only and does not reach others at all, it is *artadhyan*. Worries such as, 'what will become of me?' and worries about the future etc., are included in *artadhyan.* In events that cause an effect on us, to look upon it as, 'this is the manifestation of the unfolding of my own karma. The other person is simply instrumental (*nimit*) in the process, he is faultless (*nirdosh*)'; when this is the state that results within, it is *dharma-dhyan*. If it remains in one's awareness (*laksha*) that, 'I am *Shuddhatma* (pure Soul)' and others are seen as pure Soul, then that is called *shukladhyan*.

Once the goal (*dhyeya*) is decided and one becomes the meditator of that goal (*dhyata*), and when the two (*dhyeya* and *dhyata* - the goal and the

meditator) connect; then *dhyan* (meditation) happens naturally, at that time. In deciding the goal, there is the presence of ego, but not in *dhyan*. There is ego in doing actions, but not in *dhyan*. Doing actions is not *dhyan* but what results from doing is *dhyan* and there is no ego in there. *Dhyan* is not done (it cannot be done); it happens (naturally). *Artadhyan* and *raudradhyan* just happen. There is no doer in *dharmadhyan. Shukladhyan* meditation as the Self isa natural state. After *artadhyan* happens, if there is the belief that, 'I am doing *artadhyan*', then there is the ego of doer-ship there. The ego is the meditator (*dhyata*) in *artadhyan, raudradhyan and dharmadhyan.* The ego is not the meditator in *shukladhyan*; it is a natural state. It is the state of the Self (*Atmaparinati*).

For the purpose of attaining *moksha*, there is no importance of any other meditation but the meditation of pure Self (*atmadhyan* or *shukladhyan*). The meditation of the Self, keeps one in constant bliss.

To remove attachment-abhorrence, meditation need not be done. If the science of *Vitarag* is known, attachment-abhorrence depart naturally.

[3]

Destiny and free will

Without understanding the line of demarcation between destiny (*prarabdha*) and self-effort, free will (*purushartha*), how can one understand one's own doer-ship or non-doer-ship? The whole world is entrapped in this unsolved problem. Who else can show the difference between the two, other than the Gnani Purush, who has attained the exact state of real *purushartha*? In the world, in this day and age, for the time, the subtlest differences between destiny and self-effort have been opened up, through the speech of the deeply revered Gnani Purush Dadashri. It opens up a new way for the seekers!

Whatever is done through the five senses is not self-effort (*purushartha*); all that is destiny (*prarabadha*). From morning till evening one runs around, does job or business, breaths in or out, reads books, reads scriptures, does meditation, does *japa* (chanting of God's name or *mantra*), does penance; all that is destiny (*prarabadha*). After eating food, what is our self-effort for digestion? Nature runs our inner machinery so nicely, without our interference; so will it not run the outer matters too? But, because of the ignorance about it, one cannot help but do the ego of, 'I am the doer'!

In the running waters of the river Narmada, if a rock turns into the shape of a *shaligram*, (idol), who did what self-effort there? And if the other rocks remained as stones and drowned in the ocean, is it because of their laziness? Here, who is the doer and how much doer-ship is there? Things happen according whatever circumstances one encounters! In the path of natural and spiritual evolution (*samsaran marg*) of all the living beings, some after infinite collisions and wanderings, ly get birth in India. And there, if one meets the Gnani Purush, and by His grace, attains the Self; one becomes the idol! Only after Self-realization does one becomes 'Self' (*Purush*) and does real '*purushartha* - Self-effort', until then, it is called *bhrant-purushartha* – deluded self-effort. Real Self-effort is when there is no attachment-abhorrence in the resultant effect of the non-Self complex (*pudgal*).

Because of the existence of ego, the seeds of karma are being sown and when they bear fruits, the result is bitter or sweet. Now, it is considered as *bhrant-purushartha* to change the improper effect to a proper one! Whatever circumstances that become evident, that is destiny and self-effort is maintain equanimity. To hold steady in the slippery circumstances is self-effort. To change *artadhyan and raudradhayan* into *dharmadhayn* is self-effort.

'Akram Vignani (the scientist of the direct path to the Self)' has removed the web of misunderstanding about destiny (*prarabadha*) and self-effort-free will (*purushartha*) and opened up the proper understanding of 'who the doer is', with the discovery of 'scientific circumstantial evidence (*vyavasthit shakti*)'. This helps the Self realized ones to reach the state of absolute Self! As long as there is awareness of 'I am the doer', the understanding of 'scientific circumstantial evidence' is like a golden dagger! Where there is ego, the self is the doer; where there is no ego; the doer is 'scientific circumstantial evidence'.

Pure applied awakened awareness of the Self is the real Self-effort. The victory over *kashays* (anger, pride, deceit, and greed) is called self-effort (*purushartha*) and *samata* (absence of attachment and abhorrence) has been called state of the Self that arises from Gnan. Self-control (*yama*), religious vows and disciplines (*niyam*) and restraints (*sainyam*) have been called self-efforts. What is the difference between *sainyam* and penance (*tapa*)? There is no penance (*tapa*) in *sainyam* and in penance (*tapa*) there is heat, the mind is being heated! To obey the Gnani's special directives (*Agna*) is Self-effort and that is the only religion.

Neither is destiny higher nor is self-effort higher; the one who understands them both is higher, so says the Gnani Purush.

To eat junk food is karma of destiny (effect) and to get dysentry is the result of destiny karma (effect of effect). Eating junk food is the result of the accumulated karma (*sanchit* karma) of the previous life! Say, now, how can this result of destiny karma be changed? Change can only be made while the accumulating karma are being charged or formed.

That which happens in this life (*dravya*) is all destiny and intent (*bhaav*) is all self-effort. In the mistaken (illusory - *bhranti*) state all human beings have continuous intent-based self-effort (*bhaav purushartha*) on account of which the bonds of karma for the next life are created and one is not even aware of this!

[4]

Faith

Those who make mockery of blind faith (*andha-shraddha*) do not know how much blind faith they themselves have! On what faith is the act of drinking water done? What proof is there that there is no poison in it? What is the proof that an insect or a tiny lizard has not fallen in the food? Does anyone inquire about this? Are people not moving on, in blind faith? Thus, not a single step is taken without blind faith, then, how can one criticize blind faith of anyone else?

[5]

Opinion

Vision (*drashti*) is created on the basis of opinions (*abhipraya*) and then one sees according to that vision. It is not the fault of the vision if one feels uneasy with a certain person. The mistake is being made by the opinion that led to this vision.

The vision with 'prejudice' creates the worldly life (the perpetual cycle of birth and death). In spite of being an eyewitness to a theft, the one who does not have any prejudice in the vision, is a Gnani (the enlightened One).

What is the proof that tomorrow the thief will not become noble and respected?

There is nothing to object if the senses accept a tasty mango fruit, but, if, afterwards, there is a memory of it, then it is perilous; because, behind the memory there is the opinion that 'this mango is good' and that opinion will result in *raag-dwesh* (attachment-abhorrence).

A strong opinion concentrated on one subject will result in a major blockade (*atakan*); compared to many other scattered opinions, the prevalence of its (blockade) effect will be significantly terrible.

"The sensual pleasures (*vishaya*) do not have attachment-abhorrence; only the belief of the opinion has attachment-abhorrence."

~***Dadashri***.

This quote of the 'Gnani' drives away the notion of doing tireless exertion to become free from sensual pleasures by calling it 'like an elephant's bath' (the elephant spreads dirt on itself after bathing in water); and it makes one alert towards removing it's root cause which is, the wrong belief about the opinion of there being any lasting happiness in sensual pleasures.

Once it is decided that opinions are to be broken, they start to breakdown. Opinions that are very deeply entrenched can be exhausted after doing *pratikraman* (repentance and asking for forgiveness for the error) everyday for two hours! The one who has attained the Soul; the one who has become Purush (Self-realized), is capable of doing any effort (*purushartha*) or valiance (*parakram* – extraordinary *purushartha*)!

Whatever one's opinion, such will be the *pudgal* (non-Self complex of mind, speech and body) that forms in accordance with that opinion in the effect form in the next life.

It is necessary to detach and remove the opinion about the opinion that has remained in a subtle form.

Who makes one make opinions? Only *loksangnya* - the knowledge of people, because one's belief is based on popular knowledge, and accordingly, the intellect makes the decision as to how one behaves. Once the knowledge of the 'Gnani' (*Gnani-sangnya*) is followed, the effect of the knowledge of people (*loksangnya*) becomes extinct!

The vibrations of even the slightest adverse thought about another person will reach that person and give results. Here, doing 'shoot-on-sight-*pratikraman*' will prevent those vibrations from reaching that person, or else erases the vibrations that may have reached that person. And once the opinion is erased, speech and conduct towards that person become natural that can't but touch the other person. The opposite of this, the view with the opinion of seeing faults, casts its shadow on the mind of the other person. Because of that, there is uneasiness when that person is in one's presence.

To change the opinion, one has to put in place its opposite opinion. To erase the opinion that someone is a thief, one has to say that he is an honest and respected man and in the end, the vision has to be applied that he is really '*Shuddhatma*' (pure Soul)!

Opinion is the reason (cause) for speech with link of continued hurt (*tantili vani*), whereas suspicion (*shanka*) is one of the reasons (cause) for opinion.

"Opinion is dependent upon the receptacle of the intellect (*buddhi no ashaya*)" *Dadashri*.

The opinion depends on where the intellect has believed happiness to be. If happiness is believed to be in a French style haircut, one develops opinion for a French style haircut.

What hinders the state state of the infinite bliss of the Self after Self-realization in Akram Vignan? Opinion! Once, two to five major opinions are gone, a state of liberation prevails!

The seed (of karma) is sown, not by action (*kriya*) but by motive (*hetu* - intention behind action); by opinions! Only opinions worthy of welcome are those for celibacy (*brahmacharya*) and of the fact that the body is greatest deception (*dago*)! Opinion is comprised of subatomic particles (*paramanu*) of ego. Opinion shows personalities; it changes one's vision completely. There is no objection to lifeless opinions; opinions with insistence veil Gnan.

To be free from the opinions about the non-Self (*achetan*- inanimate) is up to the self only. Whereas, even if one gives up the opinions about the mixed-Self (*mishra-chetan* – animate-inanimate; the relative self, other living beings), the other person will not leave him! By forming opinions about other

human beings whose faces contort in anger and revenge, what grave results are invited?!

Opinion invites obstacles (*antarai*). There are terrible perils from the obstacles caused by opinions; they increasingly bind one in places where one needs to be free.

This human body complex works according to the opinion of the charged self (*pratishthit atma;* the relative-self),within which the Self is only giving presence in an indifferent (*oodasina bhaav*) One.

[6]

Blindness of 'I know'.

The one who does not know anything in this world is a 'Gnani'. The 'Gnani' who appears as highly intelligent to others is actually *abuddha*-free from use of intellect. The 'Gnani' says, 'At age seventy, I don't know how to shave.' Those who believe that they are 'experts' are cheating themselves and everyone else. No one is capable of becoming an 'expert'; being an expert is a natural gift. A Gnani is an expert in the science of Soul (*atmavignan*).

One has come into this world and brought with him all that is necessary for the mind, and all that is necessary for the chit (inner component of knowledge and vision), intellect and ego; nature supplies them all. In this, where is one's own self-effort? Therefore, one should keep the chit in a natural state and not waste the energy of chit. One will have to understand the eseence of this life, no?

[7]

Obstacles

'I am Chandubhai', once this is said, an obstacle (*antarai*) arises. You are the absolute Self (*Paramatma*) and you are calling yourself 'Chandubhai'? You are the master of the universe, owner of infinite energies and capable of attaining whatever You want and in spite of that why can you not get anything? It is because of obstacles. Obstacles veil the energy *shakti* (energy)!

Desire (*ichchha*) invites obstacles. When there is no desire for air, is there any obstacle for it? The 'Gnani' is desireless (*nirichchhak*) and is free of obstacles (*nirantarai pad*). He has no beggary at all.

How is an obstacle created? When someone is donating and you interfere in it, saying, 'why are you doing that?' then there will be interference for you in receiving donation in the next life.

In the state of ignorance, one protects hurtful and negative thoughts when they happen; whereas in the state of Gnan (knowledge as the Self), one does *pratikraman* (repentance and asking for forgiveness) right away when hurtful thoughts arise. Approval and support of good or auspicious actions becomes beneficial for the self and for the world. If approval and support is given to others, they will reciprocate! If one calls the other person 'stupid', it will create obstacle to his own intelligence.

If there is a strong determination (*nischaya*) against the obstacles arising in the path of liberation (*moksha*), *shakti* (energy) will blossom. Obstacles happen when there is lack of determination. Determination (*nischaya*) breaks down the obstacles (*antarai*). Once the ultimate determination (*nischaya*), 'I am the Self' is attained, all obstacles come to an end.

Obstacles due to the worldly intellect are like knots and obstacles due religious intelligence are like big complex knots, because they make one wander around for infinite lives. The notion-sense of, 'I know something' is the biggest obstacle in the path to the Self. It is evident nothing is known if there is *artadhyan* or *raudradhyan*.

The biggest obstacle is the one against the attainment of the knowledge of the Self (*Gnanantarai*). It is the inner sense that 'In matters of spirituality and Soul, I am the only one who understands; others don't understand anything at all!' Another obstacle is interfering in the process in which someone one was going to attain Self-knowledge. Or even after meeting true 'Gnani' one thinks, 'I have seen many such 'Gnanis'- all of these sow seeds of *gnanantarai* (obstacles to Knowledge). Whereas, if one feels that, 'a 'Gnani' has come nearby but I am unable to go!', this will break down the obstacles.

'How can there be *moksha* within just one hour?' Once this is vocalized or felt, there will be obstacle to one's own *moksha*! This universe is such that it can't be measured by one's intellect.

8

Scorn and contempt

Obstacles to skill are created with, 'I don't have how to do it.' And with a firm, 'why can't I know how to do this?' the obstacles (*antarai*) will breakdown.

The Gnani Purush can breakdown obstacles to Knowledge (*Gnan-antarai*) and obstacles to vision as the Self (*darshan-antarai*), but where the 'religion' of humility (*vinaya-dharma*) is being broken, even the 'Gnani' is not able to help. There should not be a single adverse thought about the 'Gnani'. In order to break obstacles that prevent meeting the 'Gnani', to ask to breakdown the obstacles in the prayers outlined by the Gnani (*vidhi*), will help break them. Obstacles breakdown with intentions (*bhav*)! Intents break obstacles and intents happen when the time is right.

For '*Atmagnani*' (the Self realized one), the obstacles are in the form of circumstances (*sanjog*), which by their nature have the tendency to dissipate (*viyog*). The Self has no circumstance (*asanjogi*) or therefore there is no dissipation thereof (*aviyogi*).

There is fear of that for which there is scornfulness (*tiraskar*). Fear is born out of scorn. Scorn for the court or for the police will cause fear about them.

Scorn brings about 'mild' result, whereas contempt (*tarchhod*) creates horrible obstructions. One should be extremely aware to avoid any contempt towards anyone. The one who has been contemptuously rejected (*tarchhod*) by us will close his doors to us forever. Contemptuous rejection caused by speech will inflict deep and non-healing wounds! Know for sure that a wound of contempt to a single human being will prevent your *moksha*. There is grave liability in *tarchhod.*

[9]

The fragrance of personality

The personality of a 'Gnani Purush' is extraordinary. Except for the Self, His love is nowhere else. He conducts Himself as the Self, completely separate from the mind, speech and body. In spite of doing business, His conduct is without attachment or abhorrence (*vitarag*). Just look at the achievements of such an 'Akram Vignani'(Scientist of the direct path to *moksha*)! There were no vows (*vrat*) taken, no disciplines observed (*niyam*); except for the practice of eating food before sunset (*chovihar*) and drinking boiled water, and there was the reading and deep thinking on 'Vachanamrut of Shrimad Rajchandra' and the scriptures of all the religions. This wonderful science-Akram Vignan manifested naturally! One evening in 1958, while sitting on a bench at the train station of Surat city, Gujarat, India, before the enlightenment, in the presence of the vast noisy crowd, inner silence and peace happened; but that too was mixed with ego! And then there was the supreme illumination of the light of the absolute Self! He 'saw', in this light of Gnan, the whole universe. He experienced complete separation from the body, mind and speech, He attained a state of absolute Knowledge and absolute Vision (*kevalGnata-Drashta*) and eternal bliss (*paramanand*) and the most magnificent day dawned in the history of the world! The ego was gone! My-ness (*mamata*) was gone!! From His auspicious source flowed words that were void of any attachment or abhorrence (*vitarag vani*), the words that are the proof of absolute spiritual perfection, and it represents the eleventh wonder of this *Kaliyug* (the current, fifth era of the time cycle), *Akramvignan* (step-less path to Self-realization) - *Asaiyati Puja* where a householder will reveal and revive the exact meaning of scriptures and therefore be worshipped. All this could not be kept hidden from the world. One by one, in twenty years, twenty thousand blessed persons received the science of Soul by this step-less path, and that is a greatest wonder. (Editorial written by Dr. Niruben in 1978).

What is the daily routine of the 'Gnani'? The 'Gnani' is always present in the 'activity' of the Self (*Atmacharya*); in the state of *moksha*. By calling His own speech a 'taped record', He tears down all agreements of ownership! Such a competent *nimit* (one instrumental in a process) will tolerate any deficiencies in our qualifications for attaining Self-realization.

Without love, devotion (*bhakti*) cannot start. God is not forgotten at any time when devotion is filled with love.

Gnani Purush, after becoming faultless (*nirdosh*) and making the vision faultless (*nirdosh drashti*), has seen the whole world as faultless. Pure

Soul will be considered faulty if pure Soul does any faults. But the pure Soul is a non-doer, how can, then, faults be seen? In 'discharge' of karma how can anyone be at fault? There is no purity even if a single person is seen as having a fault; in seeing faults, there is only the knowledge of the senses (*indriyagnan*) there, the knowledge of the pure Soul (*atiindriyagnan*) is not there! The one who hurts others in thoughts (*bhav*, intent) commits a fault of nature and the one who actually hurts others, commits a fault of the world. Both will get justice for sure. The one who hurts with thoughts becomes guilty in the next life and the one who actually hurts in this life gets punished in this life, and thus gets settlement of karma.

There is no problem in saying, 'I ate,' but there should be the knowledge within as to, 'who is eating?'

"What is received is not the knowledge of the Self (*Atmagnan*), what has manifested within is the knowledge of the Self", says Dadashri. To follow the Gnani's *Agnas* (special directives) will bring on the grace (*krupa*) of 'Gnani'.

How can such a 'Gnani' be described where words have limitations, where understanding falls short, where there is no comparison and where He Himself is to be attained (*upeya*)? He always lives only as the Self; He does not live in the mind, speech or body, where there is no place for the ego at all! Where anger, pride, deceit and greed have been liberated. Such a 'Gnani's' humility is a common characteristic. The 'Gnani' is egoless; He blesses those who curse Him. The 'Gnani' is not devoid of any inclinations (*nispruha*), He is not with inclinations (*saspruha*) either; He is with and without inclinations (*nispruha-saspruha*). He is without inclination for any worldly and material pleasures but has all inclinations for the Self.

'Gnani's' speech is with *vitaragata*, without attachment-abhorrence, it is not possible for anyone to attain *moksha* without listening to such speech! In His speech there is no disapproval of anyone's viewpoint nor is there any commencement of his own opinion! There is no opposition to anyone, nor is there the saying that, 'this is wrong' to anyone. That speech is *syaadvaad*, speech that is accepted by all and hurts none; where there is no debate (*vaad*), dispute (*vivaad*) or discourse (*sumvaad*). *Nimit*-dependant (questioner dependant), the speech of the Gnani Purush arises from great depths and flows spontaneously and constantly.

[10]

Akram path

'Gnani Purush', in whom the Lord of the fourteen locations (*lokas*) of the universe has manifest and who Himself is the embodiment of the absolute Self; once His grace is received, there is nothing that needs to be done but only to be in His Agnas (special directives for liberation) and to follow Him. Such a 'Gnani Purush' has manifest in this time period. Once His grace is received and with the science called Akram Vignan - the step-less path, one has to just sit in the lift (elevator) and reach the topmost peak of Self-knowledge within just one hour! Wonderful, wonderful is the accomplishment of this exceptional path!

In this *Kalikal* (the current era of the fifth time cycle), the step-less path has manifested magnificently! This is the unprecedented stage of spiritual science! Lack of controversies is evident in all the speech of the Gnani Purush at all times. Where sins of infinite life times are washed away within one hour and Self-realization is attained, where the awareness or non-awareness of one's readiness for Self-realization is not looked at, where the state of the highest of awareness is attained by the seeker as a result of the auspicious event of meeting the tremendously powerful *nimit* (the Gnani as the evidence), where all *kashays* (anger, pride, deceit, greed) are completely destroyed, where ego (*ahamkar*) and my-ness (*mamata*) have ended, where there is no 'doer-ship', and where only the absolute bliss of the Self is to be experienced. He who bestows such a state is not a 'Gnani' but a 'Scientist'; look at the unimaginable *siddhis* (extraordinary energies laden with incontrovertible principles that accomplishes the ultimate) of His step-less path!

[11]

The Self and the ego

'I am Chandubhai, I am husband of this woman, I am father of this boy, I am a businessman, I am fat, I am fair-skinned…etc.', these and many such countless 'wrong beliefs' have been covering up one's own 'right belief', one's own pure vision and pure knowledge. The 'Gnani Purush' fractures those 'wrong beliefs' and unveils all the covers and opens up that magnificent door to 'right vision'- Self-realization!

Ego is the ignorant allegation of 'I did' where one is not the doer. And because of ego, there is bondage of karma, bondage of body, bondage of

mind, bondage of speech; any bondage of the non-Self complex (*pudgal*) is because of ego.

To worship the Soul (atma) and the absolute Soul (*Paramatma*) as being separate is the way of the worldly or the relative religions and to worship the Self (*Atma*) and the absolute Self as one (non-separate) is the religion beyond the world (*alaukik*) and *moksha* is from the real religion! In real religion, there is no *punyai* (merit karma) or *paap* (sin or demerit karma); there is no doer-ship of anything at all!

One becomes authorized for *moksha* when, the worldly pleasures and happiness becomes a heavy load of pain and suffering! 'Gnani Purush' will give him *moksha* because 'Gnani Purush' is the ultimate liberator.

[12]

The management of Vyavasthit

The regulation of the universe happens naturally and on its own. 'Akram Gnani' calls it "*vyavasthit shakti* - scientific circumstantial evidence". This 'scientific circumstantial evidence' has no control over the six eternal elements in the universe; all the elements are independent, they don't recognize each other, they don't obey each other even though one of them, the Soul, is the absolute Self!

If surrender and selfless service go hand in hand, that will be excellent. But the result of service is merit karma, not *moksha*. Yes, if there is Self-realization, there is no doer-ship; then no bondage of karma is there.

In the world, there is bloodshed, cruelty, violence, fighting, massacres, and there are the agonizing results of the world wars; these, the 'Gnani Purush' sees as 'scientific circumstantial evidences-*vyavasthit*'! Who takes note of the violent destruction happening in the ocean between bigger fish and smaller fish? Is that not 'scientific circumstantial evidences'?

[13]

Worldly region and religion of the Self

Worldly religion is where one gets pleasure in return for giving pleasure to others and if one gives pain, he will get pain in return. Does everyone not get safety for his life when he follows the religion of traffic laws? If one does *adharma* hurtful action, he will have collision and get into an accident! Thus, to get the safety of happiness; one gives happiness to others and that is the secret of the 'relative' religions! In the 'real' religion, one has to attain the Self' (*Atma-dharma*)'.

When there is solution available in all circumstances, it is called 'real' religion. When there is solution and/or lack of solution, it is called 'relative' religion.

While looking for eternal happiness and in not finding it, a *jiva*, the human being jumps into imaginary happiness and because that imaginary happiness results in pain, he makes attempts into various imaginary endeavors and becomes more and more entangled! Eternal bliss is within only; it is in the Self! To attain true happiness, eternal bliss, one has to become 'true'; to attain worldly happiness one has to be worldly!

Once the entry into the path of the flow of the universe (*samsaran marg* - the worldly life) has happened for a living entity, there is non-stop burning of the string of turmoil within. The one for whom the inner burning is gone, his worldly life comes to an end.

As long as there is a balance between inner happiness and outer happiness, there will be peace in one's worldly interactions. The outer happiness is enjoyed at the cost of inner happiness, and consequently mental stability is lost and sleeping pills are taken.

Where there is not a least bit of pain, there is the Self.

With wrong vision (*viparit darshan*) there is pain, with the right vision (*samyak darshan*) there is bliss, bliss, and bliss.

For *moksha* the surrender filled protection of the 'Gnani' is the vehicle and for worldly happiness one should do service to parents and guru.

To believe happiness to be where people believe it to be, is the people's understanding and to believe that happiness is in the Soul is the 'Gnani's' understanding.

Saints (*santo*) take pleasure in pain whereas the 'Gnani' takes pleasure in the Self. Saints proceed believing pain as pleasure.

To enjoy pleasure from the non-Self complex (*pudgal*) is a borrowed transaction; it will have to be 'repaid'. When the son jumps in the lap saying, 'Dadddy…daddy', borrowed pleasure is enjoyed, but when the same son grows up and says, 'Dad, you have no sense!', that borrowed pleasure is repaid! So why not be aware from the start? The *pudgal* itself is without attachments and abhorrence (*vitarag*) but when the 'self' (relative self) gets acquires (*grahan*) it, the transaction of borrowing begins!

[14]

The correct understanding of religion

The traditional (*laukik*) religions give worldly happiness; the real and beyond the world (*alaukik*) religion gives eternal bliss. All actions carried out in the prevalence of ignorance of the Self (*mithyava*) materialize in the worldly life. Religion that is beyond the world is neither in renunciation (*tyaga*) nor in pleasure (*bhog*). 'What is renounced will be met with ahead.' One can accumulate as much burden as one can carry! True renunciation is that which helps get rid of adverse meditation that hurts the self (*artadhyan*) and adverse meditation that hurts the self and others (*raudradhyan*)!

What protects you in times of trouble is religion (*dharma*)! When the time of *artadhyan* and *raudradhyan* arises, true religion will be present there for our protection! For endless life times, religion was followed but if we were not protected in the time of need, how can it be called as following the religion? If worries arise then it can be said that one has not understood religion at all.

What becomes religion and yields results is called religion. When someone curses bad words, religion will be there to help us! What gives result is called religion, what does not give result, is non-religion. One who has equanimity in times of trouble is stamped (approved) to attain *moksha*.

One does not have to follow (ritualized activity) religion; one has to remain sincere to religion (*dharma*). While doing *darshan* seeing God (in

temple) if one also 'sees' his shoes left at the entrance or his shop, how can he be called as being sincere? True religion is that which makes one free from all types of pains.

The one and only path to *moksha* is by knowledge (Gnan), vision (*darshan*), conduct (*charitra*) and penance (*tapa*); there is no other path.

For infinite lifetimes, one has done the *darshan* (devotion filled viewing) of the form (*murta* - the physical, tangible form). If only once the *darshan* of the formless (*amurta*) within happens; losses of infinite lifetimes are made up.

When can all these losses be made up and that too in this insolvent *Kaliyug* (the current fifth era)? Now, therefore one should just accept surrender filled protection (*sharanu*) of the Gnani and ask Him for liberation; only then can everything be resolved in a short time.

[15]

Religion in conduct

The Lord does not consider conduct (activity of mind speech and body) but gives significance to the intent (*bhaav*). Conduct (*aacharan*) is 'discharge' karma and 'charge' (of new karma) happens according to the intent underlying the action.

The constant contemplation of, 'Life as a human should not go in vain', will bear fruit some day.

To be free from clashes is the greatest religion. There is no religion where there are clashes and there are no clashes where there is religion.

Show kindness (*daya*), remain peaceful (*shanti*), remain in equanimity (*samata*); these dictums of religions go in vain in the current times. What can be done when they cannot be followed after millions of attempts? For that reason, the 'Gnani Purush' shows a new path, in a new form; one that is attainable even by a common person.

When anger, pride, deceit and greed happen, it is not a problem but one should do *pratikraman* for it. When theft is done, it is not a problem, but *pratikraman* should be done for it. If this *Agna* (special directive) of the 'Gnani' is followed, the essence of all religions is attained. There is no other higher religion than to please the 'Gnani'. The 'Gnani' is pleased when His Agna is followed, and not from anything else. Only the Agna of the 'Gnani' can take one to the ultimate *moksha*!

Knowledge itself brings action. As soon as the knowledge that, 'it is enjoyable to steal' fits; one will start to steal. The action always changes as the knowledge changes! Without changing knowledge, actions will not change even after millions of life times!

The energy from the non-Self complex (*pudgal*) is easily available to get the knowledge about the ignorance (worldly knowledge). The energy is easily wasted in theft, violence, sexuality; whereas, in attaining the Knowledge-Gnan of the Self, prayer and independent efforts are necessary! Prayer means asking for the higher meaning of it all, and it can be asked for from one's own Self or from the 'Gnani. In the ignorant stage (when one has not attained Self-Realization), prayer to a guru, an idol of God or one's favorite deity can be done. A true prayer, done by a person with a pure heart is always successful.

[16]

Relative religion : Science of religion

Where there is impartiality, there is the religion of the *Vitarag* (one free form attachment and abhorrence). *Vitarag* religion is the religion of *siddhants* (incontrovertible principles that accomplish the ultimate) .Whatever is experienced by the senses is 'relative' and because there is the 'real', the relative has arisen! 'Relative' is in the form of situations (*avastha*) and 'real' is in the form of eternal elements (*tattva swaroop*).

Relativity = The state of the Soul in ignorance of the Self (*moodhatma*) involved in religion-irreligion.

Reality = Soul with Knowledge (*Gnanghan Atma*); interim Soul (*antaratma* - awakened to the Self).

Absolute = Entirely scientific Soul (*Vignanghan Atma*); absolute Self (*Paramatma*).

The essence of the world (*jagatsaar*) is enjoyment of sensual pleasures. The essence of religion (*dharmasaar*) is to be free from adverse internal meditation states of *artadhyan* and *raudradhayan.* The essence of all this (*marmasaar*) is *moksha.* The essence of time and Self (*samayasaar*) is to Be established as the Self

Religion (*dharma*) is 'relative' and science (*vignan*) is 'real'. Science is without controversy; it is with principles that lead to liberation and automatically effective in itself.

[17]

The nature of God from the vision of Gnan

We are not a portion of God; God cannot be fragmented. We are complete and absolute. It is only a matter of time for the veil of ignorance to be removed and the Self to express!

If God is in every particle, then where will we look for Him? Where can we defecate? And if this is so, then there will be no difference between inanimate (*jada,* lifeless) and animate (*chetan,* living). God is in each and every living being.

Where there is the establishment of ownership of anything and if removing that thing will cause pain to the owner; that is called as *sankalpi-chetan.* In fact, animation (*chetan,* life) is where knowledge (*Gnan*) and vision (*darshan*) are present.

[18]

The exact definition of the Knower

Three things are necessary for the path of *moksha*:

1. An intense desire to attain the Self.
2. An intense desire to meet and know a Gnani Purush.
3. If one cannot meet the Gnani Purush, then to continue to have the intense intentions to meet Him.

~Dadashri

When one says, 'I 'see' all the living beings in the universe as Godly forms (*Bhagwat swaroop*), then all the 'relative' religions of the world are included. The Self can be studied (*swadhyaya*) once the Self is known. Whatever is done without knowing the Self, is the study of another (*paradhyaya*)!

It is considered as awakening to the Self when that which was believed to be the 'Knower' (*gnata*) for an infinite period of time, comes to be known as '*gneya*' – that which is to be known.

Liberation from ignorance of the Self is the religion of *moksha* (*moksha dharma*). After liberation from ignorance, the science *vignan* that arises is *moksha*!

[19]

The exact path of worship

Until the God that is sitting gloriously within is directly experienced (*pratyaksha darshan*), the indirect (*paroksha*) prayer in front of idol will reach the present God. For that reason,

'Oh *Vitarag* Lord! You are sitting within me but I am unable to expreience that, therefore, I am doing Your *darshan*. The Gnani Purush has taught me this, so I am doing the *darshan* accordingly. Please grace me so that I can know 'my' 'Self'.

Gnani Purush Dadashri

This is how the *darshan* should be done everywhere.

For the purpose of attaining God, whatever is done with the five senses is worship (*bhakti*). One can attain God by doing direct worship (*pratyaksha bhakti*). With indirect worship (*paroksha bhakti*), there is gradual progress upwards. Direct worship means to worship Him in whom God has manifest fully. This results in *moksha*.

There are subtle differences in worship. Chanting of the name (*naam jaap*) is overt worship, founding of the idol to worship is subtle worship

(*sukshma bhakti*), worship with the external physical substances (*dravya*) is subtler worship and the subtlest worship is that which is done with intent (*bhaav*).

Does *moksha* happen by following the path of worship or by following the path of knowledge? When one rail line of the path of knowledge is set and there is the other rail line of the path of worship that is parallel to it, then this train will reach *moksha*! As much knowledge is attained, that much worship is spontaneously arises. Worship done without the knowledge of Self yields results for the worldly life and when both (Self knowledge and worship) are done together, there is attainment of *moksha*! Where the intellect has entered into worshipping, it becomes worldly form of worship (*apara-bhakti*) and the highest form of worship is the worship of the Self (*para-bhakti*) and that results in *moksha*. The manifestation of this highest form of worship is the priceless gift of *Akram marg* - the stepless path!

20

Guru and the Gnani

Once a guru (religious leader, teacher, guide) is established; that guru should not be refuted even if circumstances indicate that he is delirious. Not only should there be no criticism, but not even a single wrong thought about the guru should be there; it is considered as a tremendous disservice. It can take one all the way to hell.

The one who teaches you what is good and what is bad in the world, is a guru and the one who frees you from good and bad and places you in the pure (*shuddha*), the Self, is a 'Gnani'.

How much need is there for a guru? Without a guru, not even the alphabet can be learned; so then how can God be worshipped (attained) without a guru? Even to go to a railway station, if lost, there is a need for a guru. Guru is needed at every step of the way. But for *moksha*, only a 'Gnani' is needed!

Where there is 'no doership' left, there is the grace of the Gnani. The one who bestows *mukti* liberation is a Gnani.

The true worldly guru is the one who points you to the right path just like a 'railway point-man'. Those who change the direction of the path, and lead you in the wrong direction are the gurus of the present days' world. Guru means heavy; heavy means he drowns himself and drowns those who sit in the boat with him. If a guru has guru-key (*gurukilli*); he does not let his disciples drown. 'I am the disciple of the whole world', is the guru-key! The one who does not have the awareness of 'this is my disciple' even for a second has the authority to make disciples.

Once the guru's place is established in the heart, the true disciple will not refute any adverse developments in the guru's behavior, speech or even in his delirious or crazy state. Only the uninturrupted sincerity will take one to *moksha*! It is tremendously risky to refute the guru after accepting him as the guru. Guru is the fifth *ghati* (destroyer) karma. Guru's wrong should not be seen, otherwise, it is better to not accept the guru. It is not objectionable if devotion to guru is not there but there must be no refuting. The human beings these days are with this affliction from the previous lives; they cannot remain quiet; they cannot remain without finding faults of the guru or without criticizing the guru!

You do not make someone a guru, guru happens to you. The one who settles and pleases your heart as soon as your eyes are cast on him, is the one to be established in the heart in guru's place. Otherwise, who has developed the ability to examine and establish the guru?

The one who helps you walk the auspicious path in this world is guru and the one who gives direct *moksha* is a 'Gnani'!

21

The intent behind penance

How much need is there for *japa* (chanting of mantra), *tapa* (penance) or for taking religious vows (*vrat*)? Do you use all the medicines from the pharmacy shop? Only those that are suitable for you are correct, but for that reason the other medicines cannot be called wrong. There are other 'patients' for whom chanting mantra, penance etc. result in binding auspicious karma.

The current time is not one for doing penance by insisting or by deliberately doing penance. This is the time to do penance that comes before

you and to settle it with equanimity. For these people without the effect of merit karma, when there is shortage of grain, kerosene, sugar, milk and people distress over it day and night; what other additional penance is there?

For the 'Gnani' renunciation or acquisition is not possible. He will settle whatever circumstance comes before Him! The Lord did not say that renunciation of material things is renunciation; He has said that renunciation of intense attraction (*moorchha*) for material things is renunciation. God will only see the root cause of the problem!

The one who can do the *agiyaras* in accordance with revered Dadashri's instructions and approval will definitely attain salvation. True *agiyaras* is when the five senses of perception, the five senses of action and the mind as the eleventh one are kept without 'food'. If the fast is done with the right applied awareness (*upayoga*), there will be purification of the body, mind, and speech! *Aayambil*- eating food made from only one variety of grain; the person doing it should have the discretion to see its limit. It is useful to fast for a person suffering from indigestion until the indigestion is cured. As a matter of fact, the Self is such that it cannot be found by applying the methods of penance, chanting or fasting.

There is no penance similar to *unodari* (eating less food than what one has appetite for). Revered Dadashri, did not fast even once in his life. Yes, but for entire life, he did *unodari*.

What is the result of fasting if after a hundred thousand fasts the *kashays* (anger, pride, deceit, greed) are not gone? Tremendous loss is incurred if fasting and *kashayas* are present at the same time. If food is not available till two o'clock, tell the mind 'today is the day of fasting' and remain in equanimity; there is no other fast like it!

22

Worldly regions

If there is even the subtlest desire present in religion, then that religion is not religion, it is a business!

He, who earns in the 'relative', loses in the 'real'. There should be no robbery in religion. The risks are beyond imagination.

Without understanding the *siddhants* (incontrovertible principles that accomplishes the ultimate) that are to be taken up with devotion and understanding (*sadhana*), how can the *sadhana* be done? *Moksha* and partiality are contradictory; there is no solution other than the words of the *Vitarag*. It is not possible to attain *moksha* without a 'Gnani'.

[**23]**

The goal of liberation

The state of the *Siddha* is the absolute Self (*Paramatma*). Nothing is to be done there. It is a natural state of being the Knower-Seer (*Gnata-Drashta*) and being in infinite absolute bliss (*param anand*)! There in *Siddha gati* (location of the *Siddhas*) one is in eternal and endless bliss.

Moksha is the feeling of liberation. At first, there is the liberation from worldly pains and then there is liberation from all the karma. *Moksha* is attained from the One who is liberated.

Where there is no beggary of any kind, like beggary or desire for wealth, fame, sexual pleasures, disciples, temple or respect; there all the power of the world will become submissive!

Moksha happens when there is mistake free understanding. The intellect that is involved with the body complex is verily the worldly life (*sansaar*) and the intellect that is submissive to the Self and is involved towards the Self only is *moksha.*

Moksha is not a state to be reached or acquired. It is one's own natural state. One is already in the state of *moksha*; only the awareness of it is lacking. The Gnani Purush awakens you to the Self within you, after that the experience of *moksha* begins!

If there is the easiest thing in this world, it is the way to *moksha*. An ox will go from the farm to the home easily but will have to be forcibly pulled to the farm. *Moksha* is our own home. The world is the farm to be ploughed. Only there, there are the horrible physical difficulties, obstacles and complications of the interfering intellect. And in our own home, there is no *vikalp* (' the world of I am Chandulal') ; there is absolute bliss and there is no doer-ship!

The Self has always been free and has never been bound. Bondage seemingly appears because of illusion. By the grace of the 'Gnani', illusion goes away and the awareness of liberation happens!

[24]

The conviction of the path of moksha

To attain *moksha* :

What is the religion? : Religion of Self

What is the attire? : Any that you like!

What is the place? : Place of the *Vitarag*!

In what state? : In the state of *Vitaragata*!

In which sect? : Where there is no partiality!

How to identify the *sadaguru* - the ultimate guru? : One who is continuously the Self

His speech is unprecedented, unparalleled and yet leads to the experience of the Self

What is the conviction *pratiti*? : There the wandering Soul rests.

What is the characteristic of *moksha*? : State free of *kashaya.*

In these times, where is the end? : Revered Gnani Purush Dadashri.

How to attain it? : With absolute humilty.

Where can one attain right vision? : From *sadaguru,* who is free from *kashaya*

How can one do religion? : From a *kashaya*-free *sadguru.*

What is the tool of religion? : Being ready and aware for liberation.

What is the definition of religion? : That which reduces *kashayas*.

What is the easy way of *moksha*? : To serve the *kashaya* free Gnani,

What are the means to get *moksha*? : Through Knowledge of the Self.

Does the worldly life obstruct *moksha*? : No, ignorance of the Self is the obstruction.

In the path to *moksha* is there a need to worship the ruling deities? : Yes, to prevent obstructions in the path.

In Jainism, is the fourth day correct or the fifth for fasting? : The one that is suitable is correct. Whichever one lends to religion (*dharma*) is correct. The one that causes *adharma* is wrong.

Who is known as a Jain? : The one who has heard the speech of the *Jina* or the *Jineshwar* (absolute Self realized). Having heard it, having faith in it and following it completely is a saint (*sadhu*). The one who follows it partially is a *shravak* - layman.

[25]

'I' and 'my'

"Separate 'I' and 'my' with 'Gnani's' separator. 'I' is immortal. 'My' is mortal."

Gnani Purush Dadashri.

Wherever there is the attachment of 'my', if that attachment is removed, then in the end the absolute 'I' is found.

" 'I' is God and 'my' is illusion." - *Gnani Purush Dadashri*

Gnani places the line of demarcation between 'I' and 'My'.

26

Memory is dependant on attachment and abhorrence

Memory is dependent on *raag-dwesh* (attachment-abhorrence), harassment will happen from the memory of attachment or abhorrence.

The one who has no memory for anything other than the Self is *Vitarag*. Because 'Gnani' is always established as the Self, He has no memory of the world, but He can 'see' everything in His vision. Memory is the energy of the non-Self complex (*pudgal*). Vision (*darshan*) is the energy of the Self.

That which comes in memory is the acquisitiveness (*parigraha*). Nevertheless, if the 'Gnani' comes in memory; that attachment (*raag*) is called the attachment of the highest quality (*prashasta moha*). That attachment will remove 'my-ness' from the world and place it into the 'Gnani'. Therefore, that attachment becomes the reason for *moksha*.

When there is no attachment for those who offer flowers and no abhorrence for those who swear bad words, it is called as *samata* - equanimity. Intention to remain in equanimity (*samata bhaav*) may lead to an error but the Knower-Seer state (*gnata-drashta*) will impart constant awareness.

There is satisfaction (*santosh*) in the worldly life but there is no contentment (*trupti*). Satisfaction causes new seeds (of karma) to be sown!

[27]

Straightforward and pure

True *nikhalasata* (straightforward, pure) is where there is the Knowledge of the Self (*Atmagnan*). There is no need to read the scriptures. There is the need to become means pure!

An extraordinary human being person is the one who is helpful to every single living being! Such a person rises above the forces of the non-Self complex (*prakruti*). Such is the one who attains true liberation!

[28]

Smile of the Liberated One

Liberated smile (*mukta hasya*) is the permanent radiance on the face of the completely liberated One (*Purush*)! The inner tug of war about various things, the whims of etiquette keep the smile tensed up. The freeness of the smile is proportionate to the simplicity and fault-free state! Where there is *Vitaragata*, there is the entirely liberated smile!

[**29]**

Worry : Blissful silence near God

Worries create causes for a life in the animal kingdom.

When the‘Gnani’ is sitting, He is touching God and the person sitting near the ‘Gnani’, is sitting quite close to God! What else can be there other than pure blissful silence and peace?

[**30]**

True saiyam

The Lord does not consider external restraints as *saiyam*. When not a single evidence or result of the non-Self arises, then it is called complete saiyam. The result that is there when there is no anger, pride, deceit or greed, then it is called *saiyam parinaam.* It is only through *saiyam* that energy of the Self manifest.

[**31]**

The law of satisfaction of desire

The nature of the mind is to find something new every day. When all kinds of desires arise within, then nature says, 'all your requests will be accepted, but at our (nature’s) convenience!' If a thing becomes available upon desiring it, that will take one on a downward path and if there is a desire for a thing but that thing is not easily available, that will take one on an upward path.

[32]

Precious human time being wasted

The human body is attained after great and strenuous efforts but one spends it according to one's understanding. God Krishna has said the same thing in the Gita that people are wasting time in meaningless activities. Because of lack of understanding, precious human life time is snatched away and all the time is wasted.

[33]

Greed

The one who has everything, but is still searching for more, is called greedy. The knot of greed is broken by saying, "Whatever is there for me in the 'scientific circumstantial evidence', let it be."

[34]

Letting go of the reins

Even for a moment, one can't let go of the reins of the 'horses of the five senses' and when there is a downward-slope, one tightens the reins instead of loosening them and when there is the up-ward climb, instead of loosening the reins, one makes them tight! For this reason, the 'Gnani Purush' gives you the practice of handing over the reins to 'Scientific circumstantial evidence' (*vyavasthit*) and just 'see'. On Sunday of the week, if this practice is done, 'scientific circumstantial evidence' will begin to be understood exactly; what conduct is happening, what type of 'record' is playing in the speech, one is to 'see' all that and to 'see' the mind and to 'see' the 'self'. Absolute Knowledge (*keval Gnan*) unfolds corresponding to the degree to which the mind, speech and body are 'seen' separate. The activity of the mind, speech and body are not to be removed or changed; they are only to be 'seen'! How can 'discharge' be changed? When one sees only one's own non-Self complex effects, one is in the realm of absolute Knowledge. To continuously 'see' what is happening is the final *saiyam* of the Gnanis.

[35]

The science of karma

Where there is closure (*samadhan*), there is religion; where there is no closure, there is no religion.

What is karma? If you are a 'Gnani' (Self-realized), karma are not Yours; if you are ignorant of the Self, then karma are yours. Karma binds one because of the intent-sense of doer-ship (*karta bhav* - the belief of 'I am doing'). The assertion with belief (*aropit bhaav*) of 'I did it', binds karma. 'I am Chandubhai' is in itself karma. The Self is not the doer of karma. Because of illusion, it appears to be so; once the illusion moves away, there is no doer of karma and there is no karma. Who is the doer of karma? Is it the *pudgal* (non-Self complex) or the Self? Neither one of them is the doer; only the ego is doing the karma. From the relative viewpoint (*vyavahar*), the self is the doer, but from the real viewpoint (*nischaya*) the Self is not the doer. The Self is the 'doer' of its own nature (Knowing and Seeing). But because of wrong belief, 'I am Chandubhai,' karma is bound. Ego arises in the presence of the Self and the doership intent arises, and on that basis the non-Self complex (*pudgal*) becomes active (*sakriya*). Once the ego is gone, it all ends! After the Knowledge of Self is given by the 'Gnani Purush'; no karma will be bound at all.

The meaning of the karma of infinite past lives is, that it is not the total sum of all the karma of all the lives, but it is the balance carried forward of all the karma! One finds pleasure in enjoying the effects of merit karma and pain when he has to face the effects of demerit karma.

The result of overt karma (*sthool* karma) i.e. karma that are experienced with the five senses, are experienced here and now and the result of subtle karma (*sukshma* karma), those that are not visible; those that are not known even to the doer, are experienced in the next life. Giving donation is an overt karma, it's result will surely be rewarded by people right away in the form of praise and fame but at the time of giving that donation, what was the prevailing inner intent, i.e. 'this donation had to be given because the mayor pressured me, otherwise I would not give anything' or 'if I had more, I would have given more' - these prevailing intentions are what will give the result in the next life. 'Charge' of subtle karma is done by the opinion or the inner intent (*bhav*) behind the overt-visible actions, the visible karma is in the form of 'discharge', therefore, they are in the natural mode of action and no one is the doer of the discharge karma; whereas, the doer of subtle (intent) karma is the ego. Akram science says that the intent of 'I did' binds one with karma. Your everyday life is run by scientific circumstantial evidences and not by karma. The karma is already there behind the actions but what brings it into action, is

scientific circumstantial evidences; karma is one part of the scientific circumstantial evidence!

The energizing energy of the Self is such that, wrong belief gives rise to *vikalp* 'I am this' and so instantly the *parmanus* (subatomic particles) which by nature are prone to activity, get 'charged' and wrap around the Soul; this is knows as karma.

Whatever is done without hesitation and with complete unity of the mind, speech and body, results in the binding of terribly sticky karma; it will be very difficult to be free from them; there, the recall of that mistake (*alochana*), repentance (*pratikraman*) and remorse and avowal to not repeat the mistake (*pratyakhyan*) done repeatedly over countless number of times, will give liberation from that karma.

Whatever karma is done with the belief of 'I am Chandubhai', regardless of whether it is done without desires (*nishkaam*); that karma is binding. Unless one becomes the non-doer, how can *nishkaam* karma be done? Unless the answer to 'who am I?' is decided, how can *nishkaam* karma be done? As long as there is the existence of anger, pride, deceit and greed, how is *nishkaam* karma possible? How can the belief of 'I am doing *nishkaam* karma' be removed? *Nishkaam* means to do karma without the expectation of its outcome; who is capable of doing this?

The indirect instigation (*anumodana*) given to the doing of karma is of two types. In one type, the action is done verily and directly on the basis of the indirect command or instigation (*anumodana*); there is more liability in this. In the other type, there is only a 'yes, yes (approval) and even if this (yes) is not there, there will be no difference in the action; this type of instigation does not carry that much liability. Wrong type of encouragement and instigation given in matters of religion binds one with karma of very serious consequences.

[36]

The doer of intentions

There are doers of intentions (*bhavako*-plural) that make one do intentions (*bhav*), the Self does not do intentions. Within us, there is the doers of intentions (*bhavak*), doer of anger intention (*krodhak*), doer of greed intention (*lobhak*), doer of slander intention (*nindak*) and doers of caution intention (*chetak*) too. When the doers of intentions make one do the intent, the

self becomes involved (*bhavya*). This is because the Self has not become awakened and aware! When the self (*bhavya*) mixes with the doer of intentions (*bhavak*), the seed for the next life is sown. If he can remain separate, without mixing with the doer of intentions and does only the 'seeing'; there will be no bondage of karma. Only this much science of the Self needs to be understood.

The doer of intentions (*bhavak*) is not the one who suffers, nor is it a *vikalp* (false belief); it is not the part of the *antahkaran*, the inner complex of the self (the complex of mind, intellect, chit and ego). Even the inner instrument of the self (*antahkaran*) is directed by the *bhavak* (doer of intention). When the *bhavak* makes one do intentions, then the worldly self (not-Self realized) becomes covered with illusory attachment (*moorchhit*). What changes by the second cannot be the Self; that verily is the *bhavak.*

The level of the possessor of knowledge (the projector - *pramaeta*) is proportionate to the matter to be known (projection - *prameya*). As prosperity and worldly intents grow, so does one's projection and the projector grows proportionately. The true projector (*pramaeta*) is the One whose Soul illuminates the whole universe. The projection (*prameya*) is for the whole universe (*loka*).

[37]

Energy of activity: Energy of intent

Only the energy of intention (*bhavshakti*) is within one's control, the energy of action (*kriyashakti*) is not.

Therein too, it is not worth making intentions for anything other than those for attaining *moksha*. Whatever intentions are done, they get deposited in nature and then nature helps by bringing together all the other circumstances, into the form of experiential results.

Intent is such a subtle thing that it cannot be seen by anybody except a Gnani! From intent is created a plan that gives result in the next life. Desire is a result; intent is the cause. When it is decided that, 'I do not want anything in this world'; the intent is sealed. After the Knowledge of the Self is attained, the desires that arise are only in the form of effects.

There is a great difference between thought and intent (*bhaav*). Without Gnan, *bhaav* is the only thing that cannot be grasped. Thoughts is an

effect. Intent is a cause. A very long time passes before intent (*bhaav*) materializes into effect (*dravya*). Intent goes as input into computer, and for it to materialize into results, all the other circumstances have to come together.

The world cannot help but react with an attacking or opposing intent (*pratipakshi-bhaav*) to what has been said with, 'Why did this person say this thing to me?' The one who has come into an extraordinary spiritual understanding and inner vision (*parakram bhaav*) will see this same event as, 'This is an unfolding of my own karma. Attacking intents arise when not just the mind but the whole *anatahkaran* gets spoiled. If the mind is spoiled it can be reformed by doing *pratikraman*.

One does not see intent of any type in the eyes of a 'Gnani'. Not only the adverse intent is not there, but any type of intent whatsoever is not seen there and therefore, upon doing *darshan* of such a One, one enters into a tranquil blissful inner silence (*samadhi*).

If the 'form for intent' was filled out, only there and then will it bear result after all other 'evidences' come together. If one does not want to get married and remains strong in the intention of not getting married, that person will meet with those 'evidences' (of not getting married)! But if the seed (of intent) was not sown, how can it grow, no matter how much rain has fallen on the ground? Just as there is no growth of a rotten seed, an unstable intent will not take shape and will fly away without coming into effect.

After attaining the Knowledge of the Self, the intent karma (causal karma, *bhaav* karma do not happen; then the previous life intent effects remain. Intent about future stop and the present prevails in the natural intent of the Self!

In the ignorant state, one is *bhavatma* ('I am Chandulal, these are my intents') and in the enlightened awakened state of the Self, one is Knowledge-Self (*Gnanatma*). The self which has only the authority to do *bhaav* intents; these intents that happen through him, go into nature, and nature turns those intents into a non-Self complex which arises as an effect in the following life. The Self has no doership or activity (*sakriyata*) in this at all. Only the 'scientific circumstantial evidence (*vyavasthit*)' will 'adjust' it all.

When the intent to remain in *brahmacharya* (absolutely free from any sexual impulses through mind, speech and body) becomes persistent and then constant, then one becomes the intent-form (*bhaav swaroop*) in this life

and the result in the next life will be the unfolding of beautiful *brahmacharya.* With the repeated intent and then constant intent of 'how can the salvation of the world happen', one becomes a *bhaavatma* of *jagat kalyan* salvation of the world. At first, one becomes the causal Tirthankara and then one becomes the Tirthankara in effect. *Vikalp* ('I am Chandulal') gives birth to *bhaav* intent! Whatever demand of *paramanu* (subatomic particles) happens within, 'scientific circumstantial evidences', gets it together to fulfill the demand. The winding of the string around a spinning top is intent (*bhaav* or cause) and the unwinding spinning of the top is *dravya* – result or effect of the cause.

Pure Self (*Shuddhatma*) does not have any intent at all but the relative self (*pratisthit atma*) does intentions. The intent that becomes strong, comes into form or action

In the *kramic* path (the traditional step by step path to Self-realization), one has to keep breaking down the external effect (*dravya*). In the Akram science path (the stepless path to the Self), the external effect (*dravya*) and the intentions (*bhaav*) are both put aside and thus there prevails the state of the Self (*Shuddhatma*).

The intent-mind (*bhaav-mana*, the causal mind) is arises because of illusion, and the effect mind (*dravya-mana*) is 'physical'.

The intent karma of the previous life is the effect karma of this life. This effect karma is in the form of a veil and it is in the form of a vision of eight categories karma; and because of seeing through this vision (*chakshu*), new intents happen. These intents automatically attract *paramanus* (*subatomic particles*) and then such effect arises as a result. When the *paramanus* are caught, they become *prayogsha* (actively charged), which then remain within as *mishrasa* (mixed – awaiting to give effect) *paramanus*. These mixed *paramanus*, leave after giving bitter or sweet results and go back to *vishrasa* (pure original state) state! But if one becomes absorbed and becomes the body mind form (*tanmayakar*) at the time of karma effect, then new charging of *parmanus (prayogsa)* happens and thus the cycle carries on. Since there is no involvement or absorption in the state of the Self-realization, the process of 'charging' stops.

If one does something wrong and it stays in his mind that 'this was wrong', that is considered as *pratibhaav*, intent of opposition. Gnanis do not have *pratibhaav.*

[38]

Clarity in the Self only

If one is engrossed in a situation, one will become confused and entangled. Where the stay is in the 'Self', there is clarity and alertness.

[39]

The nature of Gnan and time

Every human being is bound by destiny (*prarabddha*); this is the reason for life after life. Akram Vignan, is such that after receiving the Knowledge of the Self, there is no binding of destiny (effect) for the next life.

The Gnani Purush always remains in the present! Therefore, He is beyond time!

[40]

The science of speech

The speech that is coming out is a taped record, the self is not speaking, but one does the ego of 'I spoke'! The Self does not have the attribute of 'speaking' and neither does the *pudgal*, the non-Self complex. Word is a phase of non-Self complex (*pudgal paryaya*). It is similar to the sound that is made by the friction of the *paramanus* (subatomic particles) in a horn!

The Gnani's speech is also a taped record; it is not alive. But it comes out after touching the Self (*chetan*)! Gnani's speech is *syaadvaad* which means it and does not hurt anyone's sense of the self. It is spoken with absolute awakened alertness and it is only for the benefit of the other, there is no worldly intent in it, whatsoever.

By listening repeatedly and joyfully to the speech of the Gnani, one's speech too becomes like the Gnani.

When all karma end, when the *kashayas* anger, pride, deceit, greed have become rootless, when the entire whole *vitarag* science is present, is when the experience of the Self is distinctly clear, when the role of the ego has

ended, when the whole world is seen as faultless (*nirdosh*); that is when the *syaadvaad* speech will arise with all it's grandeur! Until then, it is the talk of intellect and worldly interaction. Until then, it is considered seriously dangerous to preach on path to *moksha*. Where there is no discussion, no controversial arguments, but only *syaadvaad* is; only such a One can talk about *moksha.* There is no discussion or arguments when it comes to understanding the eternal (*Sat*).

The intent, 'what I am saying is true and therefore others should believe it'; is also a horrible disease! The talk, that is right and correct, will be accepted by the other person for sure. And if he does not, you should let go of it.

Mistake-free speech comes forth only if the owner of those words do not exist. If the sense-intent of 'I spoke so nicely' is there, the ownership of the speech is definitely there.

One method of religious discussion is to defend one's own self by using speech, second method is to remain in a state of liberation from anger, pride, deceit and greed (*kashayas*) and then to 'convince' the listener. And while trying to change the other person, one becomes affected in the converstation, and he himself changes as a result. That is the third method!

Gnani, whose conduct is *vitarag* (absolutely free from attachment and abhorrence) has *syaadvaad* speech, which is sweet and pleasant and does not evoke the slightest hurt or reaction to hurt within the listener. Such speech, which is completely without insistence will touch the hearts of others and only then salvation of the listener will happen. Such speech is unparalleled. Gnani's miraculous spiritual energy is there. We too can also attain it by praying with the intent, 'Let my speech be like that.'

The energy and power of speech (*vacchanbud*) is defined as that when everyone will enthusiastically conduct themselves according to those words! Misuse of speech, lies, threatening others, protecting the self with the help of lies, undue insisting; all these destroy the energy of speech. The speech that inflicts wounds in the hearts of others will result in one loosing the ability to speak the next life. 'I don't want to give the slightest pain to anyone at all. I pray to attain such energy of speech.' - by requesting this from the Gnani, it can be attained. Where it is a place to speak up but one remains quiet; that is the energy of penance (*tapobada*) attained from silence. Silence alone is not important; there should be the energy of penance along with the silence.

Gnanis' have penance of silence, and this brings about salvation of the whole world. When the expression of like and dislike is not seen on the face, one should know that the ownership of speech is gone, and that is where there is absolute liberation.

Without ego, speech can't be spoken; speech is open (expression of) ego. Only the *syadvaad* speech of the Gnani Purush is spoken without the ego, and when He speaks about other matters that is His ego but it is called 'discharge' ego.

The attachment and ownership (*parigraha*) of speech with, 'How well did I speak' and 'I am speaking' will sow seeds of karma. This way, it is the speech that makes one wander around in the cycles of life after life and *vitarag* speech can bring an end to that!

How is the taping of this taped record done? Inspired by ego, at first, 'codeword' is created inside. From the 'codeword', there is 'shorthand' and then it is played, that is when the speech is heard as it comes out in 'full detail'.

When there is no expression of like-dislike (*bhaavabhaav*) seen on the face, one should know that the speech is being taped according to one's intention (*bhaav*). In intention, one simply has the intent to insult someone, then, when the circumstances come together, the speech that swears bad words will come out for hours by itself. When the intention happens, it gets printed in 'codeword' instantly and then becomes 'shorthand' and then comes out in 'full form'! After the *parmanus* (subatomic particles) come near the Self, the vibrations of likes and dislikes are created in the presence of the Self and as soon as the ego gets involved in it, the vibrations get typed up. When the prior intents come into effect to give results, the taped speech instantly and accordingly comes out as speech; this speech that comes out is exact 'discharge' of prior intents.

When the slightest wrong or right is spoken about anyone, it gets taped, but this human mind and body are such that the taping is done in them also. If something bad or wrong is spoken in the presence of someone who is sleeping, that too gets caught up (recorded)! Here, it is the machinery of nature! If such bad words are spoken in dark or while alone, that will result into a circumstance of having to listen to poisonous words. As soon as the vibrations happen within us they should be removed by doing *pratikraman*.

Not only what we have spoken is a taped record playing but what the other person speaks is also a taped record. Only after understanding this, no one's words will give rise to any hurt.

"Gross circumstances, subtle circumstances and the circumstances of speech are of the non-Self (*para*) and are under the influence of the non-Self (*paradhin*)." - Gnani Purush Dadashri.

What is the limitation of speech? In spite of having the understanding of the absolute Vision, one can't clear 'at a time', more than one 'viewpoint'; whereas, the Vision can encompass all the degrees 'at a time'!

To get the knowledge of all the secrets of the universe, to learn the subtlest knowledge, there is no other option but to go to the 'Atma Gnani Purush'. For this reason, the writers of the scriptures have called the 'Gnani Purush' as the embodiment of absolute Self – *dehadhari Paramatma*. By going there, one gets to know the Self!

Jai Sat Chit Anand

Aptavani Four

(1)

Awakened awareness

May one be aware of his unchanging nature

Prathishtit Atma arises when one instills (*pratishtha*) 'I am' where the Self (*Atma*) is not. There is no Self (*chetan, eternal life energy*) in it at all. It is mechanical *chetan* (temporary life energy). It is not the real Self; it is just machinery. It will die if fuel is not added to it. The entire machinery will stop even if you do not allow air to flow in from the nose. By nature the mechanical *chetan* (non-Self complex) is unsteady and changing and the real *chetan*, the Self that is within, is steady and unchanging. It has never become unsteady. That is how it is and it is God itself, the Lord of the three worlds (*lokas*); but that is if one realizes this! If a person were to realize his own Self, it is possible for him to experience the bliss the Lord of the three worlds enjoys. However, people are in a state of unawareness (*ajagruti*). It is all in a state of unawareness.

Wake up from bhaavnindra

The entire world is in *bhaavnindra*. *Bhaavnindra* means to be asleep, unaware of the Self. In the other sleep, *dehanindra* (physical sleep), one is asleep physically as well as unaware of the Self, which means one is asleep to his Self and asleep to all the is non-Self. In the physical sleep, one is not even aware of his body. When he wakes up from physical sleep, he becomes aware of his body but his *bhaavnindra* unawareness of the Self, remains. He is continuously harming himself by being in a state of unawareness of the Self. Anger, pride, deceit and greed happen due to *bhaavnindra*. Even the slightest hurt that happens to others is due to *bhaavnindra*. The whole world is in *bhaavnindra*. Wake up! I have come here to tell you only one thing and that is to wake up.

Do you want to remain asleep or do you want to wake up? How long are you going to remain asleep in this way?

Questioner: I am awake, am I not?

Dadashri: Who says you are awake? If you were awake, you would not have any conflict (*klesha*) with anyone; you would not have ongoing clash (*kankaas*) with anyone, you would not have divisiveness due to differences in opinion (*matabheda*) with anyone and you would not have any worries (*chinta*).

Awareness of the non Self complex : Awareness of the Self

There are two kinds of awareness: One is awareness of the non-Self complex (*pudgal*) and the other is awareness of the Self. A person with awareness of the non-Self complex (*paudgalik jagruti*) is engrossed in the non-Self complex and the one with Self awareness is absorbed in the Self only (*atmajagruti*) . When awareness of the non-Self complex continues to increase, as one becomes more and more engrossed with his self and worldly interactions, he gets tired and diillusioned and then he desires the true bliss of the Self. That is when circumstances that allow awareness of the Self come together and that event will bring him into awareness of the Self. Once his eyes open slightly in the awareness of the Self, they will slowly continue to do so until they are completely open.

Absolute **knowledge means…**

Absolute awakened awareness (*jagruti*) is the *kevalgnan* (absolute knowledge). There is nothing else. *Kevalgnan* is nothing new. There is no unawareness there at all. It is considered absolute awareness when there is not the slightest of 'dozing'(unawareness of and as the Self). Many people have worldly awareness, but it is not total.

Awareness of the world as it is, is painful

As a person's awareness of the world as it is (*sansaar*) increases to its completeness, he will not like it all, he will find it painful. He will see the misery of worldly life. It is after this that he makes an effort towards attaining awareness of the Self. As worldly awareness increases he finds material pleasures painful and full of entanglements. Emperor Bharat Chakravarti had thirteen hundred queens. He had his own empires but he

constantly found it painful and miserable. A person who has reached the pinnacle of worldly happiness, his awareness of the worldly life increases enormously. He will find this very awareness of the world as it is, to be painful. He then understands that he has to know something new; something that will give him permanent happiness. Every living being is searching for pleasure. As long as he does not have the real happiness, he will continue to derive it from whatever relative worldly pleasures he has. But worldly pleasure is part of duality and so pain will always follow it, whereas bliss of the Self is beyond duality. Happiness that does not leave once it comes; is bliss and it is beyond any duality; it is real happiness. Real happiness manifests as the awareness of the Self, increases. Such awareness arises after attaining the knowledge of the Self (*swaroop gnan*), and then awareness of the world as it is, will continue increasing after that. But the knowledge of the Self is the main thing. The scientists talk about awareness but that awareness is the awareness of the body complex (*pudgal*), they have no clue about awareness that leads to the Self. In this matter they are all asleep; the whole world is asleep.

Playing with toys

Awareness of the *pudgal* (non-Self complex) means to play and be absorbed in that which is temporary only. Thus the whole world is playing with 'toys' only.

This life event is worth sleeping with Your eyes open (with awareness as the Self). You will not play with the 'toys' when you attain the awareness of the Self. And the one who plays with that which is permanent, the eternal is called aware. Otherwise, these 'toys' will continue to break and make you cry, they will break and make you cry again, will break and make you cry again…this is the nature of all that is temporary. How long do you have to play with these toys? What happens when you give a child a toy and it breaks? Similarly, people play with 'toys' (children, relatives etc.), and then they cry when the toys break. 'My son died!' Hey! It was just a 'toy' that broke! A child does not know that if his toy breaks, he can get another one. The worldly life is not painful but unawareness (*ajagruti*) is.

Questioner: Is *moksha* a 'toy' or not?

Dadashri: No, no, it is not a toy. What is a toy? It is that which breaks and gets destroyed. This *moksha* will never go away. Every living being wants happiness, wants eternal happiness. Eternal happiness will never leave. It will not leave even if someone were to cut off the ear, pick the pocket or do anything else to you. That is because the Self has no liking or respulsion for the toy.

Awareness is what results in moksha

Questioner: Is *moksha* and awakened awareness *jagruti* the same?

Dadashri: *Moksha* is only through awakened awareness. What does unawareness *ajagruti* mean? If divisiveness due to difference in opinions (*matabheda*) arise with anyone, it is unawareness. He who has awareness of what is beneficial and what is harmful is awakened and the one who does not is unaware and that is called *bhaavnindra*. Sleeping with eyes open is *bhaavnindra* and sleeping with eyes closed is *dravyanindra*. What is the reason for *matabheda*? It is *bhaavnindra*.

Questioner: Does that mean that *jagruti* and *moksha* are one and the same?

Dadashri: Awareness of the Self itself is *kevalgnan*; that itself is liberation. There is nothing else in it. But awakened awareness is not the result of *moksha*. *Moksha* is the result of awakened awareness. 'Awakened awareness is the mother of *moksha*'.

Some tell me, 'Dada, I do not want to *moksha*'. When they say something wrong thing like that, I tell them, 'You do not want *moksha*, but you want awareness, don't you?' then they will say, 'Yes, I definitely want awareness.' So I ask them, 'Do you want to complete that awareness?' He will say, 'Yes, I want to complete it.' This way I give them a ticket right away; they will not take a free ticket but they will pay money for it! Such are our people; they have no understanding of what is beneficial and what is harmful.

absolute awareness itself is *moksha*. absolute awareness itself is *kevalgnan*. If you have ninety-nine percent awareness and when you add one percent to it, then at a hundred percent there is *kevalgnan*.

Experience of the Self means that the experiences you had before attaining the Gnan (knowledge of the Self through the *Gnan Vidhi* of Dadashri) , and the experience You have after Gnan is different; it is a new kind of experience, and it continues to increase slowly and the awareness increases also. absolute awareness is absolute experience.

Knowledge mediated through sense organs : Awareness

There are two kinds of knowledge (*gnan*); one is *indriya* (knowledge attained through the medium of the senses) and the other is *ati-indriya* (knowledge beyond the senses). *Indriya-gnan* is limited and *ati-indriya gnan* is unlimited. Even in *indriya-gnan*, people do not even have complete awareness in the worldly life. A completely aware person in *indriya-gnan* is considered a high ranking *santpurush* (saint).

Questioner: What is complete awareness of *indriya-gnan*?

Dadashri: Five *gnan-indriyas* (cognitive sense organs i.e. ears, skin, eyes, tongue, nose), five *karma-indriyas* (components or organs that mediate action through the eating and speaking (mouth), action through hands and feet, excretion of both solid and liquid wastes), the mind, the intellect, the chit and the ego; these all fall in the category of *indriya-gnan*. When one has complete awareness in *indriya-gnan* his ego is such that he does not have any divisiveness due to difference in opinion (*matabheda*) with anyone. Even if someone creates *matabheda*, he will become free without entering into it. If there is a chance for conflict to happen he will promptly solve the division. With the awareness of *indriya-gnan*, one will not have even the slightest of conflict with anyone. He will become “everywhere adjustable”; he will not interfere in worldly interactions.

Even in *indriya-gnan*, there are two kinds of awareness. One is external and the other is internal. Although one cannot attain the knowledge that is beyond the sense (*ati-indriya*), the organ mediated (*indriya*) knowledge is still there, is it not? There are many students for *indriya gnan* but there are no teachers or colleges for it.

What is the cause of anger, pride, deceit and greed?

What is the cause of *matabheda*? It is *bhaavnindra*. What is the cause of someone becoming angry? It is *bhaavnindra*. What is the cause of greed happening to someone? It is *bhaavnindra*. The message of liberation *updesh* cannot be grasped due to *bhaavnindra*. When anger happens once to us, then from that incident, we get one *updesh* not to become angry again. But despite this, when anger happens again, it is *bhaavnindra*.

Arising of anger, arising of greed is all unawareness (*ajagruti*). The anger, pride, deceit and greed will decrease as the unawareness (*ajagruti*) decreases, and as the awakened awareness (*jagruti*) increases. Unawareness means there is no repentance even after anger happens. One who repents after becoming angry has a little awareness. When one realizes after becoming angry that it is wrong and 'washes' it off (with *pratikraman*), then that is some degree of awareness. But if you do not recognize your anger at all, it is a state of unawareness. How can awareness that gives rise to the weakness of anger be called awareness? It should be such that anger does not arise in any situation. Awareness that pacifies anger is good awareness. Real awareness (*jagruti*) is one that will turn back anger that is likely to happen. People do not have such awareness at all.

Currently the one percent awareness that human beings have, is only at the navel; everywhere else there is a state of unawareness. The appropriate regions (*ruchak pradesh*) that are open at the naval region, is the only level of awareness human beings have. But otherwise there is no awareness left whatsoever; awareness is completely gone. Awareness that increases to 360º is called *kevalgnan* (absolute enlightenment). Awareness at 359º is still considered as awakened awareness (*jagruti*).

Anger (*krodha*), pride (*maan*), deceit (*maya*), greed (*lobha*) is all unawareness. If someone asks me, 'Explain to me, how is all that unawareness?' Then 'we' will just ask him, 'Do you want to get rid of anger, pride, deceit and greed, or not?' As long as he says, 'Yes I do want to get rid of them', he is aware. But feeding anger, pride, deceit and greed, is unawareness. The very things you want to get rid of, stays when you feed them. They will not remain if you stop feeding them for three years. Humans are unaware (*ajagrut*) and so are the animals. So then both can be considered as being equal, can they not? Such a human being did not benefit from life as a human being.

The vision of the fault of the self

When one's own faults are seen, then know that awareness has arisen.; otherwise everyone is walking in 'sleep'. There is no need to worry too much about whether all the mistakes are gone or not, but awareness is most important. After attaining awareness, new mistakes will not arise and the old ones will continue to leave. 'You' just 'see' how many ways those mistakes arise.

Understand that readiness for *moksha* has happened, when you can see your own mistakes. Without awareness, no one can see his own faults. If needed, he can see two to five hundred faults of others. If your faults are causing harm to others, You (the Self) should tell Chandubhai (non-Self), 'Do *pratikraman*'. No one has ever gone to *moksha* after hurting anyone in the slightest degree. If you eat mangos and *puris* everyday, there is no problem but it is not possible to hurt anyone and go to *moksha*. What you eat or drink here is of no significance over there; only *kashayas* (anger, pride, deceit, greed) are objectionable there and there must be no unawareness. Why is the world considered as 'sleeping'? It is because people do not have awareness of the Self and the non-Self (*swa-para*). There is no awareness of benefit-harm (*heet-aheet*) to the self. For *moksha*, *kashaya* is objected.

Topmost awareness

'Our' awareness is the highest, you will not even know about it. But when a mistake happens on 'our' part while talking to you, I would recognize it and I would immediately 'wash' it off. There is an instrument (in the form of *pratikraman*) in place for that, which washes it immediately. *Shookshmattar* (subtler) and *sookshmattam* (subtlest) mistakes remain for 'us', and they do not harm any living being to the slightest extent. I see the whole world as faultless (*nirdosh*). 'We—the Gnani *purush*' ourselves have become flawless and 'we' see the rest of the world flawless only. The ultimate awareness is that which does not see anyone at fault at all.

The absolute Gnan that prevails as *gnata-gneya* (*gnata* is the Knower and *gneya* are that which is to be known), is absolute awareness, and that is 'our' state. The one who has attained this Gnan from 'us' should have such awareness that during any incident, all 'our' five sentences (the five Agnas) should present at the same time, and therefore will not experience any

agitation from within. You should constantly see the pure Soul within all living beings, whether it is a tree, a bird or anything else. When you have such awareness (*jagruti*), it is considered awareness of the highest kind. The awareness which is higher than this is the one, in which when I talk to someone named Jayantbhai, there is awareness within that I am talking to Jayantbhai and in reality he is a pure Soul. That awareness constantly remains within as I talk. Awareness is a very special thing.

Bhaav jagruti : swabhaav jagruti

Questioner: What is *bhaav jagruti*?

Dadashri: *Bhaav jagruti* (awareness of intent through, 'I am Chandubhai')is applicable in the *karmic* (the traditional step by step path to liberation) path. In the Akram path, there is *swabhaav jagruti* (awareness as the Self). *Bhaav jagruti* molds the *prakruti* (the relative non-Self complex) and *swabhaav jagruti* keeps the Self unanointed and untouched by the *prakruti*. My five sentences (Five Agnas) keep You in the awareness of the Self (*swabhaav jagruti*). I have removed your *bhaav jagruti*. The whole world is trapped in *bhaav nindra*, unaware of the Self.

Questioner: So does *bhaav jagruti* sow seeds of karma?

Dadashri: Yes, of course. If you make a donation with the *bhaav* of 'I am Chandubhai', then you sow a seed of karma. After attaining the awareness of the Self, you will say, 'I want to make a donation', but there is no sowing of any seed of karma, because there is no ego (*nirahankar*) there.

Not knowing one;s Self is called *bhaav nindra*. To know the Self is *niralamb darshan* (the vision of absolute independence); it is *niralumb gnan* (the knowledge of absolute independence).

The beginning of the awakened awareness…

First, awareness should come in the self, the *pudgal*. After one attains Self-realization, being asleep to the *pudgal* leads to increasing awareness as the Self (*atma jagruti*). Are children likely to make a fuss over spilt milk? No. Why is that? It is because of ignorance. As the child grows, he becomes aware of the *pudgal* and then his conflicts begin. Thereafter comes

awareness of the Self. Children do not have awareness in worldly life interactions (*vyavahar jagruti*). Nobody has such awareness. A person with the awareness of worldly life interactions would not have divisiveness due to difference in opinions (*matabheda*) with anyone at home or outside. He would not clash with anyone. A person with worldly interaction awareness will not let any circumstances arise that would create conflict in his home. The *raag kashayas* of greed, deceit and illusory attachment (*moha*) play a very powerful role in awareness of worldly life interactions (*vyavahar jagruti*). In awareness of the Self (*nischaya jagruti*), anger, pride, deceit and greed have come to an end. What does it mean when 'we' talk about sleeping? What does being awake mean? You will have to understand this, will you not? The world thinks of people who have a Ph.D as being a very aware person. A truly aware person is extraordinary. Relative awareness is that where all the four components, the mind, the intellect, the chit and the ego of the *antahkaran* (the inner functioning mechanism comprised of all these four) are present when any worldly task or act is happening.

What is awareness? Awareness begins when, under no circumstances, one does not enter into conflict with the self (*artadhyan*). The second step is that where one does not have any conflict due to others, and this awareness then proceeds on to the natural and spontaneous bliss (*sahaj samadhi*). One should reap benefits of his awareness. How can you call it awareness when a conflict arises? How can you say that one is aware (*jagrut*) if he hurts anyone even slightly? To create and attain a conflict-free state is considered having done a great *purushartha* (independent effort).

Yoga and rituals does not lead to awareness of the Self

Questioner: Does doing *puja* worship, *japa* chants, *tapa* penance etc., help towards the awareness of the Self?

Dadashri: One will get the benefits of whichever goal he carries out these activities for. If one wants to get married but he cannot find a woman, he will find one if he does worship, penance etc. He will get whatever he does all that for.

Questioner: Will he not gain any benefit towards his spiritual (*adhyatmik*) progress?

Dadashri: He will gain spiritual benefit if he does it with a spiritual goal. But no one does it for a spiritual goal. Everyone wants cure for his ailment. Everyone is suffering from the burning fire of worldly pain and misery and they are looking for a remedy for their suffering. In this worldly life people are suffering from all kinds of miseries. No one is doing anything for the awareness of the Self. Some are hungry for respect (*maan*), some are hungry for fame (*kirti*), some are hungry for disciples. They are hungry because of all this beggary (*bhikha*). In spirituality, there is no expectation for respect, fame, or anything else. Whereas here, people are absorbed in all that is inauspicious (*ashubha*); some are looking for fame, some for recognition. They are engrossed in enjoying the pleasures of the senses only. How many persons can be on a spiritual path like this? Only a rare one. Most of the people have hunger for recognition and pride.

If sleep were to stop for just one second, then there will be illumination everywhere. Anyone who is living in daily routine, and remains engrossed in it only, is considered asleep. I am saying this from the perspective of ultimate knowledge, that one remains completely engrossed in the *japa*, penance etc., that one carries out. If one were to awaken for just one minute, it is more than enough. If a person can see his own faults and give an impartial judgment, then he is considered to have awareness. The one who is awakened to the Self, gets the realm of the Self in his hands. Only the one who has absolute awareness can awaken you to awareness.

Questioner: What is this process of awakening the *kundalini*?

Dadashri: It is mechanical awareness. It has no connection with the awareness of the Self. You cannot say that a person has awareness of the Self just because his *kundilini* has been awakened, can you? That is one kind of intoxication of ego (*maadakata*). With that a person is able to maintain concentration (*ekagrata*) and there is calmness within. One will exact awareness of the Self (*gnanjagruti*).

Questioner: Everyone who does meditation, says that it is is very beneficial. What is it?

Dadashri: Meditation is just intoxication of the ego (*maadakata*), a person feels peace with it. A person gets a relief from his misery through

meditation. Do you have awareness of the Self-the pure Soul since you took Gnan in the Gnan Vidhi?

Questioner: Dada, that awareness is constantly present.

Dadashri: That is the *dhyan* meditation itself. What other *dhyan* does a person need to do? *Dhyan* through pinching the nose is not considered *dhyan*.

Questioner: When we do Your *niddhidhyasan* (inner visualization) at home, is that considered direct (*pratyaksh*) or indirect (*paroksha*)?

Dadashri: That is direct *pratyaksha.* Even this photograph of 'ours' is considered direct as long as I am here on this earth. If *dhyan* of 'I am a pure Soul (*shuddhatma*)' does not remain for someone, and only Dada's remains in *dhyan*, then it is the same thing, because the Gnani *purush* is your Atma itself.

Questioner: Does meditation take one to the state of *shoonyata* (state of no mind, no vibrations)?

Dadashri: No. It increases vibrations (*spandano*). It increases egoism.

Questioner: So is there no such thing as the *chakras*?(A chakra is believed to be a center of activity that receives, assimilates, and expresses life force energy)?

Dadashri: There is. All those *charkas* are electrical installations, and by focusing on them, concentration (*ekgrata*) arises, the mind improves and one becomes steady, but it also increases the ego. Real Gnan is the only thing that does not ask for a 'counterweight'. All other things require a 'counterweight'. Whatever you take, you have to give something back in return. Therefore, when you do concentration (*ekagrata*) or other such things, the ego will increase and a loss will be incurred. This exact path of Gnan is the only one with a safe side, and it will not give rise to anything else.

One should think about the benefits have been gained from such meditation. See if the conflicts (*klesha*) have decreased. If they have, then

you have attained relative religion, and if they are completely destroyed, then You have attained the real religion. What causes conflicts? It is ignorance of the Self. Whatever relative (worldly) religions there are, they all keep you in the ignorance of the Self.

There are two kinds of *dhyan* that happen naturally; they are *artadhyan* (Adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self as well as others) Whereas *dharmadhyan* and *shukladhyan*, are considered *purushartha* (true independent effort). *Atmadhyan* (the meditation as the Self) is itself *shukladhyan*. *Dhyan* of 'I am pure Soul (*shuddhatma*)' is *shukladhyan*.

Awareness only through the worship of the one with awareness

Questioner: You make us recite the *Trimantra*, sing *arati*, etc., what are they? What is the need for them?

Dadashri: Whatever I make you recite; I make you recite the names of those who are absolutely aware of the Self. I am teaching you worship of those who have absolute awareness. If you remember those who have the awareness, it will increase your awareness. These obeisances *The Namaskaar Vidhi* address those who have attained awareness and those who currently have awareness. These obeisances pay greater importance to those who are currently in awareness, than to those who are no longer here in the universe. These obeisances please all who have attained the awareness. It shows humility and love towards them. It is scientific. If you do whatever others are doing here, it pleases the Gnani *purush*. It will ruin everything if you try to be over-wise. Our world (Bharat Kshetra) is one, but the Gnani *purush* has connection to another world like ours (Mahavideh Kshetra). 'We' (Gnani *purush*) make a connection for you with those worlds where currently there live great beings with complete awareness, 'we' make connection with the one who have fractionally greater awareness than I. You are introduced to Him through such connection.

Avoid bhaavnindra

That is why Gnani *purush* says that the whole world is in *bhaav nindra*. One does business and goes through his daily routine, busy making money, he has lost his 'sleep' (he has awareness) when it comes to making

money, however for the rest of it, he is in *bhaavnindra* (he has no awareness of the Self). That is why one has not attained an iota of religion. True religion will not allow *bhaavnindra* to happen for even a moment, even in sleep. This world is such that all kinds of *bhaav* (inner intent) will arise within, but in all that, *bhaavnindra* must not arise; it is acceptable if one has *dehanindra* (physical sleep). Sleep is acceptable.

Questioner: *Bhaavnindra* does arise, Dada.

Dadashri: How can that be acceptable? You do not fall asleep when a train is approaching. This train will bring a death of one lifetime, whereas *bhaavnindra* will bring death of infinite lifetimes. This world is such that it brings about all kind of peculiar intents, and You simply have to understand what is Yours in all that. If you are in *bhaavnindra*, then this world will latch on to you. Whenever *bhaavnindra* happens, there do *pratikraman.*

Samadhi through awakened awareness

Even writing the most profound religious sentences is *bhaavnindra*. Some experience calmness of the body (*deha samadhi*), but then they will remain stuck in the layers of the mind. However, true *samadhi* (perfect equanimity) is one where there is awareness of every kind; there is awareness of everything happening through the mind, body and speech.

Questioner: Where is the bliss in the *samadhi* of the mind?

Dadashri: That is mental quiescense. However, true *samadhi* is one with complete awareness. An absolutely aware person's conduct is of the highest quality in the world. As one's *jagruti* (awakened awareness of the Self) increases, he will become oblivious to the world. Still, such a One will accomplish great work in the world. The greater the awareness, the greater will be the experience of bliss. The greater Your level of awareness, the greater your experience of liberation (*moksha*). *Jagruti* (awakened awareness) itself is *moksha*. This is the place where you can attain awareness of the Self. I awaken you here. Just as a heartbroken person sinks into some deeper corner of his mind, a person with *samadhi* (mental *samadhi*) sinks deep into some corner of his mind and finds happiness there. What is real *samadhi*? It is one where a person has complete external as well as internal awareness. He is aware everywhere. Real *samadhi* will not leave him even

when he is eating, drinking or sitting. If the *samadhi* remains constantly, even in situations of mental (*aadhi*), physical (*vyadhi*) or external (*upadhi*) problems, then it is real *samadhi*. That is called natural and spontaneous *samadhi* (*sahaj samadhi*); it is *nirvikalp samadhi* state of the Self.

Knowing who am I? blossoms the awareness of the Self

Questioner: Ordinarily, what is considered awareness?

Dadashri: The whole day passes by in which one gets to eat and drink, as per his *karmic* account. Because of lack of awareness, he remains entangled in one thing or another. What you understand as awareness is when one is involved in any worldly subject. That is called 'awareness of a subject'. People of the world have awareness only in sexuality and money matters; whereas exact awareness is everywhere; it is all encompassing

Every activity of all kinds of the world is for attaining *ekagrata* (concentration through unity in mind, speech and body resulting in transient stillness). The activity which gives rise to restlessness (*vyagra*) means a wrong solution has been undertaken. *Japas* chants, penance etc. are for *ekagrata*. Those who cannot maintain *ekagrata* should do these or do something similar. *Bhaavnindra* becomes thinner as one's *ekagrata* increases. Some people have thin *bhaavnindra* and others have thick *bhaavnindra*. Such a person would not be 'awakened' even if you were to throw water over his face and shake him; that is the kind of heavy, thick *bhaavnindra* people are in. When I give the knowledge of the Self, his 'eyes' open just a little (partial awareness). That is when he 'sees' that, 'I am separate from all this.' Then as he spends more time with 'us', his 'eyes' continue to open more (increasing awareness), and eventually he will attain absolute awareness. Therefore, one will have to know the Self. Without knowing the Self, no one will not attain *moksha*.

Non-doership is where absolute awareness is

Questioner: When can one say that he has attained the Self? Is it when his sense of doer-ship (*kartapad*) goes away?

Dadashri: When the awareness of 'I am doing', is destroyed, that is when the Self is known. Experience of the Self (*atmanubhav*) shows the

mistakes of the self all day long. Do you not have the awareness, 'I run this worldly life'?

Questioner: That is happening by itself.

Dadashri: When something good happens and someone gives compliments, 'Look how well he did this', one will take credit and say 'I did it', and when something goes wrong, he will say, 'The unfolding *karma* have overwhelmed me.' That is what the whole world says. The sense of doer-ship will never go away; you will become free of everything except your sense of doer-ship. Until a person's doer-ship goes away, he is called egotistic and ego means an illusion. Anyone in such complete illusion is not allowed over 'there'. Should the awareness of doership not be destroyed? One may say 'I am pure Soul' but nothing is gained by that. It is only when one's sense of doer-ship is destroyed and when he attains the awareness of who the real doer is, that one can go forward. How can he otherwise? As long as doership exists, there can be no spiritual (*adhyatmik*) awareness. Nobody will allow you to enter the gates of *moksha* until you are free of doer-ship.

The illusion of 'I am Chandubhai' and the awareness of doer-ship should be destroyed. Thereafter the doer-ship remains 'dramatic'. What is a dramatic doer-ship? One will say 'I did that', just as the character that plays the role of King Bhartruhari in a drama says, 'I am a King.' But when he acts his part, all along he does not forget that really he is Laxmichand and that he has to go home and eat dinner. Similarly, You do not forget that You are pure Soul (*Shuddhatma*). And when you say, 'I did this', it is considered being 'dramatic' (as in a drama). The sense of doer-ship should be destroyed. People constantly claim that they are pure Soul, do they not? It is clearly written so in the scriptures, nevertheless even if one were to sing about being a pure Soul the whole day long, nothing can come out of it. One has sung in this way for infinite past lives anyway.

What is upayoga? What is jagruti?

Questioner: Please explain *upayoga* and *jagruti*.

Dadashri: To focus Your awakened awareness on a certain place is considered *upayoga*. Not to let the awareness slip away from that which has

been decided, like profit and loss; to focus the awareness in one place, it is called *upayoga.* Wherever awareness remains, it is *upayoga*, however it is *upayoga* of the good and the bad (*shubhashubha upayoga*). *Shuddha* (pure) *upayoga* is that which is focused solely towards the pure Soul. When Your *upayoga* remains in the Agnas of the Gnani *purush*; when you walk around 'seeing' the relative and the real, know that the final state has arrived. But people walk around in pondering over things, 'Oh look! The Steel Trading Co.,' or some other company or 'Oh look at this' etc. This type of *upayoga* is called *ashubha* (impure) *upayoga*. *Upayoga* towards religion is good, and pure *shuddha upayoga* is a complete different matter!

Awakened awareness through Akram Vignan

Worldly awareness is considered *paudgalik* (of the non-Self) awareness. A man who has worldly awareness is very smart; he is aware all day. Even if that awareness has no laziness in it, it is still considered worldly awareness, the fruit of which will be a worldly life. And the fruit of 'this' awareness (of the Self) is *kevalgnan*. Do not become tempted by seing the actions of this worldly life. All actions of the worldly life will become exhausted here only. They will give you 'cash' fruit here in the world only. That is why 'we' have not made anyone renounce *tyaga* anything. This science of Akram has made the discovery about, 'What this world is all about? What makes the world run?' This discovery of Mine of infinite past lives, I am disclosing to you here today. Otherwise, have you ever heard of anyone attaining *moksha* within one hour? Something that cannot be attained even in millions of years, I am helping you attain within an hour. This science is such that the whole world will accept it. 'What is this world? What is it not? What gives the *karmic* fruit here in this life in this world? And what gives the fruit there (in *moksha*, the realm of the Self)? What part of the body complex has *chetan* (the Self) and what part of it is *achetan* (void of the Self). Who runs the world? These are all 'our' discoveries.

Insistence is bhaavnindra

As long as a man has insistence (*aagraha*) of any kind, he is verily in *bhaavnindra*. Insistence is wrong in the path of *moksha*. Awareness begins from the moment one knows this. Currently not just insistence is prevalent in people but also they have become insistent on their opinion (*matagrahi*) and they insist that they are right even when they are not (*duragrahi*).

Insistence about one's status, sex, race and color in society is called *kadagraha*. Such *kadagraha* is not as harmful as insistence about opinions especially in religios matters (*matagraha*) like opinions of 'I am Jain…I am Vaishnava…I am Sthanakvasi…I am Deravasi, I am Digambar'. It is laden with great liability.

Awareness is to know what is beneficial and harmful to you

The path of the *Vitarag* Lords says that if you tell anyone 'you are wrong', then you yourself are wrong. The other person vision differs from yours, and that is why he sees it that way, how is he at fault there? If a blind man bumps into a wall, can you scold him by saying, 'hey can't you see where you are going?' Hey! He bumped into the wall because he could not see! This is how the world 'sleeps' with open eyes. All the activities that take place are done in a sleep state (in ignorance). It is all happening in a 'dream' and they believe that they are doing all those things. But these activities of the 'dream' will not help you; you will need activities of the aware one (*jagrut*). People are asleep with their eyes open.

Who is the aware one (*jagrut*)? It is he who has the awareness of what is beneficial and what is harmful to self. The whole world believes that they have the awareness of what is beneficial and what is harmful for them, but that is not called the true awareness. Those who are caught up, day and night, in searching for ways to make money, regardless of the means, are doing so according to *lokasangnya* (do what the world does). They are completely preoccupied, day and night, with making money. Look, they have started businesses of working 'under the table'. How can there be black marketing in India? Any action carried out in secrecy will take you to a lower life form. Anyone born in India has already brought with him some worldly awareness. When we combine this worldly awareness with the current time cycle of *Kaliyuga* (era lacking unity of mind, speech and conduct), people cannot become free from pain and misery. If this were *Satyug*a (era of unity in mind, speech and acts) then people would become free from suffering. Young children have awareness only related to their toys. Similarly, people today have awareness of the income tax and sales tax, whole day they continue to have awareness of money. Is this becoming of an Indian? If a man from India were to attain complete awareness, he can make the whole world dance on his finger. But alas they covet money and sex; they covet that which are not rightfully theirs. But they do not realize that

when they die, their bank balance in their names is confiscated by nature. Confiscation by nature means that you are not even entitled to any refund. The government will at least give you some refund if it were to confiscate your property. But this is nature's confiscation, so should you not do something about it? You may not understand anything about the Self but at least do something for the *paraloka* (the next life). Make sure that you do not do anything that will ruin the *paraloka.* The current life is already ruined; there is nothing of any worth in it. If one were to even think about what is beneficial and what is not, in what he has to take with him, it would be more than enough.

Where Gnani is awake, the world is asleep

Questioner: Lord Krishna has said, 'Where the world is awake, I sleep and I am awake where the world sleeps.' I do not understand that statement. Please explain that?

Dadashri: The world is awake in worldly matters; that is where Krishna (the Self) sleeps and where the world is asleeps (in the matters of the Self), Krishna is awake. Eventually, one will have to come into this spiritual awareness (*adhyatmik jagruti*). Worldly awareness is awareness through ego (*ahamkari jagruti*) and awareness without ego (*nirahamkari jagruti*) is *moksha*.

Restlessness is the cause of misery

Human beings have two kinds of awareness; one is awareness of stillness (*sthirata*) and the other is the awareness of restlessness (*chanchadata*). Man has gone far in the awareness of restlessness. They have not attained even one percent of awareness of stillness. Some have ten percent, some have fifteen percent, some have twenty percent, and some have thirty percent awareness of restlessness. Awareness of restlessness takes one to a life in animal life form, whereas awareness of stillness will take one to *moksha*. Awareness that increases stillness, it is real awareness. In America, people have become very restless; they are trapped in great misery. Their pain (*dukha*) will not go away even through crying, or committing suicide. Such are the pains one is giving rise to. They are trapped in their own web. Shortly people will start to complain. At the moment they are doing a lot of egoism. As the restlessness increases, one's

entrapment increases. What can they do when restlessness happens? If there is no facility for a emergency telephone on the highway, at the sixty-seventh mile mark, they'll complain that they want a phone installed there. If you ask why, they will tell you that it is because there is already a phone on the first and the third furlong, but there is none on the second furlong. Look, how much restlessness they have. That is madness. There is so much to eat and drink and yet the whole world is sunk in madness. People are in nothing but misery and pain. They are permanently miserable! There is no happiness, not even for a moment. Until the energy of stillness arises within, how can he be happy (*sukha*)?

Questioner: Is it possible to find stillness in between two thoughts?

Dadashri: Such stillness is useless. Such stillness of the 'packing' (body; non-Self complex) is of no use. That is not considered stillness. Stillness should be unshakable. Stillness should not go even if there is a looming threat of an atom bomb about to fall, over your head. That is true stillness. People's minds are restless (*chanchad*). Whereas, 'our' mind moves on steadily. It is like, where you have to shake hands with two thousand people. You shake hands with one person at a time and you keep moving along as you shake hands with them. That is how for 'us' the thoughts of the mind 'shake hands' and move on. No thought will hang around, not even for a second. And for you, the thoughts get stuck, for fifteen minute to half an hour at a time. Do they do that or not?

Questioner: Yes, they do.

Dadashri: 'We', too have a mind, 'we' would be considered absent minded if 'we' did not. 'Our' mind is very solid and steady (*prakhar*). It will not be affected even if there is a threat of an atom bomb in the next hour. There is not the slightest restlessness. It moves on at a steady pace. And your mind is like a fly hovering around a lump of syrup. It hovers around something it sees.

Questioner: How can we get rid of such restlessness (*chanchadata*)?

Dadashri: After attaining Gnan, there is no need for You to get rid of restlessness, is there? You (the Self) just have to keep 'seeong'. I have given you this Gnan, so You have to keep 'seeing' what the restlessness does.

However, others (without Gnan) get involved with the mind. They dance along with their minds. Hey! Why don't 'You' just keep 'seeing' it as it dances? But no, you dance along with it. You join with it in its dance when the thought is pleasant and when it is unpleasant, you fight it saying , 'Why did you come?' When a bad thought arises You will know that the mind is bad and that is why thoughts are bad. When bad thoughts arise then depression comes and when good thoughts arise then there is elevation. I am trying to prepare You in such a way that no one in the world can depress You. On the contrary, the one who has comes to depress you will go back feeling depressed.

Questioner: Is this stillness like the state of *sushupti* (dreamless sleep)?

Dadashri: There is nothing like stillness. Do we not stop the engine to cool it down when it gets hot? That is how it is during deep sleep. The mind gets heated the whole day and then it stops. Sleep cools down all the machinery.

Questioner: Is the desire to attain Gnan considered awareness of the Self?

Dadashri: That is called the coming together of circumstances for the awareness of the Self. First the desire to attain the knowledge of the Self arises; that is one circumstance in itself, then comes the meeting with the Gnani *purush*. Your work can only be done when the circumstance (*sanyog*) to attain the knowledge of the Self arises, however, it is all dependant upon scientific circumstantial evidences.

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(2)

Dhyan - Meditation

The nature of dhyan

Questioner: Why is *dhyan* (meditation) not in Jain religion?

Dadashri: All the four *dhyans are* in the Jain religion. They happen on their own. *Dhyan* is not something one has to do.

Questioner: What is *dhyan*?

Dadashri: *Dhyan* happens while doing worldly activities. But you have to sit in one place to do *dhyan* meditate, do you not?

Questioner: Yes.

Dadashri: That is called *ekagrata*, concentration. *Dhyan* is constantly happening to everyone. What is *dhyan*? If someone says to you, 'You do not have any sense', you will have *raudradhyan*. It will happen naturally, it will arise when someone were to push you around.

Questioner: How does this *dhyan* happen? What is its stage?

Dadashri: When someone tells you, 'you have ruined everything', the the effect that arises within, the anger that happens, that is *raudradhyan*. Whenever the mind says, 'What will happen to me?' that is called *artadhyan*. When you hear that sugar is being rationed and the mind says, 'they are controlling the sugar, what will happen now because I have not bought any?' that is all *artadhayan*. *Artadhyan* and *raudradhyan* continue to happen everyday. People have not understood *dharmadhyan* at all, and the fourth type of *dhyan* is *shukladhyan* and it is the direct cause of *moksha.*

Questioner: What is it when people do *dhyan* for the peace of mind?

Dadashri: What kind of *dhyan* do they do?

Questioner: They do meditation, do they not?

Dadashri: That leads to intoxication of the ego (*maadakata*); one does not gain much from it.

Questioner: Then where is the benefit?

Dadashri: Benefit is when you know your Self, when you know-experience the answer to 'Who am I?' Knowing this will give you permanent peace. Nothing will affect You, whether someone picks your pocket or does anything to you.

Questioner: Can *dhyan* be done without sitting still in one place?

Dadashri: *Dhyan* happens on its on it own while you are carrying out your mundane daily worldly activities. People have *artadhyan* and *raudradhyan* day and night. Even the *dhyan* that can take you to the *devagati* (life as a celestial being) and the meditation that leads to *moksha*, can happen while performing the routine daily activities.

Dhyan : Connection between dhyeya and dhyata

Dhyan - meditation
Dhyeya – the goal for which the meditation is being done
Dhyata – the one who 'meditates', can be relative or real

Questioner: What is the origin of *dhyan*?

Dadashri: The purpose of *dhyan* is; first one must decide on *dhyeya* the goal, and then the connection with it, is *dhyan*. *Dhyan* will remain as long as that connection is maintained. If you decide to go to Mumbai, when you buy a ticket, *dhyan* of Mumbai will remain naturally while you are sitting in the train.

In meditation *dhyan,* the *dhyata* meditator and the *dhyeya* goal have to be decided. You are the *dhyata* and that which has been decided as the goal is *dhyeya*. Maintaining the connection between the two is called *dhyan*. When *dhyeya* and *dhyata* become exclusively absorbed with each other then it is called *dhyan*. You are the *dhyata*, what do you have as your *dhyeya*?

Questioner: It is the 'concentration' that I have to do. I have to do it on the '*swa'* (the Self), do I not?

Dadashri: Yes, the meditation has to be done only on the '*swa'*, but how can you do it without realizing what the *swa*- Self is? Will you not have to realize this first? The Self is not found in books, it cannot be experienced through any scripture. It may be written as a word, but that which really is, the Self, is not in the form of a word. So then how can you decide on the Self, as a goal?

Questioner: Can it not be decided through supposition?

Dadashri: When you want to go to Ahmedabad, and through supposition you head north instead of south, how will that supposition work? Supposition should be within limits. Supposition should be within its boundary and not out of it.

One has to become a *dhyata* and recognize the *dhyeya* for the *dhyan* to happen, i.e. you have to become a meditator and know the target of your meditation in order for meditation to happen. You become *dhyata* as 'I am Chandubhai' do you not? Chandubhai is your name. How are you becoming a meditator *dhyata*?

Questioner: Through the method of 'I am *shuddhatma*' (I am pure Soul).

Dadashri: *Shuddhatma*, but who is that? Have you realized that?

Questioner: No.

Dadashri: Then it is all wrong if you do so without realizing the Self. You have to realize the Self. You should at least have that *pratiti* (conviction), even if you have not realized the Self, that conviction (*pratiti*) should not falter. From the moment you become aware that 'I am *shuddhatma*', that *dhyan* will automatically remain; You do not have to do anything. Wherever you have to do anything, it is alldependent upon circumstances. It will happen if the circumstances are right, otherwise it will not. And once You attain the awareness of being the pure Soul, *dhyan* will

arise on its own. If you have a diamond and it is stored in a special place and you are the only one who knows its whereabouts, then you will have awareness of where it is and so your *dhyan* meditation will remain there. Your *dhyan* will be there, even if you are sitting at your in-law's home. It is still there in the form of conviction *pratiti* even when you forget about it. Otherwise, it is definitely there in your awareness (*khyal*) at the back of your mind. *Khyal (laksha,* awareness) is the 'brother' of *dhyan*.

Ego – not in dhyan but in actions

Questioner: How should I do *dhyan*? I want to learn because I do not do it right.

Dadashri: Do you do the *dhyan* or someone else does it?

Questioner: I do.

Dadashri: Does it ever happen that you cannot do it?

Questioner: Yes, it does.

Dadashri: There is a reason. As long as you are 'Chandubhai', no work gets done correctly. That you are Chandubhai, to what percentage is that true?

Questioner: Hundred percent.

Dadashri: As long as you have this wrong belief, 'I am Chandubhai,' for that long the egoism of, 'I did this much, I did this' will be there. Wherever you 'do' something, there it gives rise to egoism of doer-ship and as this egoism increases, it will drive the Lord (the Self) further away. If you want to know (experience) the state of the absolute Self (*Paramatma*), it will only happen if the egoism goes away.

Dhyan is that which no one knows how to do. Anything that has to be 'done', it is done through ego and therefore it is not *dhyan*. It is *ekagrata* concentration. *Dhyan* is where there is no ego; it cannot be done through the ego. It is something that has to be understood, it is not something that has to be 'done'. There is a great of difference between *dhyan* and *ekagrata*. You

need ego for *ekagrata*. *Dhyan* is untouched by the ego. Whether the ego increases or decreases, does that not remain in your *dhyan*?

Questioner: Yes.

Dadashri: To be aware of whether the ego increased or decreased is called *dhyan*. Even in *artadhyan* and *raudradhyan*, ego is not used.

Questioner: There is ego in *dharmadhyan* (absence of *artadhyan* or *raudradhyan*), is there not?

Dadashri: There is no ego in that either. There is no ego in a *dhyan*, it is there in *kriya* action.

Questioner: Is the ego not a *nimit* (instrumental evidence) in *artadhyan* and *raudradhyan*?

Dadashri: It is not just a *nimit*, but actions also are done by the ego. Action is not *dhyan*. But the result that arises during the action is *dhyan*. And the *dhyan* resulting from that; has no ego. When *artadhyan* happens there is no, 'I am doing *artadhyan'* in it and that is why there is no ego in that *dhyan*.

When the ego is used in some other place, in worldly matters (away from the Self); then as a result of this *dhyan* arises.

Questioner: There is no ego in *dhyan*, there is no doer-ship in it, and so then how does it bind us?

Dadashri: After *artadhyan* happens, when one believes, 'I did *artadhyan'*, there he becomes the doer and consequently there is binding of karma.

Questioner: You said that *dhyan* arises when the *dheya* is decided and one becomes a *dhyata*. There is no need for ego in that, is there?

Dadashri: The ego may or may not be in there. If the *dhyata* is egoless, then *shukladhyan* (meditation as the Self) will arise; otherwise *dharmadhyan*, *artadhyan* or *raudradhyan* will arise.

Questioner: The state of *dhyata* is egotistic or non-egotistic, but there is no ego in the *dhyan* that results as a consequence of it.

Dadashri: Yes and there will be *moksha* when it results in *shukladhyan*.

Questioner: In the decision of the *dhyeya*, does the ego play a part? i

Dadashri: It is the ego that decided on the *dhyeya*. Once you have the *dhyeya* of *moksha* and if the *dhyata* is ego-less, then that is *shukladhyan*.

Questioner: Is there a subtle presence of the ego in the *dhyeya* of *dharmadhyan*?

Dadashri: Yes there is. *Dharmadhyan* cannot happen without the presence of ego.

Questioner: *Artadhyan*, *raudradhyan* and *dharmadhyan*, is that state of the *pudgal* (non-Self complex)?

Dadashri: Yes, that is called the state of the *pudgal* and *shukladhyan* is a state of the Self.

Questioner: So can one say that *shukladhyan* is the result of the Self?

Dadashri: Yes.

Questioner: Is it true that karma that happen in the presence of *shukladhyan* will be good and those in the presence of *dharmadhyan* will be slightly inferior?

Dadashri: If one has *shukladhyan*, then in the *kramic* path there will not be any charging of karma. It happens here because this is the Akram path, and that too they are not with doer-ship, they are in the form of a discharge. This is because you have attained this Gnan without having discharged your karma first.

Results of dhyan

There are fruits (consequences) of *dhyan*. What is the fruit for *raudradhyan*? It gives rise to devilish tendencies within one.

Questioner: Do karma happen according to the tendencies (*vruttis*)?

Dadashri: That is true. But where do the tendencies first arise? They arise from *dhyan*. *Artadhyan* and *raudradhyan* are *dhyans* that will take one to the animal life form or hellish life form. Then one has to experience those karma effects there.

Questioner: Is the 'shoot-on-sight' *pratikraman* (*pratikraman* that are done the instant a fault is 'seen') a way to turn a *dhyan* around?

Dadashri: Yes, that is turning the *dhyan* itself.

Questioner: To 'shoot' means to 'kill' the *pudgal*; it means that I interfered with what was in the *vyavasthit*, so then what will the next life be like?

Dadashri: The link (which has been established) will be the same. The discharge of karma is according to the charge.

Questioner: For the one who turns things around by 'shooting', does life span of the tendencies (*vruttis*) remain the same or is it reduced?

Dadashri: That lifespan was meant to end here and so all the circumstantial evidences come together and its ends; the 'top' (the relative-self) will quickly change.

Atmadhyan is samadhi

Meditation as the Self (*atmadhyan*) is considered true *dhyan*. There is no telling where all other forms of *dhyans* people practice will take them. That is *ekagrata* concetration. What has the Lord said? Keep *dhyan* of *khichadee* (food) *dhyan* of the husband; if not then keep *dhyan* of the Self. Besides these *dhyans*, all other forms of *dhyans*, have no significance. For

this *samadhi* of the Self, what do you want with all other *dhyans*? If you come into the Self, you attain constant *samadhi*.

They tell you to do this other *dhyan* mediation, they tell you to sit in one place and focus on the highs and the lows of the breath. Now are you likely to be able to do that *dhyan* if you have a high fever? *Dhyan* is not visible, words or actions are overt and visible.

Do you really think you have to do *dhyan* to reduce *raag-dwesh* (attachment-abhorrence)? To reduce *raag-dwesh*, you have to know the Science of the *Vitarag*.

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(3)

Prarabdha – Purushartha

What is purushartha?

Dadashri: What *purushartha* (independent free will effort) do you do?

Questioner: Of business.

Dadashri: That is not considered *purushartha*. If a person were truly doing *purushartha*, he would bring in only profits, but do you also not incur losses? That is not called *purushartha*. That is simply unwinding (discharging) the 'rope' (karma) that was 'wound' in the past life, how can you call that a *purushartha*? If you are doing the *purushartha*, then why do you incur a loss?

Questioner: That does happen too. I do incur a loss sometimes.

Dadashri: No, the one doing the *purushartha* will never incur a loss. Who is the one saying, 'I am doing *purushartha*'? All the people in the world are 'tops'. A person will say that he is 'dancing' when it is his *prakruti* (non-Self complex of mind, speech and body) that makes him do so. If a person were shocked with high voltage electricity, he will shrivel to skin and bones and die. It is not *purushartha* even when a person reads all the books and scriptures. It is all *naimitik purushartha* (evidentiary *purushartha*). No one has understood what real *purushartha* is. You keep saying, 'I am, I am', but you do not even have the independent energy to go to the bathroom at will; you are a 'top' (*bhammardo* a round toy with a sharp lower end that is wound with a string and flung on to the ground. In this process it spins until it comes to a stop and falls on its side). You breathe through your nose; you do not even have the control over your own breathing. This 'top' does not even have the independent energy to inhale or

exhale. You claim, 'I am breathing', so who does the breathing when you are asleep?

You are aware of what happens when you pinch your nose for some time, are you not? This machinery is so arranged that it inhales from within, and then it exhales but you say, 'I took a long breath and I took a short breath.' You do not even have the awareness of who you are. Really, here a string is being wound (charging of karma)around the top (*bhammardo*) and then the top spins (discharging of karma); but you claim, 'I am spinning'. No one in this world has the power to evacuate the bowels at will; nor do I. You keep saying '*Purushartha*, *purushartha'*, are you talking about the *purushartha* of the living one or the dying one? How can one do *purushartha* without being a *purush* (the Self) first? What you believe to be the Soul (Atma) is actually *nischetan-chetan* (energized, charged non-Self). Who does the *purushartha*?

Questioner: I am the one doing it, am I not?

Dadashri: But who is this 'I'? This 'I' (that you know) is the top itself; so how is the 'top' going to do any *purushartha*? If you could do *purushartha*, you would never let yourself die, but you never know when this top will fall over and die. This top says to a doctor, 'doctor please, save me.' How is that doctor going to save you when he could not save his own father and mother from dying? If a doctor's father has obstruction in his airway and you tell him, 'You have operated on so many people and removed tumors from their stomachs, then why don't you remove this obstruction?' He will tell you, 'No, if I do that, he may die.' One makes irresponsible claims like 'I saved that patient…' He can say that if he is not going to die. Why doesn't he first stop his own death first? You never know when you will drop dead. Therefore, understand all this.

How much purushartha in digesting food?

Take this snack that is in front of us; tell me how much *purushartha* is required in eating it? If *purushartha* is required in the action of eating, then that *purushartha* and the worldly *purushartha* (routine activities) are the same. Do you have to do any *purushartha* in eating?

Questioner: No.

Dadashri: That is how it is. You need *naimitik purushartha* (evidence based effort) for eating; you have to move your hands and your mouth. The teeth will chew the food nicely and the tongue will also do its job if you do not interfere. But you interfere by saying, 'I do *purushartha* of eating.' How many times will the tongue be crushed between thirty-two teeth if it were to try to do *purushartha*? But the tongue does not interfere and claim, 'I am doing *purushartha*.' The activity of eating can happen naturally and very nicely if one do not try to do '*purushartha'* of the 'factory maintanence' (mind and chit distracted) while eating. All you have to do is simply to 'know' and to 'see'. Everything will happen naturally. Do you go to sleep after you eat? What *purushartha* do you do for digesting the food then?

Questioner: I have to move about, walk around to digest it.

Dadashri: Those activities are simply *nimit* (evidences, instruments) for digestion. And breathing continues well when in sleep and that is why man becomes fresh. Even when you are asleep, appropriate amount of digestive juices, bile etc. is released to accomplish the digestion. Who goes in there to regulate them? Just as everything runs automatically within the body, everything on the outside also runs automatically. All you have to do is to make a *naimitik* evidence based effort. As it is everything is arranged as per *vyavasthit* (scientific circumstantial evidence). One has brought with him, from birth onwards, all the suffering, accolades and insults, appreciation and non-appreciation etc. but it is the ego that is the problem. One believes as being the doer of any activity that is taking place through him. What is worth doing in all this? The only thing worth knowing in all this is the Atma—the Self. You eat something and the activities within will naturally and automatically take place. Similarly, everything externally happens naturally too. How much food, how many steps, how to walk, how much to walk; everything happens own its own. A person simply does the egoism, he is simply being over-wise in believing that he is doing the *purushartha*. But *purushartha* cannot happen without one becoming a *purush* (the Self). You can only do *purushartha* after the Gnani *purush* gives You the awareness of that which is *alakha* (that whose awareness is next to impossible); the Self.

In Mumbai, people work extra hard towards making a *purushartha*, they will say they want to do this and they want to do that. Mumbai has

remained the same, but so many businessmen have became arrogant and died in the process. As long as Mumbai is destined to prosper, no one can do anything. No one has the power to stop Mumbai's prosperity or its destruction. And yet people have set out to do *purushartha* for it. You are just a small spoon amongst all this kitchen utensils.

The word '*purushartha'* is a word of the language of illusion; it is not a word of the 'real' language. Just as you may claim, 'I am his brother-in-law'. That is not the universal truth; it is a different language al together. *Suggest placing this somewhere else. p 33 Reason: Does not flow with the flow of the talk on purushartha of the Self that Dada is talking about.*

How does a living being (jiva) evolve?

Questioner: Through what *purushartha* does a *jiva* evolve?

Dadashri: I will explain that to you. The Narmada River flows through rocks and through mud. The flow is strong where it flows through the rocks and the force of the water breaks sharp edges of the rocks as it flows. Many different kinds of stones fall into the river. You will find all sizes of stones with sharp edges that can cut you and make you bleed. Freshly cut and broken stones that fall in the river are sharp. I will explain to you what the *purushartha* of these *jivas* (living beings) is. The river, while flowing, pulls these stones along with it from one place to another and in the process these stones collide with each other. After flowing over a distances of ten or fifteen miles, these stones will begin to look round and feel smooth like marble. They look as if they have been polished to look that way. But they still have edges and corners. Then by the time they pass through the area of Bhadbhooja, they become so round that when people go on pilgrimage, they are told to bring home a '*shaligram'* (these stones are worshipped as idol or symbol of Lord Shiva). So people worship these rounded stones. That is how every living being continues to collide. Nature makes them collide and in the process they being to become 'well rounded' (evolve).

Questioner: So one should not do anything?

Dadashri: You should not do anything. What does a 'top' do? What can one do when he does not even have control over his own bowel

movement? The stone that becomes round after colliding over and over again, is called a *shaligram* and people place it in a temple. Those that became *shaligrams* end up in temples to be worshipped and the rest end up in the ocean. Similarly, having been born in India, the 'stone' (one) is already rounded off and if he meets a Gnani *purush* and attains the Self, he is worshipped and all the rest go into the 'ocean'. There is no *purushartha* without Self-realization. On your way towards attaining *samkit* (right vision of the Self), all karma that is discharging is associated with charging of new karma (*sakaam nirjara*).

Generally what people think of *purushartha* is a *purushartha* of illusion. Illusory *purushartha* means that one has to take another birth.

You can compare the origin of the process of the worldly life with this analogy of the path of the stones and where they fall. There is no beginning or no end of the *avyavahar jivas* (embodied souls that have not been given a name yet). But the origin of the process of the worldly life begins from here, just like the moment the stones fall into the river. *Avyavahar rashi* means that the embodied soul has not been given a name yet. From the moment it attains a name, such as a 'rose' or a 'lilly' or 'an ant' etc., all the embodied souls are said to have come into *vyavahar rashi*. They move forward naturally through being shoved and pushed. There is a natural arrangement all the way until it sheds its seeds and dies.

Questioner: Is there a reason as to why one stone goes into the ocean and another becomes a *shaligram*?

Dadashri: There is no reason; it all depends on the circumstances it encounters. Look, you encountered the circumstance (*sanyog*) of meeting 'Dada' which now helps you remain in absolute bliss (*paramanand*). This is just due to the circumstance you encountered. Have you had to do anything else, afterwards? Did you have to spin a wheel or anything? Otherwise when will this process of worldly life after life ever end?

These stones, small or large, are the same when they fall into the river but what separates them out for becoming smoother? It is scientific circumstantial evidences that do this. Today, the stones may be here and next year they may be on the other side. They do not even have to walk or do anything and they become *shaligrams*! That is the condition of these

embodied souls (*jives*). And the state of these living beings is verily like the stones. They are like stones when you take away the Soul from within.

Questioner: Is there any *purushartha* in circumstances?

Dadashri: One who has become a *purush* (the Self), only he can do *purushartha*. Lord Krishna has said, 'Odhavji, what can the weak achieve?' What does the greatest Jain Acharya Anandghanji say? He says, 'Hey Ajitnath! You have become a *purush*. Because you have conquered anger, pride, deceit and greed, you are called *ajit* (unconquered; undefeatable) and I am weak because anger-pride-deceit and greed have conquered me.' When such a great *acharya* considers himself to be weak, then there is nothing to be said for the rest, is there?

All these activities continue mechanically. Wheat will grow, come into the market, will be ground into flour and then it will be made into a loaf of bread. It will all happen mechanically. The mechanical evidences are full of cycles of creation and destruction.

Then what is true purushartha?

In fact, you will need real *purushartha*. The *purushartha* of the *prakruti* (non-Self complex) will not do; you need the *purushartha* of the *purush* i.e. *purushartha* done after attaining the Self. The *purushartha* that takes place in the world is that of the *prakruti*. All the *samayik* one does, *pratikraman* one does, *dyhan* (meditation) one does, *kirtan* (sing religious songs), it is all the *purushatha* of the non-Self complex (*pudgal*). Whereas the real *purushartha* is that which happens after one becomes a *purush* (the Self). Only then will it reach exact goal.

This 'Dada' has seen both, Gnan (knowledge of the Self) and *agnan* (knowledge of the non-Self) as separate and that is exactly what he is showing you, thereafter the *purush* (the Self) will come into the domain of the Self and *pragnya shakti* (the liberating energy of the Self) will guide and keep You alert. Until then you remain in the religion and realm of the *prakruti*.

Questioner: Is a true (good) inner intent (*bhaav*)considered *purushartha*?

Dadashri: *Bhaav-abhaav* (positive or negative intent) is all karma; to come into the Self (*swabhaav-bhaav*) is real *purushartha*. *Swabhaav-bhaav* means You, the Self is not the doer of anything. There is no *bhaav* in it. In that state You remain the 'Knower- Seer' (*gnata drashta*) in eternal bliss (*paramanand*).

Everyone comes into *swabhaav-bhaav* (the Self) after attaining the Self. *Chetan* (the Self) *purushartha* arises after You become a *purush*; it is also called *swabhavik purushartha*. And when one comes into absolute *Paramatma purushartha*, he himself becomes the absolute Self *Paramatma*.

All relative work is accomplished only when all the circumstances come together. That is *vyavasthit*. The Gnani says that until now you were in illusory *bhrant purushartha* and now having attained the knowledge of the Self, get busy in the real *purushartha*, where circumstances are not needed. Nothing is required in real *purushartha*, whereas in the relative *purushartha* you will need all the circumstances; you will need the mind, the body and the speech. What is the *purushartha* of the Self? It is when no attachment (*raag*) or abhorrence (*dwesh*) arises within the non-Self complex; even if someone were to kill you.

Prarabdha and sanchit karma

Questioner: What is the difference between *naseeb* (destiny) and *vyavasthit*?

Dadashri: 'Destiny *naseeb*, lucky-unlucky, *prarabdha-purushartha*,' are all terms of an illusory language, they are of the lower language. They are words of kindergarten level. They are not of the Gnan level. In the level of Gnan, it is *vyavasthit*. Do people not say, 'it will happen if it is written or destined to happen'? Some may argue, 'How can it be achieved without *purushartha* effort?' So knowledge should be such that no one would be entangled or confused, no one will reject it. People use these these words erroneously, without even understanding what *prarabdha* is or what *purushartha* is.

Falling sick is not *prarabdha* karma. What does the Lord consider *prarabdha* karma to be? When you eat junk food, you are eating due to your

prarabdha karma, the fruit or the consequence of which will be dysentry (this is really an effect of an effect). That which makes you eat even when you do not want to, is your *prarabdha* karma, and the dysentery you get from it is the fruit of that karma (effect of effect).

Questioner: What should we do to stop one from eating junk food? During that time, is it the *prarabdha* karma or *sanchit* karma (accumulated karma to be worked out in future) in effect?

Dadashri: *Sanchit* karma come from your past life as *prarabdha* karma in this life, and so one feels like eating this and that and so he eats spicy things or bitter things. This puts a burden on the inner vitality power and thus he is unable to digest the food efficiently. So then it collects the toxins in one place. There are certain parts in the body in which the vitality power gets rid of the toxins. The doctors can destroy these toxins with x-rays or they dissolve it with medication.

Illusory purushartha and prarabdha karma

In the worldly life, what people believe is a *purushartha*, is not *purushartha* at all. When such a huge mistake goes on in India and elsewhere, what will be the state of the people? You should understand the difference between *prarabdha* and *purushartha* from a Gnani Purush.

What do people consider *purushartha*? They consider getting up early in the morning *purushartha*. They say, 'Yesterday I got up late but I got up early today'. Then I had tea, went to the bathroom, had a shower and then quickly went work and sat whole day at work. He calls this *purushartha*. But that is *prarabdha*. Activities, such as running around, meeting people, going to the bank etc. are all *prarabdha*. Now tell me, what do you think people understand as *prarabdha*? That which is *prarabdha*, they call it a *purushartha*, so then tell me when does *purushartha* happen? Is this not worth understanding? If you understand the difference between *prarabdha* and *purushartha*, then your problems will be solved.

After attining this Gnan, You do not have *prarabdha* or *purushartha*. You have become the Self and so for You, everything is *vyavasthit*. For the worldly people (not Self-realized), this world is not *vyavasthit* because they are in an illusory state ('I am Chandubhai') and they will not refrain from

interfering (*dakho*). If you are offered tea and there is no sugar in it, you will understand that it is *vyavasthit* and settle with it with equanimity but you will not interfere. Whereas what do others do?

Questioner: They will kick up a fuss.

Dadashri: There is *purushartha* for You because You have become a 'purush'. However for others in the world, there is no place without *purushartha*, is there? For them it is illusory *purushartha*, nevertheless it is still a *purushartha*. But one has to know that *purushartha* too, does he not? In the *kramic* path, one has to progress towards *moksha*, by way of illusory *purushartha*. People of the world will claim, 'I expanded this shop. I did great business. I studied. I came first'; they consider all that as their *purushartha*, but really it is all *prarabdha*. Should such a mistake not be rectified?

Questioner: It should be.

Dadashri: It will be fine if You do not correct it because You have *vyavasthit* in your hands, do You not? But when will others understand?

What purushartha should one do?

If everything is *prarabdha*, then what is *purushartha*? Do you ever think about knowing this?

Questioner: I do not this understanding.

Dadashri: If you decide to get up early in the morning and you get up late, you should not tell others, 'Why did you not wake me up when you knew I had to catch a train?' There is no reason to fuss like that. Even if you had asked them to wake you early, they would still have forgotten to do so. Is there any need for you to fuss this way? Waking up late is itself *prarabdha*. Now what is the *purushartha* that you need to do? To decide that you must get up early is the *purushartha* there. And if you get tea without any sugar, realize that it is because of your *prarabdha* that you get sugarless tea and therefore no one is to be blamed. So ask for sugar or decide that you do not want to ask for it; do either of the two. The *bhaav* (inner intent) you do is the *purushartha*, but that is considered a relative

purushartha. What is real *purushartha*? *Parinaamik bhaav* (the intent as or of the Self) that arises is called real *purushartha*. People continue to do *samayik*, *pratikraman*, *japa*, penance, *dhyan*, rituals etc., but they are doing all that in 'sleep'. That is not considered *purushartha*. Who does *purushartha*, the one who is 'awake' or the one who is 'alseep'?

Questioner: The one who is awake.

Dadashri: The world considers *prarabdha* to be the *purushartha*. Only a few people are aware. They are the one who know and understand that 'it must be this way'. Otherwise people do not even understand the difference between *prarabdha* and *purushartha*.

Questioner: Is this all not a mistake?

Dadashri: Actually it is not a mistake, why is that? I will explain this to you. The differences made between *prarabdha* and *purushartha* by the people of the past were correct, as far as people had unity in their mind, body and speech. That means that they said what was on their mind and they acted that way too. But in this era of the current time cycle, that unity of the mind, body and speech is broken and that is why the difference between *purushartha* and *prarabdha* proves to be wrong. It is not completely untrue, but it is relative truth.

Questioner: I understand *prarabdha* but I still do not understand *purushartha* correctly.

Dadashri: Circumstances coming together is *prarabdha* and to maintain equanimity when that circumstance is negative or painful, is called *purushartha*. When you pass with 'first class', it is *prarabdha* and when another person fails to get first class, it is also a *prarabdha*. From these words recognize that any circumstance you encounter is all *prarabdha*. Waking up in the morning is also circumstance. If you wake up at seven thirty, it is considered circumstance of seven thirty. That is called *prarabdha*.

Questioner: A man talks negative about me, he talks back at me and I maintain equanimity towards him and do *purushartha*, is that really *purushartha* or *prarabdha*?

Dadashri: This is what happens generally. When a person encounters a negative circimstance like an insult he does not do *purushartha* there but instead returns the insults with disgust. When someone throws insults at you, and you feel that it is the fruit of your own karma, and that the other person is just a *nimit* (just an instrument), he is faultless; then that is the *purushartha* of the kind that is the Lord's special directive (Agna). Maintaining equanimity at that time is *purushartha*.

Questioner: Those who do not have the right vision of the Self (*samyak darshan*), is this not the *purushartha* for them?

Dadashri: Yes, for them that is *purushartha*. What kind of *purushartha* is that? It is a relative *purushartha*, because they have relative gnan in the worldly life. Anything heard or read in books is relative gnan. If there is an influence of the relative knowledge, then it is considered relative *purushartha*. Here, if the influence is of real Gnan, then it is considered real *purushartha*. However, people do make some *purushartha* in the world. It has not completely useless. You can at least find two to three out a thousand who do such *purushartha*. But they cannot understand completely whether they should call it a *prarabdha* or *purushartha*. For them *purushartha* happens naturally but they cannot discern the grade or level of their *purushartha*. People do not understand *prarabdha* and *purushartha*; all they know is, 'I have to go at eleven o'clock…how did I get late?...why did you spill the soup?...he did this and he did that.' Hey! Spilling of the soup is a circumstance. From this, one can make a separation that in the worldly life there are two things: the coming together (*sanyog*) of circumstances and dissipation (*viyog*) of the circumstances. However many circumstances there are, they are all definitely going to dissipate. And *purushartha* is to maintain equanimity in those circumstances. When someone showers you with flowers and your ego gets inflated, then that is not considered *purushartha*. Whatever happens naturally is *prarabdha*. When they shower you with flowers and you remain precise and orderly (*paddhatisar*), has such a *purushartha* ever been done before by you?

Questioner: No, I was not aware that it is called *purushartha*.

Dadashri: That is why I say, understand *prarabdha* and *purushartha*. One is not aware of the *purushartha* that does takes place; it happens naturally, it even takes place during sleep.

Questioner: Does *prarabdha* come according to what was charged in the past life?

Dadashri: Whatever was charged in the past life, it is discharging now in the form of circumstances. If it is a negative circumstance, then to turn it around into positive is the *purushartha*. It is easy to slip downward; anyone can do that, what *purushartha* do you make in that? To stop yourself from slipping is the *purushartha*. One walks around blindly, thinking himself to be goodness knows what! Will you not have to understand all this? When something completely false has been taken to be true, where will it all end? How can you solve something that has no end?

And this knowledge of *vyavasthit* is not for everybody because they have ego. Now, the ego is under the control of *vyavasthit* but when he claims he is the doer, he creates interference (*dakho*) in *vyavasthit*. He ruins his happiness by interfering in vyvasthit. It would be very beneficial if he does not interfere through ego and does *purushartha* with equanimity. Still, he (one who is not Self-realised) cannot believe it as *vyavasthit*. *Vyavasthit* is only there after one becomes pure (*shuddha*) the Self. The world is *vyavasthit*, there is no two ways about it, but when the ego says it is *vyavasthit*, then interference happens. When people have so grossly misinterpreted *prarabdha*, where can we even begin to talk about all other crutches people take?

Questioner: Can *prarabdha* be changed through the grace of the Gnani Purush?

Dadashri: Yes, he can, but in what way? The bitterness of the suffering is lessened but the suffering cannot be eliminated altogether.

When you do not have realization of the Self and you become upset with someone, or someone gets upset with you, you will feel bad or feel depressed. You may even become angry with that person. To change your inner apprach at that time is considered your *purushartha*. Such a person is considered awake. You can do *purushartha* only when you have the

awareness, right? It is because one is 'asleep' that he is not able to do *purushartha*; that is what is called *bhaavnindra*.

This is all *prarabdha*. *Prakruti* forces you to dance; it makes a actively restless *prakruti* dance faster and a lazy *prakruti* dance slower. The active one says, 'This *prarabdhvadi* (inactive) is lazy and I am *purusharthvadi* (industrious).' In reality, you have bound energetic *prarabdha* and the other person has bound lazy *prarabdha*. Both are circumstance dependent. If the business runs good, he is considered *purusarthi* (industrious) and if it does not, he is called *prarabdhvadi* (lazy). In fact, it is not like that. *Prarabdha* means that it is 'free of cost'. *Purushartha* means it is something that yakes you further; it is something earned.

So, not only did he lose self-controlover passions like anger-pride-deceit and greed (*saiyam*), you lost it too. Therefore, you both will go to a lower life form. Now if you maintain self-control, you will not go to lower life form, you will not slip here. The other person slipped, but where is the *purushartha* on your part when you slip along with him?

It is very important to understand this *prarabdha-purushartha*. How can you call it *purushartha* if today you are in the same rut as yesterday? Still it is not as if that there is no *purushartha* at all. Two to five people in a thousand may have *purushartha*. It is a very low percentage and they too do not know that they are doing *purushartha*. They just believe that the one hurrying is the only one doing the *purushartha*. People consider running around from one place to another, working fast and not remaining idle as, 'He is very *purusharthi* (hard working) person. Hey! These 'tops' are born to run around the whole day! How can you call that *purushartha*?

Purushartha means life with upyoga

Purushartha means a life with *upyoga* (applied awakened awareness). Here (amongst Self-realised), we have *shuddha upyoga* (pure applied awareness of the Self), and at other places there is *shubha* upyog (auspicious awareness). Whatever inauspicious (*ashubha*) there is, they turn it into auspicious (*shubha*) through their *upyoga* (applied awareness). So whatever self-control (*saiyam*) you see in people, it is all natural. They do not realize that they are doing *purushartha*. That is nature of their *prakruti*.

Whatever happens naturally, you cannot call that *purushartha*. You know that this is *purushartha* and the rest is *prarabdha*. Real *purushartha* starts after becoming a *purush* (Self-realised); this is real *purushartha* and the other is relative *purushartha*.

Questioner: What is the difference between equanimity (without attachment or abhorrence, *samata*) and self-control (*saiyam*)?

Dadashri: Self-control is *purushartha*, and equanimity is an attribute attained through Gnan. Even '*yam'* (following rules and regulations) is also called *purushartha*, '*niyam'* (following principles) is called *purushartha* and '*saiyam'* (discipline, control) is also called *purushartha*. We are not talking about the visible *saiyam*; *purushartha* is never visible.

Questioner: What is the difference between '*saiyam'* (discipline; self-control) and penance (*tapa*)?

Dadashri: They are different. There is no suffering in *saiyam* but there if suffering in penance. If someone tells you that you do not have any self-control in eating, then self-control will come if you eat a normal amount. In penance, you have to make the mind 'heat' up. You have to make it 'burn' in penance. But here the penance in Akram Vignan is different. The penance that we have is the penance that is in '*Gnan* (knowledge of the Self), *darshan* (vision of the Self), *charitra* (conduct as the Self) and *tapa* (penance as the Self)'. Our penance is that, when the body is suffering pain (*ashata*), at that time the penance has to be 'done'. Penance has to be done because that which was filled last life (*puran*) has to discharge (*galan*) completely. Will you gain anything by complaing and fussing? The penance (tapa) has to continue even ehen there is intense suffering within to the point that it makes you scream out loud. What does penance mean? What is the ultimate penance? It is when You maintain the awareness and do not allow the 'home department' (the Self) and the 'foreign department' (non-Self) to become one; if You maintain awareness here, the Lord has called that the ultimate penance.

If a person does the wrong kind of *purushartha*, it may even become undone. You yourself are 'whole and sole' responsible for what you do. If you want to do the right thing, then do the right thing and if you want to do the wrong thing, then do the wrong thing. This Gnan is such that you will

not experience any worries. Worries can kill a person. A man told me that he wanted to continue with worries because he could not work if he had no worries. I said to him, 'Very well then, do not take 'our' Gnan. Just come to *satsang* as you are.' He thought he would only be able to work if he had worries and not otherwise. He did not know who the real doer is. He just believed that he did it all.

The exact understanding of vyavasthit

Questioner: What is the relationship between *prarabdha* and *vyavasthit*?

Dadashri: There is no difference if you look at it. But as people made a wrong meaning of *prarabdha*, I explained it to you in a different way. But this *vyavasthit* is much higher than *prarabdha*. What *vyavasthit* says is that you continue doing what you do; leave the rest, including its fruit, to me. And *prarabdha* does not say this; therefore *vyavasthit* is a complete thing. You will not face any difficulties if you go about your life with that as your aid. *Prarabdha* used to be correct but what can anyone do when it has become an incorrect support for people?

Questioner: I think that the word *prarabdha* is in reference to an individual and *vyavasthit* is in reference to entirety. Is that right?

Dadashri: No, it is not like that. *Prarabdha* is in reference to individual but *vyavasthit* goes beyond that. *Prarabdha* happens first and then there is *vyavasthit*. *Vyavasthit* gives you a detailed explanation of the individual as well as of the entirety.

I have given detailed explanation in the knowledge of *vyavasthit*. What is the world like? How does it run? I have exposed everything so that it is beneficial to you; you feel at peace and do not have any *sankalp* (my-ness) or *vikalp* (I am Chandubhai). *Vyavasthit* cannot be understood in the *kramic* path. The entire *kramic* path is based on the ego; therefore one cannot say '*vyavasthit*'. When a person becomes the doer, he will never accept *vyavasthit* as being the doer. He believes, 'I am doing everything.' When you ask them, 'If you were the doer, then why did you make a loss in your business?' To that he will say, 'Sir, it is dependent on *prarabdha*.' People will use both, *prarabdha* and *purushartha*.

How many years has it been since you received Gnan?

Questioner: Three years.

Dadashri: So have you seen anything wrong with *vyavasthit* in the last three years?

Questioner: No, nothing at all.

Dadashri: One can have doubts and uncertainties about God (*Hari*), as to 'why did he do it this way?' There is no one by the name of '*Hari*! (God)' out there. It has become a support; it is just a word given by the ascetics and the saints, because people need some form of a support, do they not? Ours is Akram science, therefore I have disclosed everything as it is; I have disclosed that part that runs automatically. Therefore you do not have to worry about anything. Look how the hair grow on their own! The moustache grows on it own! You can have a French cut whenever you want to. Do not worry if ever someone were to shave off the moustache. Do not get angry with him. It will grow back within a month. Do not worry if the child dies, it is *vyavasthit*. Do not worry even if there a loss in business, and do not get overly elated if there is a profit. It is *vyavasthit* that does it all. You are not the doer. How systematic and exact are the night and the day, the sunrise and the sunset etc. Similarly the mind also is under the control of *vyavasthit*. I have disclosed all this. My search of countless past lives was to disclose this very thing. If I say it is *prarabdha* (effect, destiny) then I can sleep with ease, but then one says there is *purushartha* (effort, free will), then should I get up early or remain in bed late? So I did not like this uncertainty. Then what are the facts? So I said, '*Vyavasthit*'! And so that was all right!

After giving this knowledge of *vyavasthit*, it is possible for one to live completely like a Gnani, *vikalp* (I am Chandubhai) and *sankalp* (*my-ness*) will not arise. When you get a letter from the Income Tax Office saying that you have to pay a penalty, you will immediately know that it is *vyavasthit*. The Income Tax Officer will fine you if it is in *vyavasthit*, will he not? Otherwise, when in fact, he does not even have the independent energy to evacuate his bowels at will, then what else is he going to do? It is not possible for anyone in this world to do anything. And if it is meant to be so

in your *vyavasthit*, then nothing is going to let you off, so why should you be afraid? Whatever is in your account of karma, it will not let you off. What can your poor boss do there? He is just a *nimit* (evidentiary doer). And one will create animosity and revenge account (*veyr*) towards his boss; he will blame the boss for everything and complain that he is the only one who is that way, he is always after me. The boss is not after him; it is his karma that is after him. Therefore, without understanding this, he creates *veyr.*

As long as one becomes the doer, he will never understand who the doer is. He will not remain the doer if he understands who the doer (*karta*) is. See, You do not have to do anything, do You?

Questioner: No.

Dadashri: The *kramic* path means that there is ego there and at the same time there is 'God's will', how can the two be possible together? That is why Lord Mahavir declared, you are the doer of the worldly life interactions (*vyavahar*). If you are egoistic (I am Chandubhai), then you are the doer for sure and if You are egoless, then *vyavasthit* is the doer.

Questioner: Dada, if one believes that God is the doer (*karta*), then can not live his life by understanding that he is the non-doer (*akarta*)?

Dadashri: No, how can he ever be a non-doer? How can he renounce (*tyaga*) anything if he is a non-doer? 'God's will' is just to pacify his own mind. If he drops a glass, he will say it was 'God's will'. But how can it be God's will when there is nobody by the name of God out there? What right does anyone have to interfere with what you do? Why would God have any desire-will in my work? Is he my boss? Nevertheless just look how such falsehood has been carrying on till now? The Gnani Purush will never use anything for a crutch. Many people call it the fruit of their karma. I have given You this beautiful '*vyavasthit*' so that you will not experience any difficulties. I have checked this *vyavasthit* before giving it to you. It is all one hundred percent *vyavasthit*. Otherwise, you will get on the wrong path. I am saying that it is *vyavasthit* as far as the worldly interactions are concerned. What I have given You will run things for you from now on. You have to remain in the *purushartha dharma* (religion of the Self). You may question whether this will work for you or not. I tell you, it is *vyavasthit*, so do not even pay any attention there. This mind, body and

speech are under the control of *vyavasthit*. You simply have to keep seeing what body complex does. Keep seeing what this Chandubhai does and You remain within My five Agnas. Now tell me, have I not given you this in a simple and straightforward way?

Questioner: Is remaining in the five Agnas considered *purushartha*?

Dadashri: Yes, remaining in the Agna is *purushartha*. That is the *dharma* (Your real duty) and that is the penance (*tapa*). Everything is contained in these Agnas. Thereafter You do not have to do anything. Once you meet a Gnani Purush, You simply have to remain in His Agnas.

Which is greater, destiny or free will?

Questioner: Which is greater, destiny (*bhagya*) or *purushartha* (effort, free will)?

Dadashri: The 'One' who knows destiny and *purushartha* free will is greater. People do not know this. What do you consider *purushartha*? Have you had an experience of destiny (*bhagya*)?

Questioner: I believe that everything happens according to destiny.

Dadashri: Where did you see free will?

Questioner: What happens in the daily routine is free will *purushartha*.

Dadashri: What is destiny *prarabdha*?

Questioner: A miracle like getting to do your *darshan*, I consider that a destiny (*bhagya*).

Dadashri: And your coming here, is that considered free will *purushartha*?

Questioner: Yes that is called free will *purushartha*.

Dadashri: This is it, people do not realize the difference between free will *purushartha* and destiny *prarabdha*. They speak this way through illusion. Illusion is one form of vision, is it not? With that illusion they see that 'this is *prarabdha*' and 'this is *purushartha*'. In fact *purushartha* is not visible. Whatever you see, it is all *prarabdha*. *Purushartha* is happening, but one does not know this. If *purushartha* were visible, everyone would turn things around for the better.

Questioner: How does *purushartha* happen?

Dadashri: *Purushartha* happens from within, which is known as *bhaav purushartha* (it creates a cause). Now people use the word *bhaav* but they do not understand it. Everything that is visible (*dravya*; karmic effect) is *prarabdha* and inner intent (*bhaav*; cause) is *purushartha*.

Questioner: Whatever karma we do, do they happen because of destiny (*bhagya*) or is destiny caused by karma?

Dadashri: Karma happens due to destiny (effect, *prarabdha*) but one does not know the the *bhaav* (inner intent, cause) that is taking place during that karma, is the *purushartha* that continues to happen at a subtle level. Those (*bhaav*) are causes and these are all effects. Effects are all *prarabdha*. Your coming here is *prarabdha*, your asking questions is *prarabdha*, your listening here is *prarabdha*, and *purushartha* is what is going on inside, within you. Therefore, from birth to death, everything is mandatory (*farjiat*). Whatever is mandatory, it is *prarabdha*. Therefore there is no choice in getting married, becoming a widower, getting educated, going to work etc. One man's business will not succeed even when it is an honest business and another man's business will be very successful in spite of ongoing dishonesty. That is all *prarabdha*. The gross (*sthoola*) the visible part is all *prarabdha* and the subtle (*sukshma*) part is all *purushartha*.

Questioner: Does destiny continue to change or remain the same? Does destiny change with good karma (through mind speech and body)?

Dadashri: The apparent changes that take place due to good karma that makes you think, 'I am saved because I did this…' was really destined to take place and that is why the change happened, it would not have happened otherwise. Therefore it is all *prarabdha*; it cannot be changed.

Questioner: Even when a man binds good karma, he still has to suffer the pain (*dukha*) that comes his way, does he not?

Dadashri: Where will he go if he does not suffer his pain despite doing good deeds? Everyone is going to suffer his or her pain. There are both, the pleasant (*shata*) and the pain (*ashata*) to be suffered. When the daughter gets married, there is the suffering of pleasure (*shata vedaniya*) and after being married, when the son-in-law comes to ask for money, it gives rise to suffering of pain (*ashata vedaniya*). All external experiences, pleasant or painful are *vyavasthit* dependent; and the inner happiness that prevails is the *purushartha*.

Kramik path is dependent illusionary purusharth

What is meant by *prarabdha*? It is not under our control (*satta*). It is under someone else's control, and yet if we believe it to be in our control, that is our *purushartha*. 'I did this, I did that', one is not doing anything and yet he wrongly believes that he is; that is all *purushartha*; it is considered illusory *purushartha*. And from the moment the awareness that, 'I am not the doer' arises, illusory *purushartha* stops and the *purushartha* towards *moksha* begins.

Questioner: The feeling of 'I am not the doer' will happen only if it is in destiny, will it not?

Dadashri: It will happen only if it is in the destiny. However, it will not work just by saying that it is all in the destiny. Real *purushartha* begins after attaining the Self. Otherwise, there is always that illusory *purushartha*. There exists illusory *purushartha* of the illusion (I am Chandubhai), and real *purushartha* of Gnan (I am pure Soul). Both continue to happen. *Purushartha* of Gnan will take You to *moksha* and *purushartha* of the illusion will make you wander around in the worldly life.

Questioner: *Prayatna* (effort), *prarabdha* and *purushartha* are these three the same?

Dadashri: *Prarabdha* and *prayatna* are the same. Both are 'children' of the same 'parents'. And what is considered real *purushartha*? It is that

which is not mixed. It does not need anything else. In real *purushartha*, You are not dependent on anything. It can be done whenever You want to, whereas for the so called *purushartha* of the worldly life, you need good legs to be able to get to the station. One can function properly if he does not have a headache. Therefore it is dependent on other factors. It is with expectations (*sapeksha*). And real *purushartha* is independent. You will find solutions to everything if you come into real *purushartha*.

Questioner: I was on the *kramic* path; today my *dhyan* has turned towards the Akram path. Should I consider that as my *purushartha* or the effect of my destiny?

Dadashri: That is considered the fruition (unfolding) of your merit karma (*punyai*). Fruition of your destiny (unfolding of your karma) brought you here and then I gave you Gnan which made you a *purush* and now having become a *purush*, Your *purushartha* begins. As long as there is a belief of 'I am doing', it cannot be considered *purushartha*. Having attained the knowledge of the Self, you the Self 'learnt' to 'see-know'. When you know that 'You' (Self) are '*gnata'* (Knower) and 'Chandubhai' (non-Self) is the '*gneya'* (one to be known), that is the beginning of real *purushartha*.

There is only Atma (the Self) and *prakruti* (non-Self complex). The *prakruti* is *prarabdha* (effect) dependent. *Bhaav* (subtlest inner intent) arises naturally because of acts through mind, body and speech (*kriya*). It is the *purushartha* that creates the next life. But people do not know that it is illusory *purushartha*. That which charges karma for the next life is illusory *purushartha*, and the rest is *prarabdha* (karma effect in this life). *Bhaav* is bound to arise, is it not?

You have to 'do' the *bhaav* of getting married, do you not? It is because of the *bhaav* of previous life, that you have the desire now. That is why this came because you had charged that *bhaav*. Therefore, *bhaav* is considered a charge and what comes into effect (*dravya*) is considered *prarabdha*. But people take it into their own language (interpretation) and call effect (*dravya*) a *purushartha*; and they have no understanding of the *bhaav* (charge) *purushartha* at all.

Here in the path of Akram, both *dravya* (effect) and *bhaav* (cause), have been placed in the discharge category. *Kramic* path is dependent on

bhaav. In Akram, 'we' have come into the Self and therefore the *bhaav* are of the non-Self. 'We—the Gnani Purush' have put aside all *bhaav* and 'we' ask You to settle the *dravya* (all effects) with equanimity.

Questioner: So until one knows his Self, he is not considered to have done any *purushartha*?

Dadashri: It is not considered that real *purushartha* has been done at all, but the illusory *purushartha* does happen. If there is unity of mind, body and speech, then through the illusory *purushartha*, a seed is sown. That is considered worldly *purushartha*. A person speaks exactly what is on his mind and his action are in unity with what he says and thinks. If he gets involved in auspicious (*shubha*) activity, he will benefit in his worldly *purushartha*. In this way, as he proceeds, gradually he will meet the circumstances that will allow him to attain the Self. That is why good deeds are commended. This illusory *purushartha* is considered one kind of *purushartha*. I will explain to you why this is called an illusory *purushartha*. The *kramic* path is such that if you tell someone to do *japas* (chanting), he will do *japas*. That *japa* happens due to *prarabdha*, but the *bhaav* (subtlest inner intent that happens) at the time, is the seed that is sown for the next life, and that is called *purushartha*. Therefore, while experiencing *prarabdha*, he gives rise to *purushartha*; he plants a seed of *purushartha* because of the prevailing awareness, 'I am the doer'. Otherwise, one will not sow seed while going through the effect *prarabdha*, and will attain *moksha*. But there is doer-ship, and therefore they placed great settle of emphasis on *prarabdha*; on the actions and rituals (*kriyas*). It is because *purushartha* happens automatically behind that.

Today, the *kramic* path has fractured. When a person sits down to do *japa*, he does the chanting but at the same time in his mind, he does the *bhaav*, 'My father is useless, my father is useless…he bothers me and harrassess me.' So he has one thing on his mind, he says something else and his actions are completely different. What was *kramic* path like until now? It was to do *purushartha* while going through the *prarabdha*. And what is the Akram path? Straight, direct *purushartha*! Through the grace of the Gnani Purush, You become *purush* (the Self) and then real *purushartha* arises. You have complete awareness as the Self; You attain complete 'light'. Thereafter, You will not forget the Self even for a second.

How does prarabdha unfold?

Questioner: But does *prarabdha* not come only if one does *purushartha*?

Dadashri: That is not *purushartha*. those are all *naimitik* (evidentiary) efforts (*prayatna*), you simply continue making those efforts.

Questioner: Is effort, part of *prarabdha* (effect)?

Dadashri: It happens because of *prarabdha*; only through the inspiration of *prarabdha*.

Questioner: What is *prarabdha*?

Dadashri: *Prarabdh* means that a *bhaav-karma* (cause) was created in the past life. That *bhaav-karma* gets fed into this 'computer' and so it goes into universe and there it meets nature. Then along with all the other natural causes; we go through the visible effect of that. *Vyavasthit shakti* brings the effect here. Then you have to get up if that effect makes you get up and walk if it makes you walk. Good and bad thoughts also happen through this very process. This is very subtle phenomenon.

Questioner: Is our current *prarabdha* the fruits of our *bhaav* of previous life?

Dadashri: Yes. It is the fruit of the *bhaav* (cause) of previous life and the *bhaav* that happens today is the 'cause' for the next life.

Questioner: Do these new *bhaav* of today not give fruit here in this very life?

Dadashri: No, it will not give fruit here. New *bhaavs* are causes, the effects of which will be experienced in the next life. Therefore, the cycle of cause and effect, effect and cause continues for endless lifetimes. Until Gnani Purush stops the causes, until one stops being the doer of the *bhaav*-karma, this cycle of cause and effect will continue.

That which brings the ultimate result is purushartha

Questioner: Can *prarabdha* be changed through a strong *purushartha*?

Dadashri: If it was just only the *purushartha* then it can be changed, but you have to know what *purushartha* is, do you not? What good is it, not knowing that? If you have a stack of currency notes, and only one of the notes is genuine and the rest are counterfeit, how will you know the genuine note? What do you call a *purushartha*?

Questioner: Whatever I do for religion and *moksha* is *purushartha*!

Dadashri: That is not called *purushartha*. That is just something beneficial you do. And anything other than that is of no benefit to you. But what is *purushartha*? What you do that brings you to the goal (*safad*) is *purushartha*.

Questioner: Some say that you can attain *prarabdha* only if you work for it and some say that you get an opportunity to work only if it is in your *prarabdha*. What is the truth in this?

Dadashri: Whatever you see through your eyes, you hear through your ears, smell through your nose, taste through your tongue, feel through your skin, whatever you can experience through the five senses, it is all *prarabdha*. Now tell me, how can anyone understand this?

Questioner: Then there is a need for *purushartha*, is there not?

Dadashri: Actually, all this is *prarabdha*. People did not understand real *purushartha* and so they created illusory *purushartha*. Such *purushartha* is like an illusion. It is not easy to find *purushartha*. If one can find *purushartha*, everyone will do *purushartha* and go to *moksha*. But they keep trying to change *prarabdha* and therefore all their efforts are wasted. But I show the real *purushartha* to you in no time and that is why your goal (*moksha*) is accomplished. *Purushartha* is that which accomplishes the goal, otherwise one can make all the efforts he wants over countless lifetimes and still he would not attain anything. They are efforts of *agnanis* (one not awakened to the Self) and *agnanis* cannot remove *agnan* (ignorance of the Self).

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(4)

Shraddha

Blind faith - Ignorant faith

There was a man who was a superintendent of a large farm. He told me that he does believe in blind faith (*andhashraddha*). I made a mental note of what he said. Then as we were walking in his farm, we came across a farm patch fifty feet wide with very tall grass in it. As we crossed it, that man took four-feet long jumping to get across. I asked him, 'You did not know whether there were snakes or scorpions in the grass, so on what basis were you putting your feet in it?' What tremendous blind faith that is!

Without blind faith you cannot even eat, board a ship or sit in a taxi! In what faith (*shraddha*) do you sit in a taxi? You do not have the faith that there will be no accident. When you drink water at home, do you ever check to see whether a lizard or others bugs have fallen in your tank or whether your neighbors have poisoned it with some germicide? Therefore, it is not possible do anything without blind faith.

What you call or understand as the blind faith, it is not really blind faith; it is ignorant faith (*ugnashraddha*). The whole world is in ignorant faith. When children play with dolls and toys, it is with ignorant faith; similarly there is ignorant faith in religion. The Gnani Purush is the only one without blind faith; however the body complex is in blind faith. 'We' too will go home and drink water without checking it, but 'we' do not have the ownership of this body.

Atmashraddha – Prabhushraddha

Questioner: What is the difference between *atmashraddha* (faith in the the Self) and *prabhushraddha* (faith in God)?

Dadashri: In *prabhushraddha*, there is a belief that, 'the Lord is separate and I am separate'. And in *atmashraddha*, one becomes the Self, and then worships the Self. This is direct (*pratyaksha*) worship and the other is considered indirect (*paroksha*) worship. For the one who has not attained

the Self, he does not realize that the Lord he refers to is his own Soul. That is why he worships in the name of Lord, but it reaches his own Soul indirectly.

Faith – Gnan

Questioner: Can one attain Gnan without faith (*shraddha*) or not?

Dadashri: Even ignorance cannot be attained without faith. Faith is a 'cause' and Gnan is the 'result'.

After attaining knowledge of the Self, what should You be like? You should become the embodiment of faith. People will have faith in you at the mere sight of you. The presence of the One who is verily the living of faith is very rare!

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(5)

Opinion

Blindness of opinion

If a poker player comes here, it will bother you as long as he is sitting here if you have formed an opinion that, 'He is a poker player'. Others will have not problem with him. Why is that?

Questioner: It is because others are unaware that he is a poker player.

Dadashri: Others know of that, but they do not form an opinion (*abhipraya*) about him, whereas you do and that is why you are bothered by it. You should let go of that opinion. You are the one who formed that opinion and therefore it is your own fault, and that is why it bothers you. He does not tell you to have opinion about him. If it bothers you, then verily it is the result of your own fault.

Questioner: Is it considered prejudice (*purvagraha*) to form an opinion about something without knowing the facts?

Dadashri: No, it is not like that. This man is always donating money, and to believe that he will donate money even today, that is prejudice. If someone comes here everyday and upsets you and then one day he comes to invite you for dinner. If the moment you see him and think that he has come here to hurt you; that is prejudice. This worldly life because of prejudices. Let go of the prior judgments because they will keep changing. Even if a thief steals in front of your eyes, do no have prejudice towards him; you never know that he may even become an honest man tomorrow. I do not have any prejudice, not even for a moment.

Opinion and sense organs

The senses (*indriya*) will definitely accept a mango if it is tasty. You will immediately grab it and start eating when it comes in front of you, but why does one remember the mango even after eating? That is because has haa bound an opinion that, 'The mango is very tasty.' The senses does not

make you think about it; the poor senses will eat when you bring something in front of them. It is your opinion that causes attachment (*raag*) and abhorrence (*dwesh*). You become spontaneous and natural (*sahaj*) when you become free of opinions.

Attachment and abhorrence happens the moment you bind an opinion. There is no attachment or abhorrence where there is no opinion.

Opinions lead to blockade

Questioner: What should be done if opinions that have been bound cannot be gotten rid of ?

Dadashri: When you form a very strong opinion about something, it becomes a major blockade (*atkan*) for you. It is easy to get rid of those opinions that are spread around, but the opinions that cause you to get severely stuck, are difficult to get rid of. It is a grave ailment. There is no attachment or abhorrence in objects of sense pleasure (*vishayas*). The belief through opinions is verily *raag-dwesh* attachment-abhorrence.

How to become free from entrenched opinions

Questioner: How can I get rid of an entrenched opinion?

Dadashri: It will begin to leave the moment you make a decision to get rid of it. If it is a entrenched opinion, it will come to an end if you 'dig' into it for two hours everyday. After attaining the Self, you have attained *purushartha dharma*, the religion of the Self (true *purushartha*) and *purushartha dharma* can go all the way up to *parakram* (super effort) which is capable of uprooting any kind of obstacles (*atkan*) and destroying them. But You have to know the cause behind the opinion and then you have to do *pratikraman* for it.

How heavenly your home will become if everyone were to get rid of their opinions about each other!

Questioner: What if I have an opinion about someone's *prakruti*, and I believe that he will not change if I do not say anything to him?

Dadashri: As long as you have an opinion that 'nothing can be achieved without getting angry with him', then you will not refrain from getting angry with him if something were to happen with him. Past reactions are bound to come out. Past reactions will remain for a while even if you decide to get rid of your opinion about him; that will happen for you and him too.

Questioner: Opinions bother me over and over again.

Dadashri: You should try not having even an opinion about that opinion.

Questioner: Who makes and binds opinions?

Dadashri: When a mango comes in front of you; according to your *prakruti* the senses (*indriya*) will like it. The sense organs do not have the inclination to bind a good or a bad opinion about anything; that is not its nature. Worldly influence (*lokasangnya*) plays a great role in this. What the world believes, is now bound by the self, in belief, that this is good and this is bad. Then the intellect (*buddhi*) makes a decision and it starts to work. Association with the Gnani Purush (*gnani sangnya*) gets rid of worldly influence and thus the opinions leave.

You should immediately erase even the slightest o positive or negative thought that arises about anyone. If that thought remains for some time, it will reach the other person, and then it will grow. It will grow in four hours, twelve hours or even after two days, in him. Therefore, vibrations should not flow in that direction.

Questioner: What should we do about that?

Dadashri: You should erase it immediately through *pratikraman*. If you can do *pratikraman*, then recall 'Dada' or whoever your God is, and in short and say, 'This thought that I get is not right; it is not my thought.'

When your opinion about the other person is destroyed, you will be able talk to him pleasantly and he too will be happy. But when you see him through your opinion, you see his faults, then the shadow of your mind will

fall on his mind. Then you will not like him when he comes to your home, immediately that picture will get snapped within him.

What does one have to do to change opinion? If a person is a thief, in the mind you should keep saying, 'he is an honest man, he is an honest man'. You should turn it around from within by saying, 'He is a good man, he is *shuddhatma*, I have just formed a wrong opinion.'

Many words that come out are ruined because of opinions, and that is why they are harsh. When harsh words are expressed, then other person will also will use harsh words towards you.

You should not have suspicions (*shanka*) towards anyone. Suspicions are results of opinions that have been formed.

Why do boys keep long hair today? They are of the opinion that they look good, and what if you ask this young man here to grow his hair long? He will think that they look bad on him. This is just a collection of opinions. Opinions are the result of where the intellect has decided about that, which is preferable and pleasant (*sukha*). They depend upon what the person has brought forth in the receptacle of intellect (*buddhi no ashaya*) from past life.
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If someone has deceived you, you should not keep remembering it. You simply have to 'see' what that person is doing at present; otherwise it is called prejudice. It is very harmful to recall the past.

Questioner: But should I not keep that in mind?

Dadashri: That will happen naturally anyway. It becomes a prejudice when you keep it in *dhyan* – awareness. The prejudices will ruin your worldly life again. You should remain *vitarag* (free from attachment-abhorrence). You will naturally be aware of the past, however it is not a helpful thing. He behaved towards you the way he did due to the unfolding of your own karma. His conduct towards you will be positive if the unfolding of your karma is good. Therefore, do not have prejudices. How are you to know that the person who cheated you before has come today to bring you a profit? Settle with him if you want to and do not, if you do not, but do not be prejudiced. However, when the time comes where you have to settle with him, then do not have any prejudice against him.

Questioner: Does having opinion destroy *vitaragata*?

Dadashri: Yes, you should not have opinions. Opinion is of the non-Self, and You have to 'know' that it is wrong; that it is harmful. You bind opinion through your own fault, your own mistake and your own view-point. What right do you have to form an opinion?

Questioner: Does karma get bound when I form an opinion and then I cannot erase it?

Dadashri: If you have attained this Akram Science and the knowledge of separation between the Self and the non-Self, then there is no binding of karma for You. Yes, if *pratikraman* is not done for the opinion, then it will continue to have an effect on the other person, and he will not have a good feeling about you. There in no karma bound if you live with a clear inner intent, and even its effect will disappear if you do *pratikraman*. *Purushartha* is to 'divide by seven if it was multiplied by seven'.

Everything, from birth to death, is in the hands of scientific circumstantial evidence (*vyavasthit*), so what is the point of having opinions? Having attained knowledge of the Self, attaining the *gnata-gneya* connection (where you remain the Knower of all that is to be known), then you pass with honors, if you get rid of the few remaining opinions.

You cannot see things as they are because of opinions; you cannot experience bliss of liberation because there is a veil of opinion. You can become faultless when you do not have any opinions at all. After Self-realization, You are considered to be free (*mukta*), even if there are opinions, but not supremely free (*mahamukta*). Your infinite bliss experience is halted because of opinions.

Effects of today are the causes of the past life. But you give opinions on that effect that, this is good and this is bad, and that leads to attachment and abhorrence. Causes are not bound by actions but they are bound by opinions.

Opinions worth welcoming

There is nothing wrong in enjoying something, but you should not form an opinion about it. You should not even have an opinion that, 'now I have no problem'. There is no problem even if you happen to tell a lie, but your opinion should be of telling only the truth.

There is no problem with *abrahmacharya* sexuality, but you should not have an opinion about it. The opinion should only be for *brahmacharya* (liberation from sexual impulses in mind, speech and body). The opinion to have is, 'This body is a betrayal (*dago*)'. Any kind of opinion increases the burden. Whatever the opinion there is, there will be its burden.

If you form an opinion about someone, he will do the same about you. If you get rid of your opinion then his opinion will also go away.

The nature of an opinion

Questioner: Is opinion the *pratisthit* ego (instillation in ego)?

Dadashri: Yes. Opinion is made up of *parmanus* (subatomic particles) of the ego. Opinions show individuality. One's vision changes completely through opinion.

When opinions are lifeless-dying, they are without insistence, and they are not a problem. There will be a quick solution for them. But opinion which has insistence in it creates a veil of ignorance over one's knowledge.

Opinions on human beings

There is not much harm in forming an opinion about non-living things (*jada*); you will not have any difficulty in getting rid of it. But 'we' caution you to about forming opinion about *mishrachetan* (mixture of the Self and the non-Self, human beings).

Every man has formed an opinion about his wife, and this causes conflicts.

‘I am Chandubhai’ is an opinion, is it not? You believe yourself to be who you are not and not what you really are.

Strong opinions have been formed about all those who are in the family. Therefore do not form opinions about the ‘*mishrachetan’* whose face sulks one minute and appears happy the next. Opinion is itself the obstacle (*antarai*). You can destroy demerit karma (*paap*), but obstacles created by opinions become harmful only to yourself. It creates entanglements with the very things you want to be free of.

Your own actions seem bitter to you but they are actions of the *pudgal* (non-Self). You have piled up your stock of opinions at your own freewill. Each has his own reactions based on his own opinions.

The pure Soul (*shuddhatma*) is present for sure, but the ‘machinery’ (the non-Self) is going to run according to the opinion formed by *pratisthit atma* (charged in past life). Except for the *shuddhatma*, the rest is all machinery.

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(6)

Blindness of know-how

Ego of know-how prevents expertise

I do not have the know-how (*avadat*) of writing; I do not even know how to hold a pen. One is considered a Gnani when he does not know anything about worldly things. I am considered *abuddha* (one who does not use any intellect).

Questioner: You call yourself *abuddha* (without intellect) but to me you seem *prabuddha* (extremely intelligent).

Dadashri: But I tell you from having experienced everything. I am seventy years old, but I still do not know how to shave. People think they know how to shave; that is all egoism. There are very few people who know how to shave. I realize that I myself have no idea as to how to hold the razor or have the art of what the angle of the blade should be. I have not become expert at that. As long as you are not an expert, you can say that you do not know how to do it.

Questioner: You have not seen any benefit in becoming an expert, have you?

Dadashri: It is not question of benefit, but I am telling you as it is, and that is, that I do not know how to shave. You may wonder how that is possible. It is simply egoism to think you have the know-how (*avadat*). Many do not even know how to use the blade. They do not even know whether the blade got used up or not. Everything continues in such ignorance.

Questioner: What is meant by expertise?

Dadashri: Man cannot become an expert. To be an expert is a natural gift. I have become expert in this *Atmavignan* (science of the Soul); that is also a natural gift. Otherwise, how can a man become a Gnani? That is why I say, 'This is but natural'.

Hey! I do not even know how to walk. People may say Dada walks very nicely! But I know that I do not know how to walk because I am seeing this through the vision of Gnan.

Questioner: But everything we see about you appears ideal.

Dadashri: It may seem that way, but I see it through Gnan, I see through the ultimate glasses, and with that ultimate light all this appears imperfect.

Many people tell me that they have learnt to eat properly after sitting with me. However, I know that I do not know how to eat. I have in my awareness of what the picture of the one who is eating, how the conduct (*charitra*) should be like, when I eat. But who has such ability? It is the one that has the natural gift.

It is not possible for one to have an ego and at the same time become an expert. Ego stops him from becoming an expert.

Therefore, I am saying through my experience, that 'I am *abuddha*'; I am not saying so arbitrarily. Nevertheless if appears *prabuddha* (extremely intelligent) to you, it is your vision. Where is my vision? Did you understand this? My vision is the ultimate vision.

I used to consider myself an expert in my business. After Gnan, I saw through the unprejudiced, impartial vision, people doing business. That is when I realized that I did not know anything. It is only egoism. Does it make you an expert just because five people accept it and believe so?

Questioner: Your statement of 'I am *abuddha*' is fine through your vision, but what about through the worldly vision?

Dadashri: 'I am intelligent' and this Gnan of the Self cannot co-exist. 'We' have the full light of Gnan, and therefore 'we' do not need the intellect, do 'we'? Intellect makes one emotional and Gnan keeps you in motion.

I have forgotten the worldly life. I do not even know how to sign my name. I have not written anything for fifteen to twenty years and therefore I have forgotten to write. This worldly life is such that it is possible to forget automatically. There is no need for you to try all kinds of experiments. It will be forgotten when you become free from its familiarity (*parichaya*). Therefore, you should get rid of its familiarity. Routine worldly life interaction (*vyavahar*) is not a problem; the problem lies in its familiarity.

The ledger of analysis of this life

What did you bring along with you from previous life? You have brought everything that is necessary for Chandhubhai (the relative self); you have brought all that is necessary for the mind, all that is necessary for the the intellect, all that is necessary for the chit and all that is necessary for the ego. Now, nature supplies all those things to you, and you claim, 'I am doing it.' When everything is all ready, what can you say, 'I have done?' To do something for which nothing is ready, that is considered a *purushartha*.

This shop, this office, the wife, the children; is all ready material you have brought with you. This is the account of karma. The Self has neither a father nor a son; all have come together as a result of accounts of give and take (karma). Now, because you do not know what to do in order to move ahead, you keep 'tilling' and 'digging'. I am telling you that it is already 'tilled' and it is ready. There is no need to pay too much attention to it. In all this keep the chit natural (*sahaj*) and do everything. You have brought with you, from your past life, all the 'mandatory stations', from birth till death. When it is to your liking, you claim it is your own wish and free will (*marjiat*) and when it is not, you say it is mandatory (*farjiat*). In fact, everything is mandatory. Will you not have to know all this? How long can you let such a state of falsehood continue? Should you not analyze everything? Keep the ledger of your analysis with you. It is mandatory that you go out to buy vegetables but on the way when you meet someone who gives you a lot of respect, your ego becomes inflated. You will incur a loss here, will you not? Therefore, will you not need a ledger to deduce where you are incurring a loss. When you attend a wedding and they greet you with a lot of respect, 'Welcome sir, come on in', your ego will inflate and the 'Seer' (*jonaaro*) understands that this 'sir' has incurred a loss. It is the other person's duty to greet you with a 'welcome', but you should not be caught up in a weak moment. You should become so smart that you do not incur a

loss anywhere. You lose once, twice, twenty times, but eventually you will have to deduce whether they are welcoming (the real) You within or the one on the outside i.e. your relative self. The God is sitting within; He is the pure Soul (*shuddhatma*).

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(7)

Obstacles

How is an obstacle created?

Questioner: The worldly life is such that there is nothing but obstacles (*antaraya*).

Dadashri: You are a *Paramatma* (the absolute Self) but you do not get the full benefit of it, because there is nothing but obstacles. An obstacle is created the moment you say, 'I am Chandubhai', this is because God (the Self within) says, 'Are you calling me Chandubhai?' An obstacle is created even if you say it in ignorance. If you were to unknowingly put your hand on a red-hot charcoal, would you be spared its effects?

There is *Paramatma* sitting within you. There is infinite energy within at your disposal. But your energy is covered up by whatever obstacles you create.

Whenever you desire something, an obstacle arises for it. An obstacle arises for whatever you desire. Do you have a desire for air? That is why obstacle for air does not arise. But there is some desire for water and that is why obstacles for water arise.

The Gnani Purush does not have a desire for anything and that is why he is in an obstacle-free (*nirantaraya*) state. Everything comes spontaneously and naturally to Him. The Gnani has no desire for anything. You are *Paramatma* if your beggary goes away. There is bondage through this beggary.

One has created obstacles for everything himself. Whatever you have brought with you in your 'receptacle of intellect' (*buddhi no ashaya*), you

will receive it even without desiring it, provided there are no obstacles against it.

There is everything in this world, but why do these things not come to you? It is because your obstacles are there.

Questioner: How do these obstacles happen?

Dadashri: If this man is giving out some snacks to someone and you say, 'Why don't you leave it, it will go to waste'. That is the creation of an obstacle. When someone is donating some money and you say to him, 'Why are you giving him the money? He is likely to squander it away', you created an obstacle towards donation. Then, whether that person gives the money or not is a different matter, but you created an obstacle. Then you will not find anyone to help you when you have difficulty.

Questioner: Obstacles may not have been created through speech, but what if they are created through the mind?

Dadashri: The effect of spoken words comes in this life and those done through the mind come into effect in the next life.

So all these obstacles are created by one's own self, otherwise is there anything that Self does not have? Everything of the world is ready waiting for it. They are actually asking, 'Can we come, can we come?' And the obstacles tell them, 'No, you can't'. Obstacles do not let them come to you.

Questioner: So we should keep awareness (*jagruti*) that negative thoughts do not come?

Dadashri: That cannot be possible. Negative thoughts will never stop coming. Your job is to erase them. When you have a thought of 'You should not give him money', but if Gnan presents and alerts you why you are creating obstacles, then you can erase it immediately. What would one do if the person did not have Gnan? If he has bad thoughts and you ask him, 'Why did you think that way?' he will tell you, 'What do you know? It had to be done' and on the contrary he doubles the damage. What can a crazy ego not do? He is shooting himself in the foot. Now, we can erase all this. In your mind when you repent (*praschyatap*), ask for forgiveness (*pratikraman,*

kshama) and vow not to speak that way again (*pratyakhyan*), then you can erase it. You can make changes to a letter before you mail it. If you think that it is good to give donations then the previous (negative thought) one gets erased.

Questioner: What if we encourage and support good deeds?

Dadashri: Then it benefits the giver as well as you. If you do not give encouragement then you will not find anyone to encourage you. However, as far as the Gnanis are concerned, all this is worth discarding. All this is all for increasing the worldly life. Nevertheless for those who do not have Self-realization, it is a tool for a wonderful worldly life.

I will explain to you how obstacles are created in this worldly life. When you call your assistant 'stupid' then you create an obstacle on your own intelligence. Now, such obstacles trap the whole world and they waste away their entire human life. You do not have a right to call anyone stupid. Whenever you say such a thing, the other person will say the same thing about you too, and he will bind an obstacle for himself too. Now tell me, how can this world stop from creating such obstacles? By calling others worthless, you create an obstacle towards your own worth. If you do *pratikraman* immediately for it, then it is erased before the obstacle is created.

Cardamom is expensive, cloves are expensive, beetle nut is expensive and that is why people do not eat them. They do not get to eat them because they had created obstacles towards them. In a household, seven members get to eat *shrikhand* (sweet dish made with creamy yogurt) and one of them has to eat wheat bread because the doctor has told him that eating *shrikhand* will kill him. Why do such obstacles happen? It is because he had previously scornfully rejected that food when it was served to him.

Obstacles on the path to moksha

When you encounter obstacles on the path to *moksha*, your energy manifests even more. Therefore, even when you encounter an obstacle, maintain your *nischaya* (a firm decision) that, 'there is nobody who can stop me', have such an inner intent. You do not have to say it, because to say it, is ego.

Your lack of *nischaya* (firm decision) is itself the obstacle. This obstacle can be destroyed through firm decision. Do all obstacles not get destroyed by the *nischaya* of the Self (I am the Self, I am pure Soul)?

There is notmuch problem with obstacles created by intellect in worldly matters, but there are great obstacles created by intellect in religious matters. Such obstacles make you wonder endlessly from one birth to another. In relative religious matters obstacles of many *sadhus* (male ascetics), *sadhvis* (female ascetics), *acharyas* (master teachers) have been destroyed, but they still have many obstacles of real religion, the religion of the Self (*atmadharma*).

How are obstacles in religion created? 'I know something' is the greatest obstacle. In religion, when can you say that you know? It is when you never stumble; when you never have any *artadhyan* (adverse internal meditation that hurts the self) or *raudradhyan* (adverse internal meditation that hurts the self and others), not even slightest result of *raudradhyan* arises, not even the circumstances for it to arise; that is called 'knowing'. Therefore, the Lord says that as long as *artadhyan* and *raudradhyan* arise, say 'I do not know anything, the Gnani Purush knows'. Until then, do not take any responsibility, it is a grave responsibility, you will end up getting off at the wrong 'station'. God has considered this (to say 'I know') as the greatest *gnanantaraya* (obstacle against knowledge of the Self). Obstacles against money and donations can be destroyed but it is not easy to destroy obstacle against knowledge of the Self.

Causes of Gnanantraya, Darshanantraya

Questioner: What causes *gnanantaraya* (obstacle against knowledge of the Self) and *darshanantaraya* (obstacle against vision of the Self) ?

Dadashri: In religion, when you say anything negative like, 'You do not understand anything all, I understand everything', you cause *gnanantraya* and *darshanantraya*. Or, if someone is attaining *Atmagnan* (knowledge of the Self), and you create an obstacle against it, then you create a *gnanantraya*. If someone tells you, 'a Gnani has come, come on if you want to', and you say, 'I have seen many so called Gnanis', you create an obstacle. Now, being a human one does not refrain from saying things,

does one?! If you are not able to go to see the Gnan but you feel, 'Gnani Purush has come but I cannot go and visit him,' then the obstacle is destroyed. Due to lack of understanding one is not aware that he creates obstacle.

Every spoken word carries danger, so remain quiet if you do not know how to speak. Especially in regards to religion, it is very dangerous. Dangers of worldly life can be easily removed.

Why does a person not know how to sing a *pad* (spiritual song)? It is because he created an obstacle by saying, 'I can never know how to sing'. You create an obstacle for yourself by saying simply that. You do not have to go anywhere to learn these things; you have come here already knowing it.

Questioner: Will a person know how to sing if he were to say, 'I know how to sing'?

Dadashri: No, not 'I know how to sing' but you should strongly believe in your mind, 'Why not know how to sing, I will know?'

Many say, 'How can there be such as Akram Gnan? How can one attain *moksha* in one hour?' The moment you say that, you create obstacles. You never know what is possible in this world, so this world is not worth measuring through your intellect, because what has taken place (ability to attain Gnan within one hour) is a fact. Especially for *Atmavignan* (science of the Self) , which is the final station, such obstacles have been formed.

For the one whose obstacles for the indirect path (*paroksha*) are removed, there will be obstacles for the direct (*pratyaksha*) path (which begins with meeting the Gnani Purush). Generally obstacles against the *pratyaksha* are very heavy and large, however, if these obstacles are destroyed, the reward is the end of wandering life after life.

Questioner: How can one destroy *gnanantaraya* and *darshanantaraya*?

Dadashri: Gnani Purush can destroy them for you. He can destroy ignorance of the Self and He can also remove obstacles for you. But there are certain obstacles that even He cannot remove.

Questioner: What are those obstacles?

Dadashri: Wherever humility (*vinaya*) is being violated. Humility is the basis for the path to *moksha*. There should not be even a single negative thought about the Gnani Purush.

Questioner: What should I do when I have inner intent of coming here but the illusory attachment for the world (*pudgal maya*) does not let me?

Dadashri: That is *antaraya* karma itself. That will come to an end one day if your intent (*bhaav*) is strong. *Antrayakarma* is *achetan* (lifeless, non-Self) and your inner intent is now joined with the *chetan* (alive, the Self) and because of that the obstacles can be destroyed. And in the *vidhis* (special energizing blessings of the Gnani Purush) if you keep asking the Gnani Purush to destroy your obstacles, he will. The power and energy of Gnani Purush's words (*vachanbud*) will destroy your obstacles. If you have deep remorse within that you are not able to go to *satsang*, then your obstacles will be destroyed.

Questioner: Do obstacles get destroyed themselves, or are they destroyed through *purushartha* (effort as the Self)?

Dadashri: They are destroyed through your inner intent (*bhaav*). Whenever the time comes for the obstacles to get destroyed, that is when the *bhaav* will arise within.

All obstacles are destroyed for the one who receives Gnan, because obstacles are created through the ego, 'I am something.' If the *antrayakarma* is broken, it does not take long at all. How far apart is the self and *moksha*? Not at all; the obstacles that lie in between the two is the distance between them.

After attaining Gnan, obstacle is in the form of a circumstance (*sanyog*) and circumstances by nature dissociate (*viyog*), whereas You (the Self) are not a circumstance (*asanyogi*) ; you are eternal (*aviyogi*).

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(8)

Contempt

If you are scornful (*tiraskaar*) towards anyone, you will experience fear (*bhaya*). Why do you fear the policeman? It is because you have scorn for him. Whatever you have scorn for, it will cause fear in you. Even mosquitoes will not let you fall asleep if you have scorn for them.

If you have scorn for the courts or lawyers, you will have a fear of entering the courthouse.

Why do you not have fear of an acquaintance? It is because you do not have any scorn for him or her.

Questioner: What comes first, scorn or fear?

Dadashri: First there is scorn, not fear. How is that? You may have heard that policemen are very bad. You have prior knowledge and because of that you develop scorn towards them. That scorn gives rise to fear which increases gradually over time. Then when you see a policeman, you become nervous, even if he approaches to ask you for an address.

Questioner: If scorn (*tiraskaar*) gives rise to fear then what does *raag* (attachment) lead to?

Dadashri: *Moorchha* (illusory attachment, infatuation) happens. When both of them go away, you become *vitarag*.

How harmful is contempt?

Questioner: What is the difference between *tiraskar* (scorn) and *tarchhod* (*contempt*)?

Dadashri: At times, one may not be even aware of scorn. Scorn is a mild thing, whereas contempt is intense, it can make a person 'bleed' immediately. This is not the body bleeding, it is bleeding of the mind.

Questioner: What are the 'fruits' of contempt (*tarchhod*) and scorn (*tiraskaar*)?

Dadashri: The fruit of scorn is not that much but the fruit of contempt is huge. Contempt (*tarchhod*) causes all kinds of obstacles. So it will not allow you to attain things, it will cause all kinds of misery. What can contempt (*tarchhod*) not do? It has given rise to the whole world. That is why 'we' tell you one thing, and that is, 'let go of your enmity and revenge (*veyr*) and be cautious that you are not contemptuous towards anyone'.

My chit is very attentive towards contempt. If I have to walk home late at night, I am very cautious about not disturbing anyone from the noise of my shoes, even the sleeping dogs. Is there not a soul within the dogs too? I will not be scornful towards anyone even if they were to give me poison with love.

On the path of the *vitarag*, you should not oppose or be contemptous towards anyone. A *vitarag* will never oppose anyone whether he is a thief, a rogue or anything else. If we tell them 'You are in the wrong business', the contempt will hit him; and when you do that, you will not be able to see God within him. God is telling you to see him through *tatva-drashti* (elemental vision; see the Self). If you see him through the vision of the situation (*avastha drashti*), then you will ruin everything for yourself only. What if you throw a stone in the mud? How is that going to ruin the mud? It is already dirty. But the mud will splash you. Therefore, the *vitarag* Lords were very smart, they would move around without contempt for anyone.

Contempt closes all the doors. The person you are contemptuos towards will never open his door to you.

Questioner: We experience both, contempt as well as scorn, every moment, in living the worldly life.

Dadashri: Yes, is everyone not experiencing the same? The miseries in the world are because of contempt and scorn. A person will have such negative and contrary speech the he will even say things like, 'Let there be famine'!

Questioner: Nowadays there are many 'kings' of such seriously negative speech.

Dadashri: 'We' can see into all the past lives and 'we' are amazed to see how much damage there is due to contempt (*tarchhod*). That is why you should not behave that way even towards the simple laborer who helps you with your bags. One may even become a snake and take revenge. They will not refrain from avenging the contempt.

Physical scars on the outside will heal but the scars caused by speech do not heal in a person's entire lifetime. Many scars will not heal even after hundred life time.

What is the solution of contempt?

Questioner: What should we do in order to make sure that we do not have to suffer the consequences of contempt?

Dadashri: There is no other solution except to keep doing *pratikraman*. You have to do so until the other person's mind turns around. And when he meets you personally, talk again with him sweetly and say, 'My friend, I made a mistake, I am a fool. I do not have any sense', so his scars will begin to heal. When you criticize yourself, the other person will like that and that is when his scars will heal.

Do not be contemptuos anyone if you want to be happy in life. When you are contemptuous towards someone, who are you doing that to? You are being contemptuous to God himself, because there is God within everyone. When you insult someone, your insult does not reach the person, but it reaches the God within him. God accepts result of everying in the world, so do things in such a way that when God accepts them, you do not look bad. It is not possible for anyone to attain *moksha* by having contempt towards even a single living being.

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(9)

Aura of an Individual

This Gnani is a Vitarag

Questioner: What do you love the most?

Dadashri: I do not love anything more than the Self (Atma).

Questioner: Please tell us about your spiritual thoughts and experiences.

Dadashri: I remain completely separate from the mind, body and speech; nevertheless I have not attained *kevalgnan* (absolute knowledge). I am four degrees short in attaining the full 360 degrees of *kevalgnan*, and this is due to not being able to digest the rest due to the influence of this current time cycle.

Questioner: How are you able to live in a detached state from this worldly life?

Dadashri: I live with complete *vitaragata* (without attachment or abhorrence). I continue doing business; I pay income tax, sales tax and all the other taxes. With all the 'swords' of the worldly life hanging over my head, I have *vitaragata*. This *vitaragata* would be there even if someone were to cut off my hand.

Questioner: Despite having all this, do you feel the importance of business?

Dadashri: I do not have importance for anything but I have to do it. It is like having to do something a policeman forces you to do.

Questioner: What happens when you make a profit in your business?

Dadashri: There are no such tendencies within me. I have never had thoughts about making a profit; everything happens spontaneously and

naturally. I do not have any kind of desires either. I have attained a state of desireslessness.

Questioner: Since when have you attained this state?

Dadashri: Actually, my whole life has been spent in *dharmadhyan* (virtuous meditation) but Gnan manifested within me in 1958.

Questioner: How much spiritual seeking (*sadhana*) did you put in behind this manifestation?

Dadashri: This Gnan is the fruit of my *sadhana* from countless past lives and even in this life there was *sadahna* towards it. In addition to this, I attained very high level of training and spiritual values from my mother.

Questioner: Did you perform any rituals of fasting, takinge any vows, or follow certain principles?

Dadashri: I have not fasted even to speak of. Yes, in my whole life I did do penance of *unodari* (leaving space in the stomach). I strictly followed the practices of *choviyar* (eating before dark), I drank only boiled water and I avoided *kandamood* (root vegetables).

The phenomenal vision of 1958

Questioner: The *darshan* (vision) you had at Surat station in 1958, what was it like?

Dadashri: I felt as if I became absolutely separate from this body complex.

Questioner: How did that separation feel?

Dadashri: absolute separation, it was a completely different state. It cannot be described.

Questioner: Did you feel that something was going to happen prior to that moment?

Dadashri: I was experiencing peace but that peace was associated with the ego and was of no use. Even non-Self-realized people will experience such peace.

Questioner: During that time on the station, was the bliss you felt unprecedented?

Dadashri: Knower (*gnata*), Seer (*drashta*) and in eternal bliss (*paramanandi*), with these attributes, I became separate. I was not in my mind, not in the body and not in the speech; that is how separate I became. That is called attaining Gnan (the Self). Gnan is the Self itself.

Questioner: After the Gnan manifested in you, does that light of Gnan remain the same or does it continue to increase?

Dadashri: Mine is the experiential Gnan in which there cannot be two kinds of lights; there is constantly one kind. I have complete and clear experience (*spashta vedan*) of the Self. Gnan continues to increase until you have the complete and clear experience of the Self. Once you have that clear exact experience (*spashta vedan*) the Gnan is complete.

Questioner: How does a person who is on the course of spiritual study know that he has reached the absolute state?

Dadashri: His speech, his talk and conduct is *vitarag* (completely without attachment or abhorrence). Everything about him is without attachment or abhorrence. There is no attachment or abhorrence in him, whether you throw insults at him or shower him with flowers. His speech is *syaadvaad* it does not hurt anyone's view point or anyone's religion at all.

There are no method for Gnan

Questioner: You move around in a liberated state but how did you attain that *siddhi* (special energy that accomplishes the ultimate)?

Dadashri: Just like you, many people ask me the same question, and I have to tell them, 'Do you want to copy Me? Your efforts will be wasted if you try to imitate. This is but natural.' And that too, this Gnan manifested as I sat on a bench of a very busy Surat station.

Questioner: You say that Gnan manifested naturally, would you please explain that?

Dadashri: 'But natural' happens to only some. If someone claims, 'I did it myself' then that Gnan remains incomplete. This Gnan happened naturally on its own. Had I done it myself, if the *vikalp* (ego of 'I am Chandubhai') decreased by 80 percent, then 20 percent of it would have remained. But this is 100 percent *nirvikalp* (egoless state), this is the science of the *Vitarag* Lords.

Gnani gives the proof of moksha

Questioner: What is your daily routine?

Dadashri: I constantly remain in *moksha*, even at this moment I am in *moksha*. This speech that is coming out, is a taped record; I am not its owner. I just see whether that speech is right or wrong.

Questioner: When your tape within does not say anything, does it go blank?

Dadashri: An audible tape is going on, but the tape of subtle (inaudible) speech is also running.

Questioner: Can the Gnani Purush change *parmanus* (subatomic particles) or do they change because of His presence?

Dadashri: The Gnani cannot do anything after you put yogurt in the milk. He can do something if you were to ask before you put it in (before charging karma), nothing can be done afterwards. The Gnani can annihilate demerit karma, that is the only energy-power he has. The Gnani can change certain things and I do that for you.

Questioner: What do you consider 'putting yogurt in milk'?

Dadashri: You have no choice but suffer the effects of karma that have solidified like ice. The Gnani can destroy the karma that are like water

or steam. Nevertheless he remains as simply instrumental (evidentiary doer; *naimitik*) in the process. He remains the non-doer (*akarta*).

Questioner: What is *moksha*?

Dadashri: Liberation from all types of pain (*dukha*) and remaining in eternal bliss is *moksha*. *Moksha* means the feeling of liberation.

Questioner: What causes bondage?

Dadashri: Ignorance of the Self.

Questioner: Is *moksha* a location or a situation?

Dadashri: It is a situation; it is not 'these' circumstances as we know them; it is a natural state.

Questioner: Does *moksha* mean independence?

Dadashri: Yes, true independence – there is no boss and there is no subordinate.

Questioner: Is such independent state attainable in the worldly life?

Dadashri: Why not? I have attained it. I am a living proof of being able to attain that state even while living a worldly life. You can get encouragement from seeing me that it is attainable even while living in the worldly life.

Questioner: What is a difference between *darshan* and Gnan?

Dadashri: *Darshan* (vision as the Self) is the main vehicle to go to *moksha*. Gnan is the extension (*vishesha*) of *darshan*. When Gnan and *darshan* come together, it gives rise to conduct (*charitra*). What is Gnan? It is that which has been known and understood through *darshan* (understanding through the vision as the Self); when that understanding 'fits' within, and when one is able to make others understand; when such a state arises; then it is called Gnan. The real work is done by *darshan*.

Questioner: Is there any relation between Gnan and *shuddhatma*?

Dadashri: *Shuddhatma* verily is *Gnanswaroop* (is Gnan, the Self). absolute *Gnanswaroop* is *Paramatma-swaroop* (absolute state, absolute Self)

Questioner: Who binds karma if the Atma (the Self) does not do anything?

Dadashri: The ego that says, 'I did this', binds karma.

Questioner: What is the difference between *gnayak* (Knower) and *jignyashu* (inquisitive person)?

Dadashri: There is a tremendous difference. You cannot make a connection between the two. *Gnayak* is *Paramatma* (absolute Self), whereas *jignyashu* has to make a guru, and he has to keep searching. Inquisitiveness has arisen within and therefore he becomes a *purusharthi* (one making the effort), but the *gnayak* is verily the God.

Questioner: What is a difference between *mumukshu* and *jignashu*?

Dadashri: *Mumukshu* means one is desirous for only *moksha* and *jignyashu* means that one still has a desire for happiness and so he gets it from wherever he can.

Questioner: What does it mean to see within the universe and outside of the universe?

Dadashri: When one becomes *tanmayakar* (become one with) what needs to be known (*gneyas*), he is said to be in the universe, and when he sees *gneyas* as *gneyas* (that which is to be known) he is outside the universe.

Questioner: What is sbsolute science?

Dadashri: Science that is absolutely detached (*nirleyp*) from *agnan* (knowledge of the non-Self) is absolute science.

Questioner: Is the word 'Atma' in existence from time immemorial?

Dadashri: Yes, since time immemorial. Gnan and its method has been the same since time immemorial.

The great importance of the nimit

Questioner: Do we need a *nimit* (evidentiary doer) in order to realize the Self?

Dadashri: Nothing can happen without a *nimit*. As an exception it can happen to a very rare one without a *nimit*; when it does, that is what we call *swayumbuddha* (spontaneous Self-realization). Even the spontaneously Self-realised ones had to have met a Gnani in his past life. Nothing can happen without a *nimit*. One's spiritual readiness (*oopaadaan*) must be at hand, along with a *nimit*.

'oo*paadaan nu naam lai ae je tajey nimit;*

Paame nahi siddhattva ne, rahe bhrantima sthit.'

-Shrimad Rajchandra

'One who abandons the *nimit*, emphasizing one's own readiness exclusively,
Does not attain liberation and remains established in illusion.'

Therefore, you need a *nimit* first. Even if one's *oopaadaan* is not awakened, Gnan will make it rise and awaken. However nothing happens without a *nimit*.

Questioner: What if one decides a hundred percent; that experience of the Self never happens through a *nimit* (another person)?

Dadashri: Then he will never experience the Self. Even if he has a very great *oopadaan*, but if he does not find a *nimit*, then he will never experience the Self. The great importance is of the *nimit*.

Questioner: So, does one have to decide that experience of the Self happens only through a *nimit*?

Dadashri: Here is how it is. Everyone should keep his *oopaadaan* awakened, and many have it so, but what can they do without a *nimit*? There is no other way.

Questioner: Does one meet a *nimit* through his merit karma (*punyai*) or through his *purushartha* (effort)?

Dadashri: Through his merit karma (*punyai*). Otherwise, even if he does *purushartha* of running from one *oopaashraya* (place where monks stay for a short time) to another for infinite lives, he will still not find a *nimit*. Whereas with merit karma; he may meet him (the *nimit*) on the street. There one needs *punyai*-a*nubandhi*-*punyai* (merit karma that binds more new merit karma, these are the highest kind of merit karma).

The Self and punyai

Questioner: Does the Self have any relation with merit karma (*punyai*)?

Dadashri: There is no relation, but there is a relation as long as one has the belief, 'I am doing this'. When the right belief, 'I am not the doer' is attained; then there is no relation between the Self and the merit karma.

Questioner: What should one do in order to increase merit karma?

Dadashri: Keep obliging others all day long. To spend your mind, body and speech with unity for others is called merit karma.

Questioner: What if in the process of doing good for others, one disregards and spoils his own?

Dadashri: Yours will not be spoiled, that I guarantee you.

Questioner: The current times are such that no matter what you do, whether we turn the rosary beads, do *japa*, penance, worship etc., there is no peace; what is that?

Dadashri: That means that you have not found the right path; therefore change the path.

Dharmadhyan

Questioner: What is considered *dharmadhyan*?

Dadashri: When someone throws insults at you and you become angry, that is *raudradhyan*. Now if at that time, Gnan tells you, that he is a *nimit* and this is the fruit of unfolding of my own karma, and therefore no one is at fault here, if you realize this and do not get angry, that is *dharmadhyan*. To turn *artadhyan* and *raudradhyan* around is *dharmadhyan*.

Shukladhyan

Questioner: What is *shukladhyan*?

Dadashri: *Shukladhyan* means to have the constant awareness of, 'I am *shuddhatma*'. It should not be piecemeal awareness; it should be continuous. *Shukladhyan* means the *dhyan* (meditation) of the eternal element (Soul) and *dharmadhyan* is the *dhyan* of situation (*avastha*); of that which is not eternal.

The mind and the Soul

Questioner: What is the difference between the mind and the Atma (the Self)?

Dadashri: The mind is the made up of tubers formed from the vibrations created as a consequence of ignorance of the Self. It (tuber) erupts in the form of a thought. The mind is gross, it is *nishchetan-chetan* (non-Self, lifeless) and the Self is *chaitanya Paramatma* (absolute Self, Life energy).

Love and Worship

Questioner: Of the two, which is higher, love (*prem*) or worship (*bhakti*)?

Dadashri: You are talking about love for God and not the worldly love, right? Worship will arise only if there is love for God and not otherwise. Worship without love is not considered worship.

Questioner: What is considered *premlakshana bhakti* (worship with love of God)*?*

Dadashri: True *premlakshna bhakti* is the love of God. It is when you will not forget God the whole daylong. Even when you are counting money you have God on your mind; that is love of God. At the moment there is more love for money. Forgetting God at the time your daughter is getting married, is *moha* (illusory attachment); it is infatuation (*murchha*). *Premlakshana* worship is very high worship; even God Himself will present there.

With flawless vision the world is flawless

Questioner: How can we attain faultlessness (*nirdoshta*)?

Dadashri: It is when you 'see' whole world as faultless (*nirdosh*). I have become faultless (*nirdosh*) because I have seen the whole world as faultless. I see both the one who does good and the one who does bad as *nirdosh*.

Questioner: Looking from the relative viewpoint, the one who does wrong will appear faulty (*doshit*), will he not?

Dadashri: When is one considered *faulty* (*doshit*)? It is when his *shuddhatma* is 'doing' something wrong, but *shuddhatma* is the non-doer. *Shuddhatma* cannot 'do' anything. You see him faulty in what is discharging. You should do *pratikraman* for any faults you see in others. As long as you see anyone at fault in this world, know that inner purification (*shuddhikaran*) has not happened. Until then the knowledge that prevails is sensory knowledge (*indriya gnan*).

Questioner: Is bitterness a kind of an ego?

Dadashri: Bitterness and sweetness are both fruits of karma. These fruits are there only as long as there is the presence of the ego. Fruit of the ego of doing good will be sweet, and fruit of the ego of doing bad will be bitter.

Questioner: What causes one to be entangled and confused in this world?

Dadashri: Ignorance of the Self.

Questioner: Who is greater, the one asking for forgiveness, or the one who forgives?

Dadashri: Everyone wants to be forgiven but they have not forgiven anyone. Therefore, the real value is in forgiving. It is very difficult to forgive. 'Ours' is a spontaneous and natural (*sahaj*) forgiveness (*kshama*). You are automatically forgiven for any mistakes you make, whether you ask for forgiveness or not.

A seed of karma is sown if you become the doer

Questioner: What is a difference between a man who thinks about killing someone and a man who actually kills someone?

Dadashri: The one thinking is guilty in the eyes of nature and the one who actually kills someone is guilty in the eyes of the world. The man who kills someone in this life, was guilty from his past life (he is guilty of having made a *bhaav*, planting a seed of karma of killing). He will receive his punishment in this life by being condemned by people, and going to jail. That karma will come to end, provided he does not sow any new seeds.

The one who has intention to kill, but does not do so in this life, is sowing the seed of karma for murder in the next life.

Questioner: Is there some method in the planting of these 'seeds' (karma cause)? Is there a way of knowing that this seed will be sown and this will not?

Dadashri: Yes. When you say, 'this was a very good breakfast that I ate', then a seed is sown. There is nothing wrong in saying, 'I ate' but you should know who is eating. You should know, 'I (the Self) am not eating, the eater (the non-Self) is eating.' Therefore, you sow seeds only when you become the doer.

Did you receive the knowledge of the Self or did it manifest?

Questioner: What is a difference between 'attaining the state You are in' and 'to attain *moksha*'?

Dadashri: There is no difference. I have attained *moksha*. If you attain the state that I am in, then you too will attain *moksha*. *Moksha* is within you, you do not have to look for it elsewhere.

Questioner: You said that we should know our Self, what should one do to know that?

Dadashri: You have to come to me. You have to tell me that you want to know the Self, then I will help you do so.

Questioner: The Gnan we receive from you, is it knowledge of the Self (*Atmagnan*)?

Dadashri: What you receive is not *Atmagnan*, what manifests within is the knowledge of the Self (*Atmagnan*). When you repeat what I ask you to, your demerit karma (*paap*) get destroyed and Gnan manifests within. That has manifested in You, has it not?

Questioner (*Mahatma*): Yes, it has.

Questioner: What should one do to attain the grace of the Gnani Puursh?

Dadashri: The Gnani knows when you follow His Agnas. When one follows the Agna of the Gnani, the Gnani himself will know. The Gnani does not want anything else. Follow the laws of the path that You are on, these are the five Agnas; then He will be pleased.

The further secrets of Akram Vignan

Questioner: For how long has this link of Your *sadhana* (spirtual efforts) been going on?

Dadashri: From such a long time there have always been crowds with a common link. These are all links. After this Gnan happened on that day in 1958, then this Gnan has to express. The link (evidentiary *nimits*) that help in its express continue to arise. 'We' have attained 356 degrees of Gnan but it has not come out yet. Only that of the lower degrees has come out. It will be a wonder of this era the day the Gnan of 356 degrees will express.

Questioner: Will we not need some qualified people to extract the Gnan of the level of 356 degrees?

Dadashri: Yes, such qualified people will be needed. The Gnan will come out fast the moment such a person comes. Therefore, higher Gnan will come out as more and more qualified people come along. It is not in my hands to make it come out. This (Dada's speech) is just a 'record'. Qualified people will come along and the 'record' will play!

Bliss of the Siddha Gati experienced in Surat

Questioner: Did you realize that you had attained Gnan, when it happened?

Dadashri: Hey! Did I realize it? At that time, I experienced infinite bliss as if I was sitting in *Siddha Gati* (the ultimate location at the crest of the universe where all liberated Soul ascend and stay eternally), so why would I not realize it? Even sitting on the bench I experienced uninterrupted bliss of *the Siddha Gati.* The gentleman who was in my service at the time also attained *moksha*. This Akram Vignan, which has manifest, is something exquisitely amazing!

The Charan Vidhi

Questioner: When we do *Charan Vidhi* (the special inner blessings received by direct touching of the feet of the Gnani with the forehead) at Your feet, what does it really mean?

Dadashri: The *Charan Vidhi* separates the Self from the non-Self within, thus bliss expresses within. All weaknesses (*kashaya*) go away. There is tremendous energy (*shakti*) at the feet of the Gnani.

Can the Gnani be compared with anyone?

Questioner: Is there no comparison with a Gnani?

Dadashri: There is no comparison. Who is a Gnani? Not everyone can be considered a Gnani. A Gnani is the one who has not the slightest ownership of the mind, of the speech or of the body. He is One who constantly remains as the Self and there is not even a trace of ego.

Questioner: Does the Gnani have the highest humilty (*namrata*)?

Dadashri: Even an average person has humility but the Gnani does not have an ego at all, even when someone insults him.

Questioner: Is Gnani without inclination (*nispruha*)?

Dadashri: Gnani is not *nispruha*. Many people are *nispruha*. There are many who say, 'I do not need anything', but that is an ego of not having desires. The Gnani Purush is *saspruhha-nispruha* (inclined-disinclined) He is disinclined towards material pleasures (*nispruha*) and inclined towards your Self (*saspruha*).

Questioner: Does *spruha* mean desire or wishes?

Dadashri: *Spruha* does not mean only one kind of desire; all kinds of desires. It is called *spruha* when a one has a desire to enjoy all kinds of temporary pleasures.

Questioner: Can You predict the future?

Dadashri: 'We' would not say so, but if you are having difficulties then 'we' are able to make you completely worry free.

Recognizing a Gnani

Questioner: How can one recognize a Gnani?

Dadashri: If he does not strike back when provoked, then know that he is a real Gnani. You have to test him, do you not? If you see anger, pride, deceit and greed in him, then you have to change the 'shop'.

Questioner: If I test a Gnani, it is disrespectful, he feels insulted, and if he is a real Gnani I will incur a liability of karma too, will I not?

Dadashri: If you meet a true Gnani, then he would bless you even if you do something absurd and rude. But if he gets angry and strikes back, then ask him to forgive you and appease him by buying him a small gift. If he is still not pacified then, tell him, 'Sir, I have a crazy mind, I just came from home after a fight with my wife.' So then he will be happy. How long will you waste your time there?

Aptavani (authentic or trustworthy speech) - how functional!!

Questioner: When we read your Aptavani, the effect is beautiful that we keep on reading.

Dadashri: These words are of the Gnani Purush and they are fresh. Its phases (*prayaya*) are current and therefore all your phases change as you read it, and bliss (*anand*) continues to express. Some can even attain *samkit* (the right vision) in this way. This is because this speech is the speech of the *Vitarag*. Speech is only worthy if it is without attachment or abhorrence, and not otherwise. The speech of the Lord was without attachment and abhorrence, and its effect is still going on after 2500 years. Therefore, even the speech of the Gnani Purush is effective; it will be for at least two to four generations for sure.

For liberation, there is no solution without the speech of a *Vitarag*.

Questioner: I have read both parts of the Aptavani, nowhere did I see anyone's destruction or criticism in the entire book.

Dadashri: Self-realized beings do not oppose anyone. Their approach is never one of establishing-destroying anything. Why establish and destroy?

Why would I oppose anything? To oppose is an ego of a kind; it is a mad ego.

True religion is one where there is no agreement or disagreement. Such a religion is nectar. Dispute or disagreement means poison.

Questioner: We see Dada while reading Aptavani!

Dadashri: Yes…. 'You will see Dada'. You will see exactly Dada. It is possible to see 'Dada' whenever you desire and to receive the benefits. The one you see in front of you is not 'Dada'. He is a Patel from the town of Bhadran. The one who speaks is also not 'Dada'. It is a 'taped record' that is speaking. 'Dada' is 'Dada', the One who is a *Vitarag*; He is the Lord of the fourteen worlds. He is the One whom even I worship. The *Vitarag* sitting within me, is 'Dada'. He has manifested within. He will bless countless eternally. Even if the hand touches anyone; he will be blessed eternally (*kalyan*). This is Akram Vignan. The *kramic* path is not likely to work now.

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(10)

Akram Path

Attained only through the grace of Gnani

Questioner: The Akram Gnan that you have exposed, is fine for a Gnani like you, it is easy for you. However, it is difficult for us ordinary people living a worldly life and working. So what is the solution for it?

Dadashri: The Lord of fourteen worlds has manifested within Gnani Purush. What can you not achieve when you meet such a Gnani Purush? You do not have to do anything with your energy—*shakti*. It will all happen through his grace. Grace accomplishes everything. Therefore, whatever you ask here, will be accomplished. All you have to do is to remain in the Gnani's Agnas.

Questioner: But does one not have to do salvation of his own Self (Atma) through his own self (atma)?

Dadashri: That is true, but that is a talk of the *kramic* path. This is Akram Vignan. Therefore, you have to extract your work directly from a living God, and that awareness remains every moment, not just for one or two hours.

Questioner: So, He will do everything for us if we surrender our all to Him, is that so?

Dadashri: He will do everything; you do not have to do anything. You bind karma by 'doing'. You simply have to sit in the 'lift' (the elevator) and practice the five Agnas. You should not jump around or stick your hand out of that lift. That is all you have to do. Rarely does such a path come along and it is only meant for the *punyashadis* (those with tremendous merit karma). This is an exceptional path, which comes once every million years; it is considered the eleventh wonder of the world. Anyone who attains a ticket for this exceptional path; his work is done.

Unprecedented and non-contradictory

Questioner: Did you initiate this talk about attaining *moksha* through the Akram Vignan or was it in existence before?

Dadashri: It comes every million years. It is not absolutely new, but it seems new because it has not been in any books in the last million years and that is why it has been called unprecedented. It has never been read, seen or known before; that is how unprecedented it is.

Questioner: Please talk about the scientific foundation, if there is any, of the Gnan You give us.

Dadashri: This is all science (*vignan*), non-contradictory science. What is the origin of science? It destroys all your demerit karma. Without that you cannot have the exact experience of the Self (*sakshatkar*) and without that there is no *moksha*. That exact experience of the Self should remain constantly. It will not change even for a moment. It will remain automatically; You will not have to remember it.

Leave alone the talk about knowing the Self (Atma), people have undertaken tremendous efforts just to have even faith (*shraddha*) in the Self, just to have conviction of 'I am the Self. But it is difficult to attain such faith in this strange era of the current time cycle. Now, in this era, for the experience of the Self to happen from meeting a Gnani Purush, is the *siddhis* (special energies) of Akram Gnan. All this is attained due to the grace of all the celestial beings on the Gnani Purush, with whom the whole universe is happy.

Worthiness in Akram Vignan?

Questioner: Can a *nimit* (evidentiary doer) oblige a seeker without the seeker being qualified (*oopaadaan, paatrata, yogyata*)? If so, then by how much, and in what way?

Dadashri: In the *kramic* path, a *nimit* cannot oblige you without your readiness or qualification (*oopaadaan*). This Akram Gnani can help anyone; just meeting Him-The Gnani Puursh is one's qualification. This is Akram Science, a science that can give you liberation within an hour. That which is not possible in millions of life times, can be attained within just one hour! It

gives instant results. *Kramic* means to proceed 'step by step'. You progress one step at a time, while letting go of acquisitions and acquisitiveness (*parigraha*) as you progress.

Questioner: Whatever fault one creates through his own deeds, can a *sadguru* (ultimate guru) destroy them through the Akram Path?

Dadashri: Yes, he can get rid of anything.

Questioner: One's own atma (the self) cannot destroy that fault, but a *sadguru* can?

Dadashri: The Gnani Purush can do everything; what can He not do? He can do everything because He is not the 'doer'. The one who is the 'doer' cannot do anything. Gnani Purush is not a 'doer' at all; He is simply a *nimit* (evidentiary doer).

Questioner: Can one's own atma not do it?

Dadashri: If one's own atma could do it, then he would not have been wandering until now, would he? Nothing can happen without a *nimit*. One's atma cannot do anything. How can the one who is bound, free himself; on his own?

Questioner: Did any of the Gnanis of the past show such an Akram path?

Dadashri: Yes. Lord Rushabhdev had shown it to Emperor Bharat. He helped Emperor Bharat attain *moksha* even as he lived a worldly life, with his thirteen hundred queens. Lord Rushabhdev gave the other ninety-nine of his sons, the *kramic* path.

Questioner: That must be King Bharat's worthiness. How are we qualified for that?

Dadashri: In this Akram Science, qualification or worthiness is not even an issue. One just has to meet Me. And if he asks to be graced, that is all that is necessary.

Such an amazing Gnan!

This is a natural gift to 'us'. This used to be my intense research, but now it is 'scientific circumstantial evidences'. The light has happened naturally, so come, light your lamp too.

Questioner: In this Akram path, once a person reaches the seventh floor, can he fall down to the fourth or the fifth floor?

Dadashri: No he cannot. But if a person wants to deliberately ruin everything and fall down, then who can stop him? Otherwise, there is no one to take him down against his wishes.

Moksha should be attained here only. We do not want *moksha* 'on credit' later. *Moksha* means the feeling of liberation. You do not have any worries, nothing affects you, and there is no one superior above you, such will be your experience. If there is no such experience, then it is useless. It is all muddled. You need 'cash'. So 'this is the cash bank of divine solution'.

Questioner: Life is short and the path to *moksha* is long, but we feel joy having found this path of Akram.

Dadashri: It is like this, something like this does not ever happen, but now that it has, get your 'work' done. There will be great joy. Even I felt great joy of the wonderful Gnan this is when, the Gnan manifested within me. It gave rise to tremendous *siddhis* (special energies), because there is nothing in this world that I have beggary (*bhikha*) for. I did not have any beggary for respect (*maan*), beggary for money, beggary for fame, beggary for sex, beggary for disciples, beggary to build temples. I did not have beggary for anything of this world and that is why I attained this state. Still, it is scientific circumstantial evidence. Now it is because of this state that I am in, that you are able to attain the same state. One becomes the one that one envisions through inner vision *niddidhyasan.*

Questioner: It is because of a connection from the past life that one attains Akram, does he not?

Dadashri: This is the only way through which you are able to meet Me. This meeting the Gnani Purush happens due to the unfolding of your merit karma (*punyais*) of millions of past lives.

All the others paths are *kramic* paths. *Kramic* paths are relative paths. Relative means they give worldly fruits, and take you step by step towards *moksha*. The ego will eventually have to be purified through renunciation and penance. Then you will reach the gate of *moksha*. You have to purify the ego of anger, pride, deceit, greed, sex and all worldly desires. Then the door to *moksha* will open for you. *Kramic* path is a very difficult path. And here, in the Akram path the Gnani Purush purifies your ego for you. He removes your ego and 'my-ness' (*mamata*), so then what else will remain? Then you experience your Self. Your work is done only when You have the experience of the Self.

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The Self and the ego

Questioner: Where did the Self (*chetan*) come from? What is its origin?

Dadashri: It has no origin and it does not have an end. These are just the phases and situations (*avastha*) of a living being; the phases will keep changing but the element (*tattva*) within remains the same.

Nature

Questioner: What is nature?

Dadashri: Nature means 'Scientific circumstantial evidences'.

Questioner: Is there not some energy behind all the scientific circumstantial evidences coming together?

Dadashri: It is not a live energy; it is inanimate. It is an energy that is a mixture of both the *jada* (non-Self) and *chetan* (the life energy, the Self). In this the *jada* happens to be in *visheshabhaav* (extra-expression of intent). In all this, the Self has remained the same from time immemorial.

Who controls whom?

Questioner: Does embodied soul (*jiva*) exercise its control over the body or does the body exercise its control over the *jiva*?

Dadashri: That is the question! At the moment the *jiva* has absolutely no control over this body. Why is that? It is because it has a wrong belief of 'I am Chandubhai'; and that is the greatest wrong belief.

Questioner: One has to believe for the worldly life interactions.

Dadashri: There is nothing wrong in believing that for the sake of worldly interactions (*vyavahar*), but if someone insults you, do you not accept it right away or not? Does it not affect you?

Questioner: It does.

Dadashri: Then you are not Chandubhai for the sake of worldly interactions, but you are truly 'Chandubhai'. A wrong belief of 'I am Chandubhai' has set in. Just because people call you Chandubhai, you too believe yourself to be so. Then you believe 'I am her husband…I am this boy's father…I am like this…I am a collector etc.' How many such beliefs do you have?

Questioner: Many.

Dadashri: It is because of such wrong beliefs that the body has control over the self (*jiva*). If these wrong beliefs go away, then the body has absolutely no control over the self *jiva*. Atma, The Self itself has infinite energy, but that energy is trapped because of this wrong belief. How can you get rid of this wrong belief? It will go away when the Gnani Purush gives you the right belief, which is otherwise referred to as *samyak darshan* in our scriptures. Nothing will be attained by believing, 'I am Chandubhai' In reality you are not Chandubhai. You are Chandubhai by relative viewpoint. Should you not inquire who you are, from the real viewpoint? So at the moment your body has control over you; not only your body but also your mind. The mind is completely physical. They all have control over you. Leaving aside talks of control of the body over the you, the self, even when a boil on your body starts to throb, it too will have control over you.

The nature of ego.

Questioner: Which one is subject to the coming and going (*avagaman*, life after life), the Soul or the body?

Dadashri: The coming and going is of neither for the body nor for the Soul. It is of exclusively for the ego. This body comes with all its necessities, but it is mainly the ego that comes and goes. The one whose ego comes to an end, for him the cycle of birth and death also ends.

Questioner: What is a true definition of ego?

Dadashri: The world does not understand the real meaning of ego. It is not what they believe it to be. Everyone has his own 'language' (*bhasha*). Does everyone's 'language' not differ? But that is not acceptable in God's language. It will not work there, because there (in matters of liberation) one will have to take a test.

Ego means to assert 'I am the doer' (*ahamkar*) when one is not. That is an *aropit bhaav* false assertion, fasle imposition. It is called ego. The main thing is the ego and from that arises all kinds of words like *maan* (pride), *abhimaan* (pride with display of possessions), *garva* (ego of doership), *ghemraaji* (pompous display without substance) arise. What is pride with rich material (*abhimaan*) like? There is the ego there, here one shows-off by saying, 'I have four bungalows…I have two cars', that is considered *abhimaan*.

To claim to do something when one is not the doer, is called ego.

Questioner: In the Gita, the ego is considered the main thing; so it must exist before the origin of everything, no?

Dadashri: It is a thing before the origin (*utpatti*). What the Gita says is right. There is no ego after the origin. Mainly the ego comes first and then there is the origin. When you do the ego of doing whatever you do in this life, you will be rewarded with the fruits of those actions, in the next life. In reality, the doer is some other power but in your illusion, you believe you are the doer. If one were the doer, then one would not die (*nanami*). In reality no one has even the independent energy to go to evacuate the bowel. One does have certain other energies, but they have not manifested yet. The one who says, 'I am doing', that one is outside his 'own' (the Self) energy. Don't people say, 'I ate…I drank…I am hungry'? 'If you are hungry then why don't you put out that hunger?' He would say, 'No I cannot do so without putting something in the stomach first.' The ego arises first, and then the body is formed, and all other external circumstances arise thereafter. Karma is created through the ego and, this is its fruit. This mind,this body and this speech are its fruits. The ego is the cause and the mind, body and speech are the effect. Cause and effect, effect and cause, this is how

everything continues. The Gnani Purush helps you stop the causes, and that leaves only the effect. A new effective body will not be created.

Religion: relative and real

There are two kinds of religion (*dharma*) in the world: One is to know Self (*Atma*)-absolute Self (*Paramatma*) in as one (*abheda*), and the other is to know them as separate, as 'I and the Lord are separate.'

The religion of the first kind is one where there is the awareness of the *Atma* (the Self) as being the *Paramatma* (absolute Self). This is real religion, and thereafter there is liberation. Liberation happens when You experience that the Self *Atma* is verily the absolute Self *Paramatma*.

And as long as there is awareness that the *Atma* and *Paramatma* are separate, one binds merit (*punyai*) or demerit (*paap*) karma. And that is why a causal body (*kaaran sharira*) continues to be formed, and one wanders around for infinite lives. One keeps on saying that God is separate and I am separate, and that is the illusory belief. In reality God and you are the same, but you do not realize this. You cannot find someone to make you realize that the *Paramatma* (absolute Self) and You are the same. When you find such a person he will make You aware of that one-ness. It is your weakness that sees God as being separate from you, and that is why you are in the form of a *jiva* a living being. Because there is no weakness in God, your weaknesses will go away, and thereafter You will have the continuous exact experience that You are God.

People continue to call him 'Chandu, Chandu', and that has an affect on him, and he begins to believe 'I am Chandu'. The effect of illusion does not go away. Otherwise the Self is the absolute Self.

Only a savior can save you

Questioner: What should one do to attain the state of the absolute Self *Paramatma* ?

Dadashri: You have to attain the grace of the Gnani Purush for that. and if you attain His grace, you can attain that state within an hour.

Otherwise, attain it gradually. Those who are not in hurry; those who still have the desire to experience worldly sensual pleasures, those who still have worldly desires, can attain it slowly. And those who experience pain even in worldly pleasures; those who do not enjoy even worldly pleasures, qualify for liberation. The Gnani Purush then liberates them because the Gnani Purush himself has become a savior. He has swum across the ocean of the worldly life (*tarantaaran*) and is able to help others swim across it.

Questioner: We do not have to work hard if we have such a grace of a guru (*gurukrupa*)

Dadashri: All the effort you are putting in right now, is going to go to waste. It is not a complete waste, but what would generally take an hour, will waste a whole year. And if you have a guru over you, he will take you only as far as he has reached, whereas a Gnani Purush has been all the way and so he will take you all the way too.

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Arrangement of Vyavasthit

'Vyavasthit shakti'

Questioner: There is some regulating energy of the world. Is that the *vyavasthit shakti*?

Dadashri: That is the *vyavasthit shakti*. How is its regulation (*niyantran*)? If you want to take a mass of water higher up (say into a water tank) you have to use a pump to raise it (effort is needed), and what if you want to empty the tank. You do not have to do anything. Someone may ask why? It is because it is the nature of water to flow down. Similarly, this regulation happens naturally.

Questioner: The eternal elements that exist in the world, are they not under the regulation of *vyavasthit*?

Dadashri: No one has any control over anyone else. This is a control-less group, everyone is independent. *Vyavasthit* is only for You to know, for Your understanding. Otherwise, they are not concerned with anything. *Vyavasthit* is the ticket to take You to *moksha*. You can go ahead only if You have that ticket. No one is under anyone's control; everyone is independent. The *Atma* is *Paramatma* in all that; it is *chetan* energy of life. And yet all the others, the elements (five other eternal elements) do not respect it. All the other elements say, 'You are *Paramatma*, but what has that got to do with us? You are separate and we are separate.'

The time cycle

Questioner: How did the eras of *Satyug* (period of unity in mind, speech and body), *Kaliyug* (period of lack of unity in mind, speech and body) form?

Dadashri: This is a time cycle. Just as this rotating circle has a down side, that is how the current cycle of time, is a descending part of the cycle. It will be followed by an ascending part.

Questioner: So then where is the fault of the one who does *paap* (demerit karma) and the one who does *punyai* (merit karma)?

Dadashri: There is no fault at all. In reality no one is at fault (*doshit*), but one asserts, 'I did this', whether he does something wrong or something right. So then he has to suffer this endorsement of doership. One does not do it of his own accord, nature forces him to do so, even when he does not want to. It is all done by the forces of *nimit* (evidentiary doers, evidences). What is the *Satyug*, and all other time cycles like? If you want to buy nuts you will be able to get some during the day time; you may find a few sacks or so, but what if you go out at two in the morning? How many nuts are you likely to come across? That is how this is. Everything continues to happen according to the time.

Total surrender in service to others

Questioner: So is there nothing at all remaining for us to do for this world?

Dadashri: There has never been anything for you to do; this is just an ego that has arisen. Only the humans have an ego of doer-ship.

Questioner: This lady is a doctor. When a poor patient comes to her she feels kindness (*anukampa*) towards him and treats him. So then according to what you are saying, there is no question about having kindness, is there?

Dadashri: That kindness is natural too, but then one has the ego of, 'How much kindness did I do!' There is no problem if such an ego is not there but one cannot refrain from having such an ego, can one?

Questioner: While doing service to the world, is it not one's duty to do it with the intent that he is serving the *Paramatma* (absolute Lord)?

Dadashri: Yes, the reward for that will be merit karma gained (*punyai*), but not *moksha*.

Questioner: Can we not get *moksha* even if we hand over our *punyai* reward directly to the *Paramatma*?

Dadashri: One cannot handover the fruits (*punyai*) to others like that.

Questioner: What if we surrender them mentally?

Dadashri: No one will take or give the fruit even if you surrender; the act of surrender is just in name sake. The fruit comes to only you. Nature's justice says, 'the fault is of the sufferer.'

Questioner: What if he no longer has the belief, 'I am the doer'?

Dadashri: If doer-ship goes away and he attains knowledge of the Self, then he will not bind any karma.

Formation of social order

Questioner: There are many people who hurt and kill others and they create a new kind of a social order, so what will happen then?

Dadashri: We have this ocean, have you seen the attacks that happen in the ocean? Have you seen the enormous fish weighing tons and tons fight in the ocean?

Questioner: So will such fighting continue?

Dadashri: Yes. That is what the nature is doing. No one else does anything in this. *Vyavasthit* makes them do it. All these wars are natural. If you do not like this process of the worldly life, then become a non-doer and then do according to what the Gnani Purush tells you. Then You will find the solution. No one in this world has any control, independent energy, not even to go to the toilet. Things happen only when the circumstances in nature are right.

Questioner: This world continues to become luxurious; it is becoming *jada* (inhumane).

Dadashri: When was it not luxurious? It was until one had not seen anything. So those who had not seen anything were *nir-mohi*, they had no illusory attachment. In the villages they had not seen anything, had they?

Questioner: Is it like becoming a celibate because one cannot find a wife?

Dadashri: The *moha* (illusory attachment) that you see is the *moha* of looking and from this *moha* arises *gnan* (knowledge). After stumbling and taking a beating in the worldly life one becomes exhausted, and out of that *moha*, *vairagya* (a state of dispassion towards the worldly life) is borne.

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(13)

Worldy religion: Religion of the Self

Which religion should one adopt for happiness?

Questioner: What is religion *dharma*? Who has to practice religion *dharma* ? What is the purpose of practicing religion?

Dadashri: All the religions that are out there, they are all worldly religions. Worldly means that they are for carrying on the process of the worldly life. The Vaishnav religion, the Jain religion, the Shaivite religion etc. are all worldly religions.

Now is there not a code of conduct for those who drive vehicles on the road? That *dharma* (code of conduct) states that if you collide with another vehicle, you will be killed. It states that there is danger in colliding with another vehicle therefore do not collide with anyone, do not hurt or cause any pain for anyone. That is the law governing the vehicles and traffic. Similarly, the worldly religions tell you not to make anyone suffer. Make others happy if you want happiness for yourself. If that same person does not give you happiness, then others will. And if you cause pain to others, then any person will hurt you for sure. This is called worldly *dharma*.

Whereas the real religion is the nature of your own Self. It is *Atmadharma* (religion of the Self); it is the religion of your natural state wherein there is constant bliss. The real religion will begin to work on its own from the moment the Gnani Purush gives You the realization of the Self, whereas the relative or the worldly religion is a religion you have to learn and you have to do and practice.

There is nothing but bliss when the Self is attained

Questioner: What is that thing that applies to both; religion and the worldly life, and gives happiness?

Dadashri: If a person comes to 'us' and attains knowledge of the Self (Gnan), he will experience bliss in everything. If a person has obstacles (*antaraya*) and does not want to take Gnan from 'us', he will still experience happiness if asks me and understands how the process of worldly life runs, and what it is all about.

Real religion is one there is constant resolution of all problems. When there is partial resolution and partial unresolved problems, that is relative religion and it is the first step, it is the beginning point. Then one will come into real religion, where there must be resolution in every circumstance. There will be peace only if there is resolution, right?

What are all the *jivas* (living beings) searching for? They are looking for happiness. They look for happiness but happiness does not stay all the time. People go to weddings; they go out for entertainment and to see plays but unhappiness returns again. When unhappiness follows happiness, how can you call it happiness? It is happiness of *moorchha* (infatuation). Happiness should be permanent. Whereas this is temporary happiness, it is imaginary happiness. Every soul is looking for happiness. They are looking for eternal happiness. So in the process they think, 'It will come from this or it will come from that. I will be happy if I take this…if I do this…if I buy a home…if I buy a car.' He keeps on doing this but no happiness comes his way. On the contrary, he becomes even more confused. Happiness lies within. It lies in the Self itself. Therefore you will attain bliss by attaining the Self.

It is ten thirty at night and you are going to sleep but all of a sudden you remember, 'the promissory note of the two hundred rupees I had loaned was due today. Now what is going to happen?' Would you be able to fall asleep after that? At such a time, will you not need something that will bring a resolution in your mind? Without a resolution, a man can go crazy or increase his blood pressure and develop heart problems. He can be satisfied if there is a resolution.

Bliss only in Self-realization

Questioner: You have talked about temporary happiness (*sukha)* and permanent happiness (bliss, *anand*), how can we know the difference between the two if we have not experienced such happiness?

Dadashri: You will not know it at all. Until you attain permanent (real) bliss, you will consider this (temporary) happiness as happiness.

An ant that typically lives in cow dung will die if you were to put it in a flower, because it is used to this happiness living in the cow dung. It has experienced only that and its *prakruti* has been molded accordingly, and the ant that lives in a flower will not like being in cow dung.

People will say that happiness lies in having money, but there are some *sadhus* saints who will not accept money even if you offered it to them. Even if you give me all the gold in the world, I would not accept it because I do not find happiness in money or wealth at all. Therefore, happiness does not lie in money. If it did then every one would experience it the same. Whereas everyone will experience happiness derived from the Self, because it is real happiness; it is eternal happiness. There is so much happiness (bliss, *anand*) in the Self that you cannot even imagine it.

Bliss lies where there is no other talk besides the Self *Atma* and absolute Self *Paramatma*. It is where there is not even the slightest talk about how one can gain from the worldly life or how one can develop good attributes. People try to cultivate good attributes. These attributes, good and bad, are part of the non-Self, and they are temporary. Nevertheless people still need these attributes. Everyone needs something different depending upon his expectations. However a person who wants the state of absolute *vitaragata* (absolutely free from attachment and abhorrence), he will have to go beyond all the good and bad attributes and know 'the Self'. After knowing that, he should remain in the discussion and dialogues of the Self and absolute Self, which will give rise to a state of complete *vitaragata.*

Questioner: We cannot find real happiness (*sukha*) and the time is passing by.

Dadashri: You have to become 'real' if you want real happiness, and if you want worldly (*sansari*) happiness then you should become a *sansari* (one living worldly life). The worldly happiness is input and output (*puran-galan*) by nature. It will come and then it will go. It has duality (pleasure and pain). Permanent happiness is will be experienced once you attain the understanding and the realization of 'Who am I?'

Questioner: When will we find happiness in the worldly life?

Dadashri: There can never be any happiness in the worldly life. But, if you adopt good solutions, then you will experience some happiness, and if you adopt Gnan based solutions, you will have permanent bliss.

Currently there is ninty nine percent worldly pain and misery (*dukha*) and one percent happiness (*sukha*). There was happiness during the *Satyug* (era of unity in mind, speech and body).

What is the fault of the time cycle?

Questioner: Do happiness-misery happen because of the time?

Dadashri: This is an evolutionary path of progress of every living being (*samsaran* path). All the embodied souls (*jivas*) are flowing in this stream. They are progressing. How can you measure progress? Action is visible when *dravya* (visible matter), *kshetra* (place) and *kaad* (time) come together. Time is evident and therefore people give more credence to time. How much of our own doership can be attributed to the fact that we have come into this *doosham-kaal*, this *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body)? What part did we play in all that?

The world over people experience constant and boundless inner turmoil and suffering. When someone says, 'Chandubhai has no sense at all', there is effect within; there is burning internally. What is this inner burning (*antardaaha*)? It is when the *parmanus* (the subatomic particles) ignite and burn and when one parmanu is ready to burn out, it will light another one, which then lights the next one and that then the next and so forth. This goes on constantly. They burn just like the electricity, and one has to suffer the pain. When excessive *parmanus* begin to burn, people say, 'My *jiva* is burning (I am burning)' How is one to tolerate all that? As one's inner burning leaves, that is when the drum beats for liberation will sound.

Balance between internal and external happiness

Today's worldly science has become out of balance; it has become poisonous because it has gone beyond normality. There is endless external happiness due to this science but on the other hand, the inner happiness has dried up. There should be a balance between external and internal happiness. If there are slight ups and downs, it is acceptable but they should be within limit. We can make do if there is a decrease in the worldly happiness, but today the inner happiness is completely gone. It has completely gone in America. There, people have to take up to twenty sleeping pills to be able to fall asleep. America has attained endless external material pleasures-happiness, but at the same time they have lost the inner happiness. What kind of a science is this?

People run around on the outside in search for inner peace but how can that be attainedt? One will find peace on the outside only if there is peace within. Therefore, you must believe that there is happiness within, only then can you attain inner peace.

The Lord has asked to keep an eye on the pointer-gauge that rotates over inner and external happiness. If inner happiness goes down and external happiness goes up, then know that you are doomed. A little fluctuation up and down is acceptable but what will become of you if your inner happiness goes completely down. One has increased his external happiness so much by buying apartments worth millions, there is an enormous amount of food around; man has so much to eat and drink, boxes and boxes of fruits and yet he has high blood pressure and heart attacks and his wife has diabetes. The doctors have put 'muzzles on their mouths' (placed eating restrictions). So who is going to eat all this? The rats, his servant and his cook will eat and become glowing and rotund! Enter his expensive apartment and you feel as if you have entered a cemetery. His conversation with you is filled with sheer ego. He will serve you expensive tea but in the absence of real inner intent even gold loses its worth. When you look at him, he appears as if he has forgotten how to smile. What kind of a gift of external happiness is this?

Inner happiness brings forth contentment and external happiness increases one's greed. Inner peace cannot remain where there is self-serving intellect.

Eternal bliss when the ego melts

However long one has walked in the wrong direction, the ego will increase by that much and however much such 'egoism' decreases, that much bliss prevails. My ego is completely gone and that is why I experience eternal bliss. True happiness is that which prevails amidst painful situations likely to cause suffering. When someone insults, and bliss prevails then the amazing experience, 'Wow! What wonderful bliss!' will be there.

There is absolute bliss in the Self but because of passion-laden intent, anger-pride-deceit-greed, that bliss is veiled. Where does this bliss come from? Does it come from sex? Does it come from respect? Does it come from anger? Does it come from greed? When it does not come from any of these, then realize that it comes from *samkit* right understanding.

Where the Self is, there is no pain of misery of any kind.

Misery only comes from the deluded vision (mithya darshan)

There is pain (*dukha*) in the worldly life only because one creates pain, otherwise there is no such thing as pain and misery.

There is everything in this world, but why does pain arise? It arises because of a wrong vision. Right understanding (*samyak samjan*) is when you find happiness even in pain and misery.

Any pain (*dukha*) that you do not fear, will not come to you; no one will come to you either, not even a dacoit or God.

The Lord says that if you want *moksha*, go to a Gnani Purush and if you want worldly happiness, then serve your parents and your guru. Endless happiness can be attained by taking care of your parents.

To believe happiness is what other people claim it to be is to associate with and be under the influence of the society *lokasangnya*.To believe happiness lies in the Self is to associate with and be under the influence of the Gnani *gnanisangnya*.

One man used to pray to God everyday, 'Dear Lord! Make me happy, make me happy.' Another man, when he prayed would say, 'Dear Lord! May everyone in my family be happy' When he says 'my family' he is included in it too. He becomes happy but the request of the former goes to waste. Here we have an inner intent for the world's salvation, and so our own salvation is included in our intentions.

Pain and suffering becomes beneficial

Questioner: Kunta (mother of the five Pandavas in the Mahabharat) asked for pain (*dukha*) and not for happiness, so that she can be reminded of God. What is the secret behind this?

Dadashri: Say we keep the door to this home closed at all times. No sooner than you close the door after one person leaves; someone else knocks on the door. Then as soon as you close the door after the second person leaves, a third person knocks on the door. This goes on the whole day. It is worth closing the door if no one knocks on it for three or more hours. But it is better to leave the door open if someone is going to knock on it as soon as you close it. Similarly, if pain is going come one after another, then tell the pain, 'the door is open, come and go as you wish.'

What did all those who became saints experience? They used to experience pain. Happiness-pleasure and pain are *vikalp* (wrong belief of the relative). So change the *vikalp* around; you should call happiness, pain and pain as happiness and then leave the door open for whichever one that wants to come.

Pudgal (Physical) happiness, borrowed worldly interaction

Let go of your expectations of *pudgal sukha* non-Self complex pleasures; it is just borrowed happiness. Non-Self complex pleasures derived from mind speech and body do not come free; there is a pay back for it. How long can you be happy on borrowed pleasures? When can you borrow money? It is when you face disgrace. But one has borrowed pleasure from wherever he can, and so now he has to pay it back in the form of pain (*dukha*). That suffering of pain is in a physical, mental or verbal form.

When your son calls out to you, 'Daddy, daddy', it should sound bitter to you. If it sounds sweet to you and you feel good about it, it means you borrowed the happiness which will have to be repaid in the form of pain. When he grows up he will tell you, 'You have no sense.' That is when you will wonder what is going on. The fact is that he is collecting on what he gave you (happiness) in the past. So, see out from the beginning. I had stopped the custom of borrowing pleasure. Oh ho! Why fall into this garbage, when there is infinite bliss in the Self?

You cannot bear it when people at home, or outside say anything bitter, and that is why I say that speech is a 'record'. Records play awkwardly and unpleasantly in this time cycle. No matter how much the record of the other person plays; if you listen to it as a 'record', and he gets tired, then realize that you have digested the Gnan. *Kashayas* (inner enemies of anger, pride, deceit and greed) can never be conquered through *kashayas*. They can be conquered through equanimity (*samata*).

You should not have any *bhaavna* (desire) for eating or other things. You should not have a desire. Hey! Not even thoughts about *pudgalik sukha* non-Self complex pleasures, because such dealing on credit is unaffordable. You will not be able to payback back when it comes to collect. *Pudgal* itself is *vitarag*; interaction of borrowing on credit starts from the moment you invite it.

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(14)

The exact understanding of religion.

Role of religion

Questioner: Where is religion to be found?

Dadashri: There are two kinds of religions: one is *laukik* (worldly religion) and the other is *alaukik* (religion beyond the world; religion of the Self). Worldly religion gives worldly happiness. Any action carried out with the wrong belief ('I am Chandubhai'), is considered worldly religion, for which you get a worldly life. You are rewarded with worldly happiness but you will not get *moksha*. Whereas, when you come into *alaukik* religion i.e. when the wrong belief is broken, you are on the path of *moksha*. How can the wrong vision (*mithyadrashti*) be destroyed? The Gnani Purush, explains in this Gnan, to you that all these are wrong beliefs, and he fractures the wrong beliefs and when the grace that allows permanent establishment of the right belief happens then you attain *samyak darshan* (vision of the Self) which continues to manifest into *samyak gnan* (knowledge as the Self) and *samyak charitra* (conduct as the Self).

Religion : Is it in renouncing or in enjoying?

Questioner: Where is *dharma* religion, is it in renouncing (*tyaga*) or in enjoying (*bhoga*)?

Dadashri: Religion can be neither in renouncing nor in enjoying; both are wrong beliefs. The one, who renounces (*tyaga*) anything, will acquire (*grahan*) again. Is there not a saying, '*Tyage so aage*'? (whatever you renounce, will return to you a hundred fold). Therefore, whatever you renounce, it will come back to you in plentiful. And then by acquiring that (*grahan*) again, you will experience obstacles of acquiring that, which will lead one to the desire for renouncing again. This is because when you acquire too much, you get tired of it.

Questioner: So, should one renounce anything or not?

Dadashri: How much should you renounce? However much of a burden you are able to carry is the amount that you should keep and renounce the rest. Instead, people continue increasing the burden. That which causes *artadhyan* and *raudradhyan* is the excess amount, which you should renounce. True renouncing is when it does not cause you any *artadhyan* or *raudradhyan*.

Religion is equanimity in externally induced problems

You will have a lot of anxiety and stress if someone picked your pocket and stole five thousand rupees. You will tell the policeman, 'Sir, look he cut it from here…he cut from here.' This is because you believe 'I am Chandubhai' and 'my pocket' got picked. Whereas this man here (Dada referring to a mahatma Pravinbhai; one who has attained the Self) will go straight home without telling anyone anything because he is not 'Pravinbhai' and it is not His pocket. Therefore, he does not have any problem (*upadhi,* externally induced problem). That is called liberation (*mukti*). When the worldly life has no effect on You, that is liberation. But for you, does *upadhi* bother you?

Questioner: Absolutely, from all the sides.

Dadashri: You have practiced religion all your life. Hey! You have practiced it for countless past lives, but it never became helpful to you. Religion that abandons you when your pocket is picked is not called religion. That which stays with you every minute is called religion. Religion gives you protection; it gives you peace and it gives you *samadhi* (unaffected in mental, physical or externally induced problems). It will not make you worry. It is not called religion if it causes you worries. What do you worry about? Is it about your daughter who is growing up? It is her body that is growing, why do you have to be concerned? Do girls not grow? Even these plants grow as they age. One becomes anxious as his daughter grows up. And one man's daughter was not growing, so he complained about her being very short. That is why he was worried. This is how there are worried people. Now how can you settle with such people? They have nothing but anxieties! If the girl is smart, they complain that is a 'smart Alec!' and if she is not smart enough, they complain she is a little dull. There is no satisfying them in any way.

Does your religion abandon you when someone insults you?

Questioner: Yes, it does.

Dadashri: It abandons you at the slightest of insult even when you worship God everyday?

Questioner: It abandons me when someone insults me while I am actually worshipping and turning the rosary beads, Sir.

Dadashri: Religion is that which brings result (internal stillness); it means that it comes to your help when someone insults you. People run around unnecessarily. They have worn down the marble steps of the temples and the *derasars* (Jain temples), and yet they cannot attain anything. Religion that does not come to your aid is not called religion. If I do you a favor five times, you will stand by me when I need you, whereas you practice religion everyday and yet it does not stand by you, it abandons you when the problem comes. How can you call that religion? One reads religious books everyday, he reads so much that his mind becomes like a book. What the Lord had said for us to do is to know the Self (Atma). Instead, all one knows is what is in the books. What good is that? You do so much in your life, but *artadhyan* and *raudradhyan* continues. What will you do now? You have been greatly cheated. All your life, you have been cheated by anger, pride, deceit and greed; and you are left with nothing. Now what will you do at the time of difficulties?

One practices religion for countless lives but it does not give any results and *adharma* (inauspicious and hurtful activiries) increase. At the slightest provocation of, 'Chandubhai has no sense', he explodes. Even while doing *samayik* (meditative introspection), or turning rosary beads, he blows up at the slightest provocation. Does that happen or not?

Questioner: Yes it does.

Dadashri: Why would this happen, sir? Equanimity (*samata*) is not maintained, is it? However, if equanimity is maintained during *upadhi* (externally induced problems), then realize that the 'trumpet's of *moksha* are sounding.

Questioner: How can equanimity (*samata*) be maintained?

Dadashri: What do you mean how it can be maintained? Look, does this man (*mahatma*) maintain it or not? Ask him? Equanimity must be maintained during *upadhi*, otherwise how can you call it a religion? What you have practiced so far cannot be considered true religion. Real religion is that which is present even when someone insults you or robs you. Religion does not help you, does it?

Questioner: No it does not.

Dadashri: Therefore, you have not remained sincere to religion. No one is sincere to religion in this *Kaliyug* (era lack of unity in mind, speech and body). When he cannot remain sincere to his brother or his wife, how is he going to remain sincere to his religion? People go to worship everyday. So I asked God, 'Lord, so many come to worship you everyday, and yet why are you not pleased with them?' The Lord tells me, 'They all come and worship, but at the same time they remember their shoes they leave outside the temple, worrying that someone may steal them. They also have their business on their minds. Now tell me if I am at fault there? How can I be pleased with them?' So then, people ask me how they should worship. I explain to them, 'When you go to worship, tell your shoes 'I am telling you as per Dada Bhagwan's Agna that you may leave when you want to or stay if you want to, but I do not want you to go', and then you can to go worship. If your shoes are gone, when you return, think as if they ran away with someone and if they are still there, go ahead and wear them. Why ruin it with God for the sake of fifty or hundred rupees?

Questioner: But this is an everyday thing, is it not?

Dadashri: They will no go away everyday. This is just a fear one has.

Questioner: They are likely to go away!

Dadashri: The one who thinks too much about them, his shoes are more likely to go away. Someone like me who never thinks about them, his shoes remain where he leaves them. They will not go anywhere. That is the law. Religion protects.

Questioner: Does religion protect us if we have faith in it?

Dadashri: How can you maintain faith where the intention is wrong? You need clean intention (*daanat*) like those of a *Kshatriya.* The Lord too was a *Kshatriya* was He not? A person with clean intention will tell the shoes, 'Go if you have to, I am going there to worship God.' Whereas you, you want this and you want that too!

Before birth and after death….

'*Janma pahela chalto ne mooa pachhi chalse*
Atke na koi di vyavahar re
Sapeksha sansar re…'

-Navneet

'The worldly life went on before birth and it will continue after death
Worldly dealings will never stop
Relative is the worldly life….'

What is there left for you to do? The world was going on before you were born, and it will go on even after you are gone. One has needlessly become stuck in believing that he has to run everything. The world is running and it will continue to run. You just eat, drink and go to sleep. Relax and go take a nice walk on the Juhu beach! Why are you being so restless? The whole day you run around working with restless; you work as if you are never going to die. Yes, I can understand if you are going to live five hundred, or a thousand years more; then one can say 'Let him be restless, the poor man has to live another thousand years.' But one never knows when he is going to die; when he may have a heart attack. He has passed everything in the school, but he fails here!

Understanding real religion

One practices religion everyday, but he runs around being restless and in turmoil whole daylong. The Lord has said that religion is that which brings results. If the devotees were to think about only this much, they would realize that the religion they practice does not produce any results. No matter how much 'soap' they apply, their clothes remain the same. So is the soap at fault or the one applying the soap, or the clothes? If the same

intensity of *artadhyan* and *raudradhyan* keeps happening, would you not realize that there is something wrong somewhere?

Do you understand what *artadhyan* and *raudradhyan* mean?

Questioner: No, will you please explain?

Dadashri: If five guests come to your home at eleven at night, does that affect you?

Questioner: It depends on who the guests are. Nothing happens if it is someone I like, but if it is someone I do not like, I will question why they had to come so late at night?

Dadashri: The pleasure you feel when you see the guests you like is *artadhyan*, and the displeasure you feel towards those you do not like is *artadhyan* also. You do not like them coming that late in the night but you will still say, 'Come on in, come in'. You will say so in order to not lose your own status and respect (*aabaroo*). These so called 'respectable' people ruin their next life by trying to maintain their respect! Instead, why don't you ask them directly why they have come, so that this life and the next life are not ruined. But you welcome them, 'Come on in', and then you go and ask your wife, 'When did they say that they were leaving? They have brought a big suitcase with them.' So then your wife will say, 'How would I know? They are your friends, what do I have to do with them?' Hey! They have just arrived and why are you thinking, 'When will they leave, when will the leave?' Let them stay for few days, ten-fifteen days! When will this pain (*dukha*) end? How can religion produce any results? Even if there are eleven visitors, religion will say, 'Welcome, come in', without any other hassle and without spoiling the mind. Your guests will be able to read your spoilt mind from your face. This is *artadhyan*, the fruit of which is a life in a animal life form (*tiryancha gati*).

What is *raudradhyan*? Your face turns red and then colorless when someone insults you. When someone says, 'Chandubhai has no sense' you immediately feel insulted. The crazy ego arises. That is called *raudradhyan*. The anger it produces within is called *raudradhyan*, the fruit of which is a life in hell (*narakgati*). Now tell me, would the Lord have spoken justly or

unjustly? The Lord would not speak unjustly, would he? The *vitarag* Lord would never be unjust.

Now, why can a person not tolerate insult or hurt? It is because, 'He he has not known religion, not heard religion, and not had faith in religion. He has not heard real religion yet. Religion would help him at the time, if he has heard and attained faith in the religion. However, religion does not stick around, does it? You are not the only one who has this problem. Real religion is that which frees you from all pain (*dukha*). How can you call it a religion when it increases pain?

The path of moksha is…

There is only one path to *moksha*, not two. There can be only one path to *moksha*, whenever you look. There are four pillars of *moksha*: Gnan (knowledge as the Self), *darshan* (vision as the Self), *charitra* (conduct as the Self) and *tapa* (invisible penance). They are the same four pillars whenever you look. Now the paths to attain them may be different. Some are *kramic* path, which requires *japa-tapa* for progress; these are paths where you have to climb 'steps' in order to progress. And the other is the Akram path in which you do not have to climb any steps. You go by way of a 'lift'. You take the path that is convenient to you. Do you want to go by a lift or do you want to climb steps?

Questioner: It is easy and straightforward to go by a lift, is it not?

Dadashri: Then come to me, I will give that to you directly within an hour. Then You will not have any worries (*chinta*) or any externally induced suffering (*upadhi*) and *samadhi* (state free of affectation from mental, physical or externally induced problems) will prevail. That is when you realize that you are ready for *moksha*. You can go ahead and get your children married, there will be no problem. All you have to do is remain in My Agnas. Will you be able to remain in My Agnas?

Questioner: Why not? I need only this; the other is temporary happiness.

Dadashri: One has enjoyed only this momentary happiness for countless lives. You are the same now as you have been for millions of life

times, on the contrary you have become worse. As long as you have *artadhyan* and *raudradhyan*, you are not a true devotee of God. Those devotees may look very passive and wise, but irritate them a little bit and they will strike back at you. They are not considered true devotees. They worship the idols of God, but they do not recognize the God sitting within. Have they not worshipped idols for countless past lives? They have not recognized God, have they? People have worshipped God superficially but when it comes to eating, they chew their food very attentively to see if there is nutmeg and cardamom in it. On the contrary, this is getting worse. Now when will you go to *moksha*, sir?

Questioner: You tell us now what the solution is.

Dadashri: Ask the Gnani Purush for solutions by saying, 'Sir, grant me liberation.' But you do not say anything, do you? You have no desire for liberation, do you? Do you not have to ask? When you go to a jewelry shop, how is the jeweler to know what you want, if you just look around but do not ask? Therefore fill out a tender for *moksha*; fill out a tender for divine vision and whatever else that is needed for *moksha*. I will give you all that within an hour.

To be the Self is the religion of the Self

Questioner: What is *dharma religion*? That is what I want to understand.

Dadashri: That which holds you up; that which does not allow you to fall, is *dharma*. At the moment you are not even aware that you are slipping. All these people of this *Kaliyug* are slipping; they are gradually headed to a lower life form.

Dharma does not mean only one thing. How many kinds of *dharma* are there? There are all kinds of *dharma*, starting from one degree, all the way up to three hundred sixty degrees. There is a *dharma* for every man's viewpoint, and hence there are *matabheda* (divisiveness due to differences in view points). What is the *dharma* that is going on in India? It is one that stops one from doing bad deeds, and encourages the doing of good ones.

Questioner: So is that called *dharma*?

Dadashri: No. It cannot be called real *dharma*. What is the *dharma* of this gold? Does it ever rust? Therefore, *dharma* is to maintain one's inherent attributes (*swabhav*). You are the Self (Soul) and it can only be called *dharma* if you remain as the Self. This, the relative *dharma* of the body comlex is *dehadhyas* ('I am the body'). It makes you do good deeds, and stops you from doing bad ones. That is the illusion (*bhranti*). Good deeds are an illusion, and so are bad deeds, but that does not mean that I am telling you to stop doing good deeds. It is a good to go from bad deeds to good deeds, but even then the illusion does not go away. Real *dharma* begins after the illusion goes away.

That which results in its own inherent attribute is *dharma*. You are the Self. What is Your attribute? It is permanent absolute bliss (*paramanand*) . Nothing external will affect you if You remain in that bliss. That is called *dharma* and that will take You to *moksha*, it will give you liberation.

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Dharma in one's conduct

Dharma and conduct

Questioner: The religion that I practice, does notcome in my conduct (*acharan*), Dada.

Dadashri: The Lord does not place value on conduct; he values the intent. The Lord calls what manifests in cinduct '*nokarma*' i.e. a neutral karma; it is mild karma. A conduct with unified intent is a completely different thing altogether. If you give only a dime, but if you give with a true heart, it is called *dharma*. Anything that makes you still, is called *dharma*. The Gnani Purush has stillness, and so anyone who comes and ties his 'boat' to the Gnani, will also become still.

The true success of human life

Questioner: What should one do so that this human life does not go to waste?

Dadashri: If you remain focused and have the constant thinking on, 'this human life should not go to waste' whole day, then you will succeed. Instead of worrying about this human birth, people worry about money. Making an effort is not in your hands, but *bhaav* (inner intent) is. Effort is under the control of something else. You receive fruits for your inner intent (*bhaav*). Actually, even *bhaav* is under the control of some other energy, but you do receive the fruits for your *bhaav*.

Conflict, there is no dharma there!

Conflict (*klesha*) is a terrible disease of the worldly life. That which does not give rise to conflict is *dharma*. There is nothing wrong in eating and drinking in the worldly life, but conflict should not arise. The Lord says there is no problem if you do not attain *moksha*, but it is good to live a worldly life only if conflicts do not arise. Conflict is a dangerous disease, it is worse than even tuberculosis. The Lord has said that you do not know

what religion is, if your conflicts do not go away. Conflicts take you to a life in the animal kingdom. Therefore, you need to know two things. Live a worldly life if there are no conflicts; otherwise find yourself a path to *moksha*. There is no *dharma* where there is slightest of conflict, and where there is *dharma*, there is no conflict at all. Conflict is a mental disease, which ruins your coming life. We look for remedies so that the diseases of the body do not ruin the remaining life; so should you not look for remedies for the disease of conflicts? You should inquire into it immediately to see what caused the conflict.

Akram science – a completely new approach

The entire worldly life is a result of misunderstanding. If I tell people, 'Have kindness. Keep peace. Tell the truth', they will tell me, 'Only You can have compassion, we cannot.' For thousands of years, the scriptures have been singing the same tune, 'Tell the truth…be kind…keep peace…do not get angry', and people say, 'we want to speak nothing but the truth, but we are not able to do so. We do not want to get angry, but anger comes out. So your scriptures are of no use to us.' And so people have put away the scriptures on a shelf. I intend to give the world a completely new science. Kindness, peace, truth are all effects. People have knowledge of effects, but no one has the knowledge about the causes. That is ignorance. I want to give clarification about causes. That which makes everything 'open to sky' is Gnan. Gnan should produce results. It should be effective. It can be effective only if it is experiential knowledge. Otherwise, there is aimless wandering through scriptural knowledge. Relative religion should be such that it produces results.

There is going to be a natural change in all the religions, and this Akram path will find such a simple path, that everyone will find it very easy to follow and reap instant benefits. What is *dharma*? It is that which produces results. Just as rice pudding will satisfy your hunger, when I give you knowledge of the Self, it will give you iner bliss like it has never before been attained in any lifetime, in any time cycle. There may be external turmoil, but the inner bliss will remain constantly. Everyone has external turmoil, but no one has inner bliss in this world.

What our science says is that we do not have any problems if you steal or tell a lie, but do *pratikraman* for doing so. I will not tell a thief that he

should not steal. I would tell him what results his stealing would bring, and I would tell him to be aware. The stealing people do, the lies people tell or the anger people have, is all mandatory (*farajiat*), it happens. On the contrary, if you tell them off for doing all this, they will do it even more. The thief will decide, 'I will steal, who are you to tell me not to?' Therefore you should explain things to him with love; love conquers all diseases. You will find pure love from a Gnani Purush or his *mahatmas*.

You will need forgiveness (*kshama*) towards anger (*krodha*), straight forwardness (*rujuta*) towards deceit (*kapat*), tenderness (*maardavata*) towards pride (*maan*). Let anger happen if it comes. Let pride, greed happen if they happen, but turn them around by doing *pratikraman*. You do highest *dharmadhyan* through that. There is no problem with thoughts of *koocharitra* (conduct that snatches that which is not rightfully yours) that arise; do not worry about them but do *pratikraman* for them. This is an elevator path which takes you forward faster. From the moment you come into *dharmadhyan*, the clean, auspicious worldy interactions begin. When thoughts about *koocharitra* come to you, you should say, 'Come, have some tea. You are here but from now on I will do what the Gnani Purush shows me.' This is the 'fourth stage' of *dharmadhyan*.

Agna itself is the religion

So now, which religion do we follow? What is it to follow the Agna of the Gnani Purush, and what is *dharma*? It means to remain as the Self. Worldly religion means to remain in the Agna of the Lord.

There is no greater *dharma* in the world than to keep the Gnani Purush happy, and it is completely in your hands to 'please' (*rajeepo*) the Gnani Purush. My *rajeepo* towards You will increase as You follow my Agna and progress higher. The Lord had said that, in pleasing the Gnani, if you learn to satisfy all His wishes, there is *moksha* for You. My Agnas are such that if one follows just one of them, it will take him all the way to *moksha*.

Changes happen according to knowledge

For one dressmaker the knowledge had become fit and affirmed that there is benefit to be gained by trapping mice in a trap and then releasing

them so the crows can feed on them. Because of such knowledge, it will fall upon him to kill mice. I changed that knowledge of his and through faith in (*shraddhaey kariney*) that knowledge, he started to believe that killing mice is harmful, and this knowledge will then manifest in his actions. Faith should change through *gnan* (knowledge), through understanding, then you do not have to see his conduct. Conduct will not change as long as there is an effect (of causes from past life) behind it. Now when he goes to kill a mouse, he will feel that he should not kill. Yet, because of the effect, he will end up killing, but he will continue to feel that it is wrong. This gnan is gnan of auspicious-inauspicious (*shoobha-ashoobha*). There is no such thing in pure (*shuddha*) Gnan. It (Gnan) may or may not manifest in one's action but Gnan should not slip Gnan should remain exact through faith (conviction). Only real Gnan is worth knowing, thereafter the faith towards that Gnan should never waver. Any conduct that happens afterwards are of no significance.

Questioner: Does everything remain exact through *vachanbud* (the energy of words)?

Dadashri: Changes can be made through *vachanbud*. One will stop doing wrong because of *vachanbud*.

You have to ask for the energies

If you have faith (*shraddha*, conviction) in *agnan* (knowledge of the non-Self) then that activity (*kriya*, through mind, speech and body) will last longer and the activity with less faith will end very quickly. If you have slight *agnan*, it will go away sooner. *Pudgal shakti* (non-Self complex energies) are used in knowing the *agnan*—knowledge of the non-Self complex interactions and to know the knowledge of Gnan (the Self), you have to pray and ask for energies. You automatically receive the energies to know the knowledge of ignorance (*agnan*, all that concerns the non-Self); whereas you do not receive such energies for Gnan.

You continue to receive spontaneous energies of the body complex for untruth (*asatya*), stealing (*chori*), sexuality (*abhramacharya*) etc., whereas on the other side, you have to ask for energies for truth (*satya*) and celibacy (*bhrahmacharya*). After knowing through *gnan-darshan* (knowledge-understanding), you will attain the energies, if you ask for them

through faith and conviction. Ignorance-*agnan* is what will take you down, and for that the energies of the body will keep flowing, whereas *gnan* which improves the relative state, is what takes you higher, because it is in opposition to the slipping tendencies of the body complex. Therefore here, you will have to ask for the energies, only then will you be able to go higher.

Energy attained through prayer

Questioner: How and from whom should we ask for energies to climb higher?

Dadashri: You can ask for these energies (*shakti*) from your own pure Soul (*shuddhatma*), or the Gnani Purush. Those who have not attained the Self, should ask their *guru*, an idol of their God or anyone he believes in, to grant him the energies. He should make a list of every fault he sees in himself, and then ask for the energies to rise over them. Whatever is wrong; decide through *gnan* and faith (*shraddha,* conviction) that this is wrong. Do *pratikraman* for that wrong doing and ask the Gnani Purush for the energy not to do that again, and it will go away. Large tubers of karma can be dissolved through *samayik* (Being the Self and 'seeing' the self) and small faults can be removed through prayers. That which have arisen in the absence of prayers can be removed through prayer. All this has arisen out of the ignorance of the Self and the non-Self. The negative force of *pudgalik* (non-Self complex) energies can be removed with prayers. It is easy to slip but it is difficult to go higher, because *pudgalik* energies are involved in slipping down.

Questioner: What is prayer (*prarthana*)?

Dadashri: *Pra + arthana = prarthana*. *Pra* means extra. It is to ask for a greater meaning from God.

Questioner: The prayers that are carried out in the world do give fruits, do they not?

Dadashri: A prayer should be a true prayer and a person with such a prayer is very rare indeed.

Questioner: There can be one out of a hundred, no?

Dadashri: There can be; the prayer of the one who is pure at heart, is true prayer. But if his chit is somewhere else then that prayer cannot be considered a true prayer.

Questioner: Who should we pray for and how?

Dadashri: Prayer means one is searching for one's own Self. God resides within one, but because he does not realize this, he goes to temples and *derasars* for worship. That is indirect *paroksha* worship.

Prayer: Insistence on truth

Questioner: One person strictly follows the path of truth and the other does prayers; who is right? Who will find God first?

Dadashri: The one who does prayers.

Questioner: Is it not said, 'Truth is itself God' (*Satya ej Ishwvar Chhe*)?

Dadashri: This truth is not God. This truth can be altered. Even the belief, 'I am Chandubhai' is false, is it not? This truth is temporary, it is not real truth. Real truth is that which is permanent, that verily is the only 'truth', and that is in the form of eternal-awareness-bliss (*sat-chit-anand* the awareness of the eternal is bliss).

What is the truth of the world like? If you say, 'This man is a rogue, I lent him money and he does not pay me back.' Whereas another man will tell you, 'Why are you nagging? Why don't you go home and go to sleep peacefully? Why are you creating strife?' If you tell him, 'I have to because I am right', then you are more at fault. What should the truth be like? It should be common. It should be an honest truth; it should not deceive anyone. It should not defraud anyone. There should be no stealing in it. Also morality is needed and nothing else. All those who have been obstinate and insistent about their truth ended up in the 'ocean'!

To insist on the truth is poisonous and it is also poisonous to insist on the non-truth.

Questioner: Can prayer be categorized as you have with truth? Can there not be deceitful prayers?

Dadashri: Prayer should be true for sure, it cannot be haphazard. When a parrot says, '*Ayaram-gayaram, Ram-Ram* (the Lord's name) does it speak with understanding, or without understanding? Similarly prayers should be done with understanding, with careful thinking and it should have an effect on the heart.

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Relative religion : science

The development of relative religion

Relative religion is not a natural religion whereas real religion is natural (*swabhavik*). It produces natural bliss. When one realizes, 'Who am I?', 'Who runs all this?' his *moha* (illusory attachment) will go away. Otherwise, the *moha* of 'this is my sister, this is my aunt' remains. His *moha*, even towards his aunt does not go away, does it? When you get burnt, people will ask you how you are, but there is no feelings in it.

All the relative religions of the world have contradictions. A relative religion is like washing a garment. You have to use soap to wash a garment, but then the soap leaves its residue behind. So then you add a little Tinopol (whitening agent) to get rid of the soap residue, but the Tinopol leaves its residue behind. Similarly, these worldly *gurus* remove your dirt leaving behind theirs on you. All the relative religions remove dirt with dirt.

One has not heard, known or had faith in the knowledge of the *Vitaragas*. Your work would have been done if you had. *Vitarag* Gnan cannot be attained without a *vitaragi* Purush. *Paroksha* worship (indirect worship; worship where ignorance of the Self prevails) gives rise to the worldly life; you bind merit karma there. Worldly life appears sweet and so one sinks deeper into it. Instead the bitter evidences are better.

Relative religions tell you to do good deeds. Even if what you do is through the ego, it is good, because the fruit of it is merit karma (*punyai*). You reap what you sow, sow wheat and you get wheat, sow millet and you get millet. Therefore, sow what is convenient for you. You have to remove bad thoughts. Instead what one does is that he sows good seeds, but at the same time sows seeds of the *jujube* tree (bad deeds) too. So now all '*jujube* trees' have sprouted everywhere. Relative is a mixture and the real is independent and pure. Where changes happen, it is of the relative; relative is that in which adulteration has happened, and the real is pure. Whichever way you slice the relative, will you be able to find any slice of the real in it? The *Vitarags* have said that there is a lot more beyond what you are currently

doing. Nevertheless these are paths and people will gradually progress this way. Every one believes his religion to be the ultimate religion; nonetheless the belief that it is right for him, is what will make him develop further.

For moksha one needs Vitarag dharma

There is endless gnan (knowledge) but there is no other knowledge beyond the Gnan, the knowledge that the *Vitarags* have mastered. *Vitarag* is He who does not lose anywhere. At times, the body may lose, the mind may lose and speech may lose but not the *Vitarag*, He will not lose. The *Vitarag* Lords were very wise; their religion is based on *siddhant* (incontrovertible principles that lead to the Self) and that is why it gives you 'cash' fruit (instant results). It gives the cash fruit of *moksha*! The Lord that is the giver of *moksha*; the *Vitarag* Lord that is within you, is impartial (*nispakshapati*). The *Vitarag* religion is a religion that is 360 degree, i.e. it is a complete religion. Real religion, complete religion is impartial. It is not wrong to be biased; bias will keep you within that standard, and to be impartial is to be out of standard. 'This' Akram is a science and not a religion. The Hindu religion, Jain religion, Christian religion etc., are all religions. There is only one science, but religions are many.

Limits of relative religion

The religions of the world are relative religions which help in relative things; they help towards bringing you towards the real.

Questioner: Dada, what is the limitation of the relative religion that you talk about?

Dadashri: Whatever you can experience, or happens through the five senses, is within the limit of the relative.

Questioner: Does relative have any connection with the real?

Dadashri: There is a connection. It is because of the real that the relative came about. Relative came about as a result of an association with the real; it is a phase that has arisen, and this phase is temporary.

Questioner: As long as one has not attained the real, is there a need for the relative?

Dadashri: Until one attains the real, everything is relative. After attaining the real, the relative separates.

The thermometer of real religion

Dadashri: What do you do nowadays?

Questioner: I am studying Srimad Rajchandra's books and religion.

Dadashri: Merely reading books will not do anything; you will have to be free of all *kashayas* (anger, pride, deceit, greed). Would you feel hurt if you hear someone say, 'Chandubhai has no sense'? Would that affect you?

Questioner: Yes.

Dadashri: It means that those words have hurt you. As long as words hurt you, realize that you have not attained religion at all. It is allright to be hurt from a rock, you can treat that wound, but wound from words is not a fruit of real religion. The fruit of religion is such that you will not be hurt by words. Should you not have something that will show you how much your fever has gone up or down?

The main intent in the path of moksha.

There are three things required for *moksha*:

1. An intense desire to attain the Self.
2. An intense desire to meet a Gnani Purush
3. An inner intent of meeting a Gnani Purush, until you meet Him.

First you have to have an inner intent of meeting a Gnani Purush; once you meet him, you will receive the benefits. This is the only main path, the rest is all *vyavahar dharma* (religion of worldly interactions). If there is any real religion (*nischaya*) in the relative religion, then it is these three sentences. You will find the solution if you understand just these three.

'I bow down with utmost reverence to the 'real' form of the every embodied soul of this universe. Real form is God's form and therefore I worship the whole world in the form of God'.

If you understand just this sentence, even then you are considered to have attained religion.

All these are relative religions. Relative religion means that they give you worldly happiness by removing all the worldly pains. They do not give you *moksha*. Relative means a viewpoint. There are millions of people in each viewpoint.

Stages of the Self

That which pushes away *adharma* (lack of religion, any hurt to others) is *dharma* (religion); it is called *dharmadharma*. There is always *dharma* where there is *adharma.* Religion *dharma* has verily arisen to get rid of *adharma*. The Soul has three states:

1. *Dharmaadharma atma* (*moodhatma*) - One who believes this relative world as real. The one who is asleep (without any awakened awareness, *ajagrut*) in this world.
2. *Gnanghan atma* (*antaratma*) – The one who has just awakened to the Self (*jagrut*), interim state of the Self, 'I am pure Soul'.
3. *Vignanghan atma* (*Paramatma*) – The absolute Self, continuously and constantly aware.

Gnanghan Atma

When can it be called a *siddhant* (incontrovertible principle that accomplishes the ultimate, the Self)? When one progresses from the state of *dharmadharma* (in duality of relative religion) and attains the grace of the Gnani Purush, then he comes into the state of a *Gnanghan* Atma (the Self). Atma is *Gnanghan* (knowledge only) and it is eternal. *Gnanghan* means when one knows what is real (the Self) and what is relative (the non-Self), what is permanent and what is temporary. Such a One, comes into the 'theory of reality', and attains *moksha*. His work is done when He attains the

awareness of the pure Soul (*shuddhatma*); he attains the state of the awareness of the *alakha nirnajan* (the Self, which is extremely rare to attain) This worldly life is relative and You (the Self) are real. Therefore, you remain on the side of the real, and settle (*nikaal*) with the relative (non-Self) with equanimity. You will have to settle with that which has 'possessed'(*kashaya*) you, will you not? This is a science. And in science no one has any *matabheda* (divisiveness due to difference in viewpoints). *Matabheda* exist in *dharmadharma* relative religions. There are *matabheda* in the religions that are out there; there are *vikalps* (wrong beliefs). How long can they be considered *vikalp*? It is as long as there is the presence of *dharmadharma* atma (*moodhatma* the deluded soul). That, which keeps pushing away *adharma*, is *dharma*. Hey! If you do not like *adharma*, why not live with it without having attachment (*raag*) or abhorrence (*dwesh*) towards it? But how can one remain that way? There is abhorrence towards *adharma* and attachment toward *dharma*! *Dharmadharma* soul is a state of delusion; a state of wrong belief. Relative religions are considered *dharmadharma*. Practicing relative religion is good, one will get a better life, eat better food ahead, and his life will go on, but they are considered temporary comforts. In order to go to *moksha*, there is no need to push aside *adharma* or anything else. In order to go to *moksha*, you have to settle with both *dharma* and *adharma*, with equanimity. *Dharmadharma* is the nature of the body, mind, intellect and *prakruti*; and the nature of the Self is *vitaragata* (absolutely free from attachment and abhorrence). If you want to remain *vitarag*, do not fall in love with *dharma* and do not bicker with *adharma*. 'All these relatives (non-Self complexes) are temporary, and the real (the Self) is permanent'.

The Gnani Purush can give *Gnanghan* Atma (pure Soul), which lifts one out of the state of *dharmadharma*. There is aimless wandering life after life as long as there is *dharmadharma* (relative religion). Fruit of *dharma* is worldly happiness (*sukha,* pleasure) and fruit of *adharma* is worldly misery (*dukha,* pain). One gets more worldly life through *dharma*. When You attain *Gnanghan* Atma (the Self) You attain the 'theory of reality'. What is beyond that? Beyond that lies the 'Theory of Absolutism! That is *Vignanghan* Atma (the absolute Self).

Vignanghan Atma

Gnan means Atma (the Self) and Vignan means *Paramatma* (The absolute Self). This is a science. The science of Atma-*Paramatma* is a *siddhant* (incontrovertible principle that verily leads to the ultimate, the absolute Self). Not even a fraction of a change can happen in *siddhant* and it can go right through on to the other side- ultimate *moksha*. Having become i *Gnanghan* Atma, after attaining the eternal state, You should know the *Vignanghan* Atma. *Vignanghan* means, in all that lives, 'I am'. When you 'see' that, it is *Vignanghan* Atma. Such a one may appear bound by the body complex and yet He is absolutely free! The Gnani Purush is *Vignanghan* Atma. He is not only in the 'Theory of Absolutism', but He is the 'Theorem of Absolutism'. It is because of the awakening of the merit karma of the world that this 'Akram Science' has manifest; and the *Vignanghan* Atma has illuminated.

The whole world is in the nature of a science. However, because people do not know this science, they continue to run after religion. If one understands this science, if one understand what it is and how it works, then he becomes free. Inability to understand this is the extremely profound puzzle.

Fixed viewpoints and sects is relative religion

Jain religion, Vaishnav religion, Muslim religion, Parsi religion, Christian religion; are all relative religions. These religions and 'this' (religion of the Self) has nothing to do with each other. This is the 'real' thing. Relative religion means it takes you ahead step by step, but they are still not real religions. Wherever there is sect (*gachha*) and divisive opinion (*mata*), there no religion is real religion. There is no path to *moksha* there. Partiality (*paksha*) and *moksha* are contradictory; they are a contradiction. Where there are divisions of sects and opinions, there is greater bondage of karma in it then there is, for a person living a worldly life (*sansar*)! *Moksha* is attained through the *vitarag* religion. Religious sect (*sampradaya*) means adhering to only one viewpoint (*ekantik*). *Vitarag* religion is not *ekantik*; it accepts all viewpoints (*anekantik*). The *Vitarag* is beyond all sects. The religion of the *vitarag* is beyond *matabheda* (divisiveness due to differences in opinions). Ours, this Akram Vignan accepts all viewpoints. There are Jains here, there are Muslims here, there are Vaishnavas here. Here, the speech is acceptable to all (*syaadvaad*). Where there is one view point (*ekantik*) religion, only one kind of people flock there; all with a similar

viewpoint will go there, no one else. All kinds of pains (*dukha*) come to an end through the *vitarag* speech. Where there are opinions and sects, forget about the path to *moksha*, people have not attained even religion there; they have not understood anything.

Questioner: When can it be said that one has understood?

Dadashri: When conflicts and worries are gone. If conflicts or worries do not arise when a person is insulted, or someone slaps him, or when he sits in a car and someone tells him to get out, then he is said to have understood. Otherwise how can you consider him to have an understanding?

The essence of religion

There two main kinds of essences (*saar*) in the world. They are *dharmasaar* (essence of religion) and *samayasaar* (essence of the smallest fraction of time, the Self).

What do we call *dharma* (religion)? If one attains the essence of religion (*dharmasaar*), then one is said to have attained religion. What is *dharmasaar*? It is when one does not have any *artadhyan* (adverse internal meditation that hurts the self) or *raudradhyan* (adverse internal meditation that hurts the self and others). He can eat, drink, go out, do business or do anything but if he does not have any *artadhayn* or *raudradhyan*, then it is called *dharmasaar* and when one gets the essence of the meaning of religion (*marmasaar*), that is called liberation. Liberation does not come from *dharmasaar*, but *marmasaar* arises out of the *dharma* and from that will come liberation.

What is the essence of all the religions? It is to see whether *artadhyan* and *raudradhyan* have gone. Have they gone? If they have not, then you are not in *dharma*. Have they gone down? One would say yes. If they have gone down, then may be we can say that he is in *dharma* (religion), but if they have not gone down and they happen a lot, it is not acceptable that he is in *dharma*.

What is *dharmasaar*? It is when you do not see the faults of the other person, even when he provokes or attacks you. What is the essence of the

world (*jagatsaar*)? Pleasures of the senses (*vishaya sukha*). What is the essence of religion (*dharmasaar*)? It is when *artadhyan* and *raudradhyan* do not happen. *Dharmasaar* is the main essence of the world. The religion in which you do not attain *dharmasaar*, is wrong; regardless of whether you are following Jain or Vaishnav or any other religion.

When the natural state of the Self arises, (*swaparinati*) it means *samayasaar* has arisen.

What is religion? What is science?

What is the difference between religion and science? Science has *siddhant* (incontrovertible principles that verily lead to the ultimate, the absolute Self) and religions are all relative; their fruits are relative and their actions are also relative. Whatever you do believing, 'I am Chandubhai', it is religion, and to know it, exactly 'as it is', is science. After one becomes absolutely without a doubt (*nishank*), after realizing the Self, to know everything 'as it is', is science (*vignan*). Science is always non-contradictory. It will show everything 'as it is'; it shows 'the fact' only.

Questioner: Can you explain that in details?

Dadashri: It is like this, as 'Iam Chandubhai', when you insult someone, that is *adharma*, and when you give someone something good to eat, drink and make him happy, that is called *dharma*. It is *adharma* when someone you hurt someone or cause him to experience pain (*dukha)*. Relative (non-Self) things give rise to the relative, the real (the Self) does not give rise to relative. Only the real arises from the real. The only thing that remains is the realization of the real (the Self). At the moment you have the illusory belief that, 'All these things run because of my ability and my energies…God did this…my horoscopes are unfavorable…' whereas in fact, the doer is some other entity.

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(17)

Knowing God through the vision of Gnan

Is 'I am a part of God' true?

Questioner: Who are you?

Dadashri: I am a part of God (*ishwara*).

Dadashri: People have been misled by these talks about one being a part or fraction of God. How can one be a fraction of God? How can you divide God into pieces? The Soul-Atma-the Self is (*asanyogi*) has no connections with any circumstance (*sanyog*). Circumstance can be divided into fractions. The Soul is a natural (*swabhaavik*) thing; you cannot divide the innate nature (*swabhaav*) into pieces. You (the Self) are verily whole, but you are covered with veils of ignorance. What is really meant by 'I am a fraction of God', means that a fraction of *gnan* (knowledge) has manifest within; a fraction of ignorance has been unveiled. The sun is full, but the light you get from it depends on how much of it is veiled by clouds. Similarly, You (the Self) are 'full' and complete, but you have been covered-up. First the *ekindriya jiva* (one sense developed organism) has a fraction of the total veil, uncovered. It will feel pain if it is hit hard but it will not feel anything if you insult it or give it some tea. Then the two-sensed organisms, the shells and the oysters fall in this category. Then there are three-sense develpoed organisms like moths. Then come the four sense developed and the five sense developed living beings. The five sense creatures have developed the five senses due to the removal of these veils. However, God-The Self, is complete in each of them; yet is covered in veils. When the Self becomes completely unveiled, that soul is *Paramatma* (absolute Self). That which can be divided has fractions. The Soul is indivisible. It has countless indivisible locations (*pradesh*).

One cannot become aware of one's Self, without being awakened (*jagruti*). When one becomes awakened from all aspects *jagrut*, his awareness of the Self (*shuddhatma*) manifests, and through that awareness he realizes that he himself is God, in every sense (*Paramatma*). He will

begin to experience this and in all his actions thereafter, there is no pain (*dukha*) at all.

Is God omnipresent ?

Dadashri: Where does God live?

Questioner: God is omnipresent, is He not? He resides in every grain.

Dadashri: Then there is no need to search for him, is there? If God is everywhere, then where should we go if we want to go to the toilet? If God is everywhere, then there is no distinction between what is living (*chetan*) and the non-living (*jada*– matter), is there? So it is not like that. There is animate as well as there is inanimate. If everything in a sack of wheat, is wheat only, then where is the need to sort and separate any grit from it? If you can tell the difference between wheat and grit, then your work will be done. In the same way, if you know the Self, then you will know the non-Self, and even if you know the non-Self, then you will know the Self. But people claim that God is everywhere, so then what is the need to seek him?

The life given to inanimate objects by 'my-ness'

People say that God is found in every grain. They say he is in this; he is in that. Is there not a difference between what one is trying to convey and the one who understands this?

Questioner: There must be a difference, please explain.

Dadashri: You have to understand from which perspective that statement comes from. In this world, there are two divisions; one is the Self (*Atma*) and the other is the non-Self (*anatma*). There is no *chetan* (life) in this table, however because the table belongs to Chandubhai, it is *sankalpi chetan* (extension of life through 'my-ness'). Chandual thinks that he is the owner and that is why it has a life. If you were to take the table without his permission, you are liable for the fault. However, you would not be liable if you paid him for it, and then broke it and destroyed it. The animate element (*chetan tattva*) is that in which there is knowledge (Gnan) and there is vision (*darshan*).

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(18)

Understanding the Knower

Are you the Self? Do you know the Self?

Dadashri: What is your name?

Questioner: Chandubhai.

Dadashri: Are you are really Chandubhai, or are there some doubts about it?

Questioner: It is a name given to this body.

Dadashri: Then who are you?

Questioner: Atma

Dadashri: What is Atma? What do you mean by Atma? Are you referring to this body, these bangles or the brain, when you say Atma? What can we call Atma? You will have to know the Self-Atma, will you not? You will have to attain knowledge about the Self, will you not?

Questioner: The *antaratma* (the one within).

Dadashri: Yes, the *antaratma*; but will you not have to understand what its attributes and nature (*gunadharma*) are? Whether it eats and drinks, or not? Or does it burns if someone were to light it on fire?

Mistake of the Soul?

What are the attributes of the Soul? Is worrying one of its attributes? Or is one of it's attribute to do *kashaya* (anger, pride, deceit or greed)?

Questioner: That is not the attribute of the Soul. It does *kashays* by mistake.

Dadashri: If the Soul (*Atma)* makes mistakes, how can it be even called a Soul? The Soul-The Self is the absolute Self (*Paramatma*) itself. How can it ever make a mistake? And does that mean that we are superior to the Soul to point out its mistakes? The statement that 'the soul makes a mistake' in itself means that the Soul makes mistakes and you are pure; without any mistake. The Soul itself is the absolute Soul; it is *vitarag* (absolutelyfree from all attachments and abhorrence). It is because you have not been awakened to the Self (*swaroop*) that you believe, 'I am Chandubhai…I am Chandubhai' – this is a falsely projected belief (*aropit bhaav*); it is an imagination. It is a relative belief. So then who are You in reality? This 'Chandubhai' is a relative entity. There is all kinds of wrong belief in the relative. 'I am his daughter…I am her aunt etc.,' there are many such wrong beliefs. There is no wrong belief in the real. When You realise the real (the Self), You attain the Self, and You are on the way to *moksha*. You have never attained the awareness of the Self. To have awareness of the Self is called having *samkit* (right belief) or *samyak darshan* (right vision). You have never attained the right belief, had you done so, you would not be sitting here. Without the right belief, you would not have even a moment of inner peace; you would remain in illusion. One is overcome with infatuation when one gets married, after marriage reality hits them; that is called sleep of illusory attachment *(mohanindra*).

Swadhyaya : Paradhyaya

Dadashri: What do you read?

Questioner: I do *swadhyaya* (self-study; study of the Self). I read the Jain scriptures, aphorisms and give lectures etc; I do all that.

Dadashri: The one doing the *swadhyaya* is really doing *para-dhyaya* (study of the non-Self). If one studies the Self, just once, he will find resolution to everything from there on. Everything that is taking place in the world is dependant upon the non-Self (*paravalumban*); that dependency may be correct. However with the dependency on the Self (*swalumbam*), there is liberation and dependency on the non-Self will lead to to wandering life after life.

Ultimately the ego will have to dissolve

Man generally accepts the taking up of the *shubhaashubha* (auspicious-inauspicios) as *dharma* (religion). In every religion there is talk of doing the good and avoiding the bad. Jain religion considers *ashubha* that which is hurtful, a lower level, and they do not discuss it. In their spiritual discourses, they talk about the Gnanis or the absolutely enlightened Ones, and the best of men, which gives rise to desire to be like those men. This is the essence of the Jain religion but instead people have entered into doing the good and avoiding the bad. There are four *anuyoga* (paths that lead to the Self) in Jainism: *Kathanuyoga* (stories of the great human beings who have accomplished the Self), *charananuyoga* (the path of surrender and devotion), *karnanuyoga* (the path of understanding the law of cause and effects, the description of the universe) and *dravyanuyoga* (the philosophy of the essence life and liberation through scriptures) And there are four paths of union with the Self in the Vedanta. (*Bhaktiyoga, Karmayoga, Rajayoga, Gnanyoga*). The Lord had said if you are a Jain, read these four *anuyogas*; and if you are a Vedanti, then read the four *yogas* in Vendanta; then you will find that which leads to the Self. In the *shubhashubha,* there is doership; and pursuing it, increases the ego. In the process of listening to stories of great human beings who have attained the Self (*kathanuyoga*) the ego does not increase. By listening to the stories of Vastupada and Tejpada, one becomes inspired to want to be that way. But nowadays people's egos have increased. How much ego should a Jain have? It should be enough to run his family and his business life. Instead, people have started nothing but chaos!

Gneya : Gnata

"*Anadithii 'gneya' ney ja 'gnata' samaji vartey loka.'*
"For time immemorial, people verily believe the *gneya* (the non-Self, that which is known or to be known) to be the *gnata* (the Knower, The Self) and that is how they pass their life." – Navneet

What has people's religion been over countless past lives? They have believed the *gneya* (that which is to be known, the non-Self) to be the *gnata* (Knower), and with that belief they have conducted themselves and in their religion. The *acharya* (master teacher) is the *gneya* and the Self is the *gnata* (the Knower), however due to illusion (*bhranti*) one believes the *gneya* ('I am Acharya so and so') as being the Self (*gnata,* the Knower). He believes that he verily is the *acharya*. He believes, 'I gave the religious discourse. I read the scriptures. I did penance. I renounced everything'. However, the

doer (the non-Self) is not the Knower (the Self) and the Knower is not the doer. The doer (*karta*) and the Knower (*jaannaar*) have never been one, they are not one and they never will be one. And yet one claims, 'I am the *Acharya* and I gave the spiritual discourse.' 'We-Dadashri' know what 'station' he is stuck in. One sits at the Matunga Railway station (suburb of Mumbai) and claims that Kolkata is the next station! Alas! The next station is Mahim (next suburb on the way to Kolkata); you can wander for countless lives and still you will not arrive at Kolkata. The Knower is the Self, and the object to be known (*gneya*) is the non-Self. 'Chandubhai' is the object to be known.'He is a brother to so and so,'he is the owner of this business','he is the owner of this house',etc. These are all *gneyas*, and the You (the Self) are the Knower of them all. If You remain the Knower of all that is to be known, then You will be in *samadhi* (the state of the Self). What is Your *dharma* (duty, role, nature)? It is to remain the Knower of all that is happening, and to remain as the Knower-Seer, and in absolute bliss (*paramanand*)! What is *dharma*? It is that which in its own attribute and state; that is the definition of *dharma*. If gold remains within its own property and state, it is called *dharma*. It is not called gold's *dharma* if it displays the attributes and state of brass; that is called *paradharma* (*dharma* of the other; *dharma* of the non-Self). One has become 'Chandubhai, he believes the *dharma* of the body-non-Self complex to be his own, he believes the *dharma* of the *antahkaran* (complex of the mind, intellect, *chit*, and ego) to be the self. That is *par*a*dharma*. One can never attain liberation by being in *paradharma*; liberation is only attained through *swadharma* (being the Self). Gold will remain in its own *dharma* at any given time. The wrong belief 'I am Chandubhai' is the illusion (*bhranti*). Not only is there a false projection into Chandubhai; but also one then claims to be an uncle, a son, a father-in-law, a father, a lawyer when he goes to court, the owner when he is in his shop; this verily is the *bhranti* (illusion). 'One is verily the pure Soul *Shuddhatma*, but because of such false projections, it does not come into understanding.

Becoming free from the non-Self is liberation

Moksha dharma (the religion of liberation) is to become free from ignorance (being the non-Self). In this path of liberation, I make everyone free from ignorance; hence one becomes engaged in the Gnan. When ignorance ceases, science (*vignan*) manifests. However, ignorance cannot cease in anyone without the presence (*grace*) of a Gnani. No one can

become free from the belief 'I am this body' (*dehadhyas*); to become free from this belief is verily liberation. One needs to become engaged in Gnan by just a fraction; then complete Gnan will be attained. If for just a fraction one becomes Gnan , one becomes 'whole', because knowledge is really a science; ignorance is not science. When one fraction of the science (*vignan*) is attained, it will become the whole. When will even a fraction of the science manifest? You have to ask the One who is familiar with this path, then you can find that path. Similarly, you can attain that path if you ask the Gnani Purush, who has knowledge of this path. This is not a religion; it is science. This is the real religion. This (path) is not always around. Here, the Lord of the fourteen worlds has manifest within me. This body is like a bubble; one can never say when it will burst. As long as this body is around, you should get Your work done. The light that the *Vitarag* Lords had; the same light is here within. It is possible to find complete solutions through this Gnani Purush, therefore get Your work done. I will say this much to you; then I am free. Having said this once, I will not write you letters inviting you to come, because I am a *vitarag*.

Dharma (religion) is that which liberates you from all bondage. That which gives you true liberation is called *dharma*.

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(19)

The exact path of worship

Only faith will bear fruits

God is dependant upon your belief. If you do *darshan* (see) of an idol but you do not have belief in it, then what benefit is there? If your belief remains constant, then you will remember God day and night. Therefore place faith (*shraddha*) in idols. The idol is not God; your faith verily is God. Nevertheless, when you do *darshan* of God, do so with full faith and *bhaav* (devotional feelings). If you make the effort to do *darshan*, but your heart and feelings are not there when you do, your efforts will be in vain. If you wish to do the Lord's *darshan* in a temple or a *derasar*, then I will teach you the right way of doing that. Tell me, does anyone have the wish to do so?

Questioner: Yes, we do. Teach us Dada. Starting tomorrow, we will start to do it that way!

Dadashri: When you go to the *derasar* say, 'Dear *Vitarag* Lord, You reside within me, but I do not experience that yet, and that is why I do your *darshan* here. The Gnani Purush, Dada Bhagwan, has taught me this method and that is why I am doing Your *darshan* in this way. Therefore, grace me, so that I can know my own Self.' Do *darshan* this way wherever you go. These are just the different names that are given. Relatively they are different, but really they are One.

One's shop may be far away, but he sits here thinking about it! Hey! Why don't you think about where you are sitting? He will think about his shop even as he is walking on the road. But no one has religious thoughts as they are going to the temple. They think about their shops, instead. Many people have a habit of going to the temple everyday. Just because you have such a habit, is that why you are doing the *darshan* (worship)? Everyday the *darshan* of the Lord should feel new. And at the time of going to do *darshan*, the enthusiasm and joy of going there should be fresh. This is just a habit one has of going to worship everyday.

Where can one practice *dharma*? Should one do karma or *dharma* the whole day? Those whose merit karma is such that work for a couple of hours is enough for life maintanence; only they can attain *dharma*, or do *dharma*.

Can God be attained through worship?

Questioner: Does one have to worship (*bhakti*) to attain God?

Dadashri: You cannot do anything to attain God through the five senses; it is all indirect (*paroksha*) *bhakti*.

Questioner: It is an imaginary (*kalpit*) worship, is it not?

Dadashri: It is all imaginary. When worship becomes *nirvikalp* (without the ego) then your work is done. *Vikalp* worship is done through the mind.

Questioner: I like *bhakti* (devotional worship) in everything.

Dadashri: *Bhakti* is your tuber (*granthi*). Thoughts of *bhakti*, thoughts of *darshan*, they are tubers. Sooner or later you have to become tuber-less (*nirgranth*). If you hear that you will be leaving for Dakor (place of pilgrimage to do *darshan* of Lord Krsna) in two days, then a tuber of going there will keep sprouting; there is nothing wrong with this. It is better than having bad thoughts. What is *bhakti*? If you have *bhakti*, it will keep all other worldly diseases away.

Questioner: When I read about the path of devotional worship (*bhaktiyoga*), I feel it is worth doing *bhakti*, but then I read about yoga, about karma, about the path of Gnan, then I feel, that too is worth doing. What is that?

Dadashri: The whole world is suffering from a disease called '*swachhand'* (to understand and do according to one's own intellect), so he make measures everything according to his own intellect.

Questioner: You give Gnan, but should there not be some worthiness or qualifications on our part?

Dadashri: All these people (*mahatmas*) were without any foundation. There has never been anyone who had the foundation or basement. If you stumble or trip with what you know, is that not considered darkness? You will not stumble or trip in the light. If you can maintain equanimity in adversity, then it is Gnan. Anyone can maintain equanimity in equanimity. 'I did this, I did that, I worshipped', this is all egoism. Gnan is out of, devoid of egoism.

Ranchhodji (Lord Krishna) is not wrong; your worship is wrong. Still your worship is indirect (*paroksha*) worship, it is a secondary worship. The fruit of indirect worship activity is *aparabhakti* indirect *bhakti* of the Self and that of direct *bhakti* activity *parabhakti*, is *bhakti* of the Self, the Soul. *Parabhakti* leads to *moksha*.

All these devotees become intoxicated in the beats and rhythm (*taal*) of the drums. You will rarely find someone intoxicated in the rythm of God. So much of this happens just in the name of God.

Worship : Direct and indirect

Questioner: In the path of devotion (*bhakti*), do the worldly difficulties represent a barrier?

Dadashri: There are two types of paths of devotion. One is an indirect devotion (*paroksha bhakti*), which yields worldly fruits, and gradually takes him higher spiritually. The second is direct devotion (*pratyaksh bhakti*), a direct devotion of the one in whom the Lord has manifested (the Gnani Purush); here the work gets accomplished (for liberation). There are many obstacles in indirect *bhakti*. One's own thoughts become obstacles. The path of *bhakti* is good, but it is such that it may disappear if the circumstances were to change, whereas Gnan will always remain with You.

Questioner: Who becomes responsible in the path of devotion? God?

Dadashri: Yes.

Also Narsinh Mehta (a great poet and devotee of Lord Krishna in Gujarat) used to say, 'Dear Lord, liberate me!' All devotees suffer from

wordly difficulties leading to inner suffering(*artata*).' He expressed his inner pain, 'Dear Lord, liberate me from this suffering.' Still such devotion is good; his devotion was entirely and exclusively to the Lord. Whose devotion is the highest? It is of a true devotee. He is not worshipping real God, but he is worshipping the indirect Lord. Still, it is true worship, because it will lead to the direct (*pratyaksh*) God, the Self within. But when can one be called a true devotee? When he does not have any *sankalp-vikalp* (worries or doubts) then he is a true devotee. What he says is that God does all the *sankalp-vikalp*, he leaves everything to the Lord. Whereas when one gets his son married, he takes all the credit, and distributes sweets when a child is born, but when the child dies, he blames God. A real devotee will leave everything to the Lord. He will say, 'Why should I worry, Lord, your reputation is at stake.' Such devotion is very rare to find.

One attains the relative and the other attains the real. What happens when devotees say they had direct experience of the Lord? They 'see' the image of Lord Krishna within, with a flute in his hand. They bring such spiritual energy (*siddhi*) from past life. If such a devotee were to meet me, I would tell him, 'What you see is the image (*drashya*) and you are the 'Seer' (*drashta*). The Krishna with the flute that you see is not the real Krishna. That is a *drashya* (image) and the real Krishna is the one who 'sees' that image; and that is You yourself.' This is just the vision (*drashti*) that has fallen on the image (*drashya*). When the vision falls on the 'Seer' then the goal is accomplished.' Even real devotees have not attained this goal. They too are yearning for this. Once there is a *dhyeya* (goal), then only one can become *dhayata* (the Self). And to know the real nature of this goal, one needs a *guru* (a true guru, Gnani).

What did Narsinh Mehta sing?

'*Jaha lagii Atma tattva chinhyo nahi; tyahaa lagi sadhana sarva joothii*.'

'Until one attains the Self; all seeking is naught.'

Worship: From the gross to the subtlest

Questioner: In scriptures of every religion, great importance is given to name (*naam*). What is the significance of chanting (*japa*) the name (*naam smaran*)?

Dadashri: It is all done for concentration (*ekagrata*). 'Name' is something that is gross (*sthula*), hence it is *bhakti* at a gross level. Then '*sthapna'* (establishment of an idol or image) is subtle worship (*sukshma bhakti*), then '*dravya'* (actual presence) is *sookshmattar* (subtler) worship, and finally there is '*bhaav'* (vision) is *sookshmattar* (subtlest) *bhakti*. There are these four kinds of worships (*bhaktis*). Even reciting Lord Mahavir's name is worship of a gross level. Then by doing *sthapna* i.e. placing a picture of Lord Mahavir and then reciting 'Mahavir…Mahavir', is considered subtle worship (*shookhma bhakti*). Instead of doing *bhakti* in front of my picture, if you do it in my presence, it is considered *shookshmattar bhakti* (subtler worship), and when you follow My Agnas , it is the subtlest worship (*shookshmattam bhakti*). When My Agnas become established in Your vision and understanding (*bhaav*) it is considered *bhaav bahkti*. It is something that gives immediate results. Those other three kinds of worships (*naam*, *sthapna* and *dravya*) give you worldly fruits and 'this' is the real worship; it is in the form of cash (the fruits are realized immediately) and that is why 'we' say, 'This is the cash bank in the world.' The reason this is called a cash bank is because it is here (in the presence of Gnani Purush) the final and the ultimate *bhaav worship* happens.

Even *naam bhakti* is not wrong. There is no rule about names. For the name, saying Rama is acceptable, and if someone keeps reciting 'limdo' (a medicinal herb), that is also acceptable. All it requires is saying some name. When you can maintain *upyoga* (focused attention) in whatever you are saying, then your attention will not drift to somewhere else. The attention of the self cannot be allowed to be idle even for a moment, and that is why you have to have something for it to keep it engaged. Therefore reciting a name is not wrong. There is nothing that is wrong in this world. *Naam*, *sthapna* and *dravya* are all worldly interactions (*vyavahar*), and only *bhaav* (the Agnas of the Gnani Purush) is the *nischaya*, the Self. One has done the same thing in the worldly life (*vyavahar*) for countless past lives; he has wandered and wandered, has he not? People have become *acharyas*, *sadhus*, *sadhvis*, this is how they have wandered around, but they have not found the right path.

Moksha : Through Gnan or bhakti?

Questioner: Is *moksha* attained through the path of devotion (*bhakti*), or is it through the path of knowledge?

Dadashri: What do you understand by the path of *bhakti*? *Bhakti* comes after the path of Gnan (the Self) begins. If you want to go to the station and you ask for directions, do you not follow the path they have told you to take? To follow the path or follow directions after attaining the knowledge (*gnan*) for the station is considered *bhakti*.

What is the real meaning of the word '*bhakti*'? This word '*bhakti*' incorporates the intent and the goal. All these people whom I have given Gnan are in the *bhakti* path also. You have to do *bhakti* (worship) of that whose shelter you have taken.

Questioner: So is there also a *bhakt*i path in the Akram path?

Dadashri: 'This'is *parabhakti* – it is worship of the Self. In the Akram path, after attaining the Self, the *bhakti* one does is *bhakti* of his own Self. The one who is making a garland is doing *bhakti* of her own Self, even if she puts the garland around 'us'. *Bhakti* of a Gnani Purush is the same as doing *bhakti* of your own Self. Until your Self expresses completely, the Gnani Purush is your Self. Gnani Purush is without internal torment (*shalya*). Having a *prasanna* (that which pleases others) *chit* those who come to do the *darshan* feel the bliss of such a pure *chit.* The sins of many life times are destroyed with a mere *darshan* of the Gnani.

Direct worship : Indirect worship

The worship (*bhakti*) whole world is in search of, it is all worship through the non-Self through intellect and ego (*aparabhakti*). When not even a trace of intellect (*buddhi*) enters into the worship, it is considered worship (*bhakti*) of *moksha*. Worship should be of *moksha*. It becomes worship of the non-Self when *buddhi* enters into it. When intellect is removed from it, it becomes the worship of the Self (*parabhakti*). *Bhakti* that goes on 'here' (in Dada's *satsang*) the whole day long is *parabhakti* and fruit (reward) of that is *moksha*, liberation. Ours is a path of *moksha*. Where there is not a path to *moksha*, it is the path of worldly life. When intellect (*buddhi*) enters into *bhakti*, it makes one emotional, it will give him an awareness of, 'I am Chandubhai, I am a blacksmith'. Intellect will not allow *parabhakti* to

happen. Here, after attaining the Gnan, there is only *parabhakti*. *Parabhakti* is that which is done for the Self, for the *Shuddhatma* (pure Self), awareness as the Self. If one remains awake (aware) for the Self, he is considered asleep (in the relative). Eating for the benefit of the Self is considered fasting and doing *bhakti* for the Self is *parabhakti*.

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(20)

The Guru and The Gnani

The true guru

Questioner: I already have a guru, so can I make you my guru?

Dadashri: You need two gurus. The worldly guru teaches you what is beneficial and what is harmful in life, whereas here 'we' free you from these two. Infact 'ours' is not the state of a guru. Here nothing will create bondage; here you will find only that which will give you liberation. There is a need for worldly gurus. They are very beneficial for worldly happiness if you have their grace, whereas this is beyond worldly, material things. Those, others are considered worldly gurus.

Questioner: What is a worldly guru?

Dadashri: The one who teaches you good things is a worldly guru. What improves the current worldly life? It all happens based on the plans that were made in the past life. You will get good parents; you will have good opportunities for your own nurturing. You bring everything with you from your past life. The Gnani's grace is silent, he would not openly declare his grace upon you by telling you, 'may you be wealthy' or 'may you have a son'. Through the Gnani's grace, you will attain *moksha*.

Questioner: What is the need for a Gnani if every one is going to *moksha* anyway?

Dadashri: First you must arrive at the Central Station (the Self), only then can you make this statement. Every *jiva* (living being) has been around from time immemorial, but it is only when one meets the Gnani Purush that he arrives at the beginning of the end.

Questioner: So, is there a need for guru on the path of *moksha*?

Dadashri: Yes, some people say there is no need, but it is like extinguishing the light. Guru is a light, but you have to recognize the guru, do you not? How can you attain anything when you believe darkness to be the light?

All the *acharyas* and religious *maharaja* are considered gurus. Who is a *sadguru*? It is the one who has attained the Self (*Sat*). If he has attained such a state, he will not get irritated if you do anything wrong. And Gnani Purush is one who has *swa-purushartha* (constant awareness and conduct as the Self). Gnani Purush is considered the wonder of the world.

Questioner: How can we recognize a Gnani?

Dadashri: You should ask him, 'Sir, help me find a solution, and if he tells you, 'Go and do this much', then you should tell him, 'Sir, I have been doing so much for such a long time and have attained nothing.' If you make a small child run errands for you, is he likely to do so? Only adults have to do that. Similarly, if you meet a Gnani Purush, then directly ask him what you want. A real guru is the one who gives you liberation from the worldly life. There are many other kinds of gurus, but what good are they? You need a guru even if you want to go to a station.

Worldly gurus

These worldly gurus may not be Gnanis, but do you know who they are? They are like the 'point-man' employed by the railways. A Delhi train will be diverted on the right track by a point man. But now they divert the trains towards Surat and cause head on collisions. Hey! Why don't you at least do what you are paid to do as a point man? They have become gurus after winning arguments and debates. Are they gurus in attribute, or just in name? You have to decide that, do you not? If he is a guru by attribute, it will raise more questions. And there is no problem if he is by name. The Lord has said, 'I am disciple of the whole world'. No one can become a guru of the whole world. These are simply 'businesses' people have started; there is no loyalty for religion left in this world. Their focus is solely on eating, drinking and ensuring their status and pride. Do you think 'we' like using such stern words? However, 'we' have to, so that you can be vigilant. Only the One who does not need anything will speak the truth. There are some true and sincere human beings, but they are very few; may be two to five

percent. Who can make you walk a straight line? Only those who walk the straight line, one hundred percent themselves, can make you do the same. How can they teach others if there is something wrong in them? I can teach you only that in which I myself am hundred percent correct. Only then will my words be effective (*vachanbada*).

Relative dharma is like a companion

The relative religion is like a companion. If the accompanying person is good and strong, then your path will be smooth, but if he is a rogue, he will rob you. Company means that which has a beginning and an end. What good is a company that has no beginning and no end? Company means a natural coming together of like-minded people. Ours is a science, from zero to one hundred. It is one that leads you all the way and it is in relation to the past and the future.

Religion is that which takes you right through (the worldly life, to the other end). This never happens, does it? You will be blessed if that happens. But if you do not get anything, it is better to have the company of relative religion.

There must not be any business in religion

The one who becomes a disciple of the whole world is worthy of being a guru. If you do not have awareness, even for a moment of, 'He is my disciple,' then you can make disciples. 'We' have given Gnan to five thousand people, but I do not see them as my disciples even for a moment.

The Lord has said that it is fine if you do everything else wrong, but chose a guru that is straight forward. You have been wandering because you have found the wrong gurus in your countless past lives. In India, people have started business in religion; that is wrong. There should be religion in your business, but there should be no business in religion. You should not do any business in religion. Even if the guru is not a Gnani, if you feel at peace just seeing him, then stay there, but do not remain where there is a businessman of religion. If you cannot find a clean man, then do what Bhima (the character in the epic of Mahabharat) had done. When Bhima did not find a clean and worthy person to make his guru, he painted an earthen pitcher and wrote on it '*Namo Neminath*' (I bow down to Lord Neminath)

and worshipped it. No one is at fault here. This current time cycle is very peculiar and what we find today is typical of this time cycle. What can that poor man (the guru) do? He is trapped in it too.

Questioner: If we go and bow down to a *sadhu* (an ascetic), does that mean we made him our guru?

Dadashri: No, you have to talk to him; you have to make a settle with him. This is all a 'business' therefore you should make a 'contract' with him and tell him, 'From today onwards I establish you in my heart as my guru.' Once you establish him as your guru, you are considered to have laid the foundation and once that is done, it is a sin to destroy it. Otherwise do not lay a foundation. The Lord says not to lay a foundation, but do not destroy it once you do that.

If anyone knows how to make a guru, it is the Khojas (the sect that follows Aga Khan). If your guru were to get married, not even married, but if he interfered with someone, you would become negative towards him. Whereas when the Aga Khan (the Khoja's guru) married a European lady, they all celebrated his marriage. That is considered a true disciple. You should not see faults in your guru, otherwise do not make him a guru. The one who gets rid of mistakes in religion is considered God. You cannot find faults in anyone; it is a grave liability to do so.

Do you know what Sahajanand Swami discovered? 'Guru is a fifth doom'. You are doomed if you see even the slightest negativity in him. If you happen to see something negative, then tell yourself 'No, it is not so', and close your eyes. Otherwise people will fall. Only the followers of Aga Khan have remained protected. Just look! Has anyone amongst them ever complained? And if our people were his disciples, they would judge him in so many ways.

I am not asking you to worship (*aradhana*) a guru, but do not talk negative (*viradhana*) about him. A man will be blessed if he worships, but he does not have that much energy to do so. What I am saying is that even if you have to make a crazy guru, do so but remain sincere to him your whole life. Then you will be blessed. All your *kashayas* (inner enemies of anger, pride, deceit and greed) will come to an end by remaining completely sincere to even a crazy guru. But you must understand at least this much,

should you not? Should your *buddhi* (intellect) not reach at least to this level? That is why a 'God' made out of stone has been placed for people, because of the way the people are, at least they will not find faults in it. But then, they also find faults in the way the idols has been adorned! People are so intellectually interfering that they will find faults in a guru. They forget about looking for their own faults, but they look for faults in a guru. That is how alert they are!

I guarantee you that if you were to make any crazy guru, your guru and if you remained sincere to him your whole life, then it is possible for you to attain *moksha* within three life times. A guru must be living. That is why these people could not afford to do that and so they placed the idols instead.

Questioner: Should one not only follow the *agna* that the guru gives him?

Dadashri: Yes, even if that *agna* is crazy. If you make a guru, remain sincere to him throughout your life if you want to go to *moksha*. A true disciple finds happiness in his guru's happiness. He looks for what pleases his guru. And if he does that his whole life, then all his *kashayas* will go away. A crazy guru is a vehicle for you to get rid of all your own *kashayas*, or else a Gnani Purush can wash away your *kashayas*. The rest in between, will make you wander around unnecessarily. To remain under the Agna of the one who is liberated is true religion.

Once you establish someone as your guru and worship him, you should not criticize him, no matter how crazy he is. If the guru's faults are exposed, you should not criticize him; that should not be so. He is responsible for his own wrongdoing, no one else is. These Khojas do not criticize their guru. How smart they are. Other people should adopt this wisdom of the Khojas. The *Vitarag* Lords have said that one should adopt any attribute of wisdom they see in others. But these Hindus are so 'developed' that they immediately start criticizing, 'why did this happen?' They become judges of the guru! They interfere; you let go of such a *buddhi*! Why do I call these people '*purva viradhak*' (the one who has opposed and criticized in the past life). It is because all the garbage that was left over from the past lives has come here in this current era of the time cycle. Today's beings are the left over 'rubbish material' from the *Satyug*,

Dwapar and Treta of the fourth *ara* (previous eras of the time cycle); they are people with nothing but *viradhana* criticizm and opposition. They talk negative about those who feed them, negative about the gurus who teach them, they also talk negative about their parents who feed them. They will complain to the neighbors, 'My dad is worthless, he was scolding my mother.' The neighbors then will instigate the son. The son will tell others secrets of his own home. Therefore there is no sincerity at all left these days.

What a magnificent principle of the Gnani Purush

When you worship someone, then no matter what wrong he does, you do not change the way you view him. My principle has always been that even if a plant that I watered and nurtured is in the way of my plans to run a railway line, I will take the railway around it but I will not uproot that plant. *Siddhant* has to be there. It is that one should not destroy something once he has created it. Leave aside talks of destroying, but the impression I have of you from the first time we meet, will always remain the same; it will never change, not even for a moment. Today, if I decide that this gentleman is honest, and he takes money from my pocket, even if someone brings me proof and tells me that they saw him taking the money from my pocket, or even if I have personally seen him do so, I will still tell you that he is not a thief. That is because 'My' understanding is different. I have seen what he is like forever; therefore I do not make a mental note of his actions driven by circumstances. Everyone makes notes (*nondha*) of circumstance-driven actions. The thought of *viradhana* will arise for sure, because all these are *purva viradhak* (have done criticisms with contempt in past life) beings, and 'we' call that a mistake at all. What 'we' are saying is that You should not enter into it, become one with it.

You can go to *moksha*, having destroyed every mistake. Without doing so, you cannot go to *moksha*.

You have attained religion if the stillness does not leave, and the goal does not change, no matter what circumstances arise. People 'remain' good in order toappear good in the eyes of others or they reamin good because adverse circumstances do not arise for them. Our goal is the pure Soul (*Shuddhatma*) and liberation (*moksha*) and therefore nothing affects us at all. Circumstances of the non-Self do not affect Us (the Self). At the moment

you spend the whole day in the state of non-Self and then you are looking for *moksha*?! There should be only one goal if you want to go to *moksha*.

The essence of religion

Dharma religion exists even outside. There exists religion in all these places where people go; they go to the temples, to *upashrayas* (Jain monastery), in all these places, but there is no essence *marma* left there. There is no such thing as essence of religion there. When you buy a nice big mango and slice it, what good is it if all you find is the skin and the stone in it, but no substance? That is how today there are religions, but no substance in them. Religion means to look for the real thing (the Self) through a wrong belief. This Akram is a science. Religion should be that which helps you gather evidences of spirituality.

Viradhana of the guru

Viradhana of the guru means to become the opponent of the the one through whom you attained even a little, to destroy the very foundation of what you had attained from him; through opposition, criticism and actions. Such a person is called *purvaviradhak jiva* (one who was so in a previous life). Such a person destroys, breaks the one who was instrumental in helping him rise higher. Such souls are to be found in this era of the current time cycle; I was one of them too. I had the realization that I was one of them; it was after I gained this awareness, the Gnan manifested in me.

Recognizing a guru

Questioner: Through lack of understanding, without recognizing, I made someone my guru, and then later I realized that he is not the right one, what should I do?

Dadashri: Guru does not have to be recognized. One develops a liking towards him and therefore he makes him his guru. No one knows how to recognize a guru. Where is such art of recognizing precious jewelery? People of today are such that they will bring glass to you (instead of diamonds). At least we have a method where we can test if it is a real diamond, but where can we find a method that tests human beings to know if

he is a true guru? This is what happens, one is overcome with *bhaav* (feelings and emotions) and in that moment he makes someone his guru, with 'Sir, you be my guru from tomorrow onwards.'

Questioner: Yes, so do I have to stick by him once I make him my guru?

Dadashri: Do you think that his status of a guru is lost if after you make him your guru, due to the fruition of his karma, he goes crazy? He displays craziness due to unfolding effect of karma, but the one who hangs on to the state of such a guru, the Lord has called it '*aradhak pad*', meaning you should never have contempt towards the one you worship once.

Questioner: It is also said 'how can one attain *gnan* knowledge without a guru?'

Dadashri: A guru shows you the way, he shows you the path and the Gnani Purush gives you Gnan. Gnani Purush means, the one for whom there is nothing left to know. He remains as the Self only. Therefore the Gnani Purush gives you everything, and the guru shows you the way in the worldly life; you will be happy if you do as he tells you. But with the guru, pain (*dukha*) and externally induced problems (*upadhi*) do not go away, do they? External problems will always remain. When all these people worship a guru, the best it can do is that they get some worldly pleasure (*sukha*), but the external problems do not stop. The one who gives you *samadhi* (bliss) amidst *aadhi* (mental suffering), *vyadhi* (physical suffering) and *upadhi* (externally induced suffering) is a Gnani Purush.

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The purpose of penance

Penance, renunciation and fasting

Questioner: Are penance (*tapa*), vows (*vrat*) and disciplined rituals (*niyam*) necessary or unnecessary?

Dadashri: All the medicines that are available in a pharmacy are all necessary, but they are necessary for other people, you only have to take the medicine that you need. In the same way penance, fasting, renunciation, vows etc., are all necessary. There is nothing false or wrong in this world. It is not wrong even when a person steals. Even the income tax is not wrong. When your pocket is picked, it is the nature's tax! The thieves are the ones who take that tax! There is nothing wrong in that either. Fasting, penance, chanting etc., there is nothing wrong. From each individual's viewpoint and expectation, everything is correct.

Questioner: Is it necessary to to chant *japa* or penance, etc?

Dadashri: No. Is it necessary for you to take all the medicines that are in a pharmacy? Take only the medicine that will address your illness, you only have to take one or two bottles of that. On the contrary, if you take all the medicine, you will die! If you are fond of doing chants or penance, then do so.

Questioner: Can a person have fondness for jap and penance?

Dadashri: Do you think anyone would do it without any fondness for it? It is like this, the fondness for women, for wine, for cigarettes etc., is impure/inauspicious fondness. To chant and to do penance etc., is auspicious fondness. Always, anything that one has to everyday is fondness.

Questioner: Can a person bind karma by doing fondness and penance?

Dadashri: There is karma bondage in it for sure. There is bondage of karma in everything. When you go to sleep at night, there is karma bondage in it. There is tremendous karma bondage in doing chant and penance, however that causes bondage of *punyai* karma (merit karma), and because of that a person will have material wealth and happiness in his next life.

This whole path of the *vitarag* is a path of gain and loss (*labhalabha*). Do not expend even five cents in the path of religion if you can help it. A person will go around telling everyone how many days he fasted and then when his son comes, he fights with his son 'why didn't you go to the shop today?' Hey!Why don't you do your fasting in peace? The son may say, 'I was not able to go to the shop today.' And so the father starts a row with him. On the other hand the mother has been fasting and is sitting in another room, and at the sound of brwaking glass, she will shout, 'what is going on? What broke?' Dear woman your soul broke! Her chit wanders off to where the glass breaks. People incur nothing but losses.

Penance that presents naturally

In this day and age people do not need to go out looking for penance. People have been told to do penance that presents itself naturally. Because in this current time cycle of *Kaliyug*, people are already suffering, whether they are at home, at work or even in the temple, they are already in torment. What is the point in making a person do penance when he is already suffering natural penance? There is no point to it. If something breaks, do penance, if your son does not go to work, do penance. When the *prakruti* (the relative self) starts to act up during adverse circumstances, it creates a lot of inner turmoil, and that is when you have to do penance. In this day and age, you only have to do penance that naturally presents itself to you. In the time cycle of *Satyug*, the man of the house had no worries. He did not have to worry where the rice for the family, came from, or how much it cost! Things would come naturally in the home. Whereas today everyone in the home will know that he has gone out to buy the ration and that he will bring home rice and sugar. Just look at the plight of these people of today! They have built huge skyscrapers and yet they lack so much in their merit karma (*punyai*)!

Does the Gnani have to renounce or acquire?

The life of a man that follows the path of the *Vitarag* Lords must be involved in *upayoga* (applied awareness). That awareness should be such that when the inauspicious and hurtful (*ashubha*) happens, he truns it into the auspicious and helpful (*shubha*).

Questioner: 'The Gnani does not have to renounce nor does He not have to acquire' – please explain this sentence.

Dadashri: It means that if the Gnani is served a plate of food and if the *kadhee* (soup) is salty, the Gnani will settle with it with equanimity, and if the *kadhee* is very tasty, he will settle with that too. He will not say 'I have to renounce this'. Renouncing (*tyaga*) is associated with aversion (*dwesha*) and scorn and acquisition (*grahan*) is attachment *raag*. The Gnani does not have attachment (*raag*) or abhorrence (*dwesh*), therefore whether the Gnani should renounce or acquire is never an issue. Whatever comes in front of Him, He accepts without any attachment or abhorrence (*vitarag bhaav*) and settles the matter. All You have to do is settle and bring end to it.

What people generally renounce, the Lord does not consider it renouncing. It is renouncing the illusory infuation and attachment(*moochha*) over anything, that the Lord calls true renunciation (*tyaga*). This Dada has everything; he has wealth, business in his name, he has checks in his name. He has not renounced anything. However he does not have any illusory attachment, hence He has renounced everything. When an asetic says that he was born in this town, he cannot say that. Despite renouncing everything, he still has this all within him, that illusory attachment (*moorchha, moha*) does not go away. And there is nothing to be renounced in what we are saying. What is not to be renounced? One does not need to renounce material things, he needs to renounce his illusory attachment over material things. What do we call *moorchha*? *Mohaniya karma* (karma of illusion). People have renounced many things; however all those things still stand, because their *moorchha* over those things has not gone. After attaining the knowledge of the Self, You no longer have the illusion, because You have become pure Soul (*Shuddhatma*). Once you become *Shuddhatma*, all the illusion goes away. The *monaniya karma* is completely destroyed, otherwise the awareness of the *Shuddhatma* can never be established. If there is even a speck of *mohaniya karma* left, the awareness (*laksha*) of *Shuddhatma* can never be established.

The awareness of the Self is because of the experience of the Self

Questioner: Dada when I attained the awareness (*laksha, khyal, jagruti*) of the *Shuddhatma* (the Self), is it because I experienced (*anubhav*) the Self?

Dadashri: When you wake up at night, what is the first thing that comes into your awareness (*laksha*)?

Questioner: I am *Shuddhatma*.

Dadashri: If it automatically arises that, 'I am *Shuddhatma*', then know that the awareness (*laksha*) has been established. You do no have to make the effort to remember it. If it has to be recalled, then if a person does not have good memory, he may not even remember that. *Laksha* is awakened awareness (*jagruti*). And You have the experience (*anubhav*) also. Experience (*anubhav*), awareness (*laksha*) and conviction (*pratiti*) – You have all these three. Only after attaining the experience of the Self, can one settle with equanimity and proceed further towards absolute Self realization.

Agiyaras as per Dada

Fasting on *agiyaras* **(**fasting on the 11th day of the Lunar fortnight) is also scientific. Doing *agiyaras* is also a science. If a person does Dada's *agiyaras* just once in his life, he can attain salvation. It has to be done just once on Dada's name.

Questioner: How should I do Dada's *agiyaras*?

Dadashri: The five sense organs of knowledge *gnanendriya*, the five organs of action *karmendriya* and the mind that makes eleven components – You do not give them any nourishment. The (senses) eyes, ears, mouth-taste, nose-smell and touch are sense organs of knowledge and the hands, feet, excretion, urination and eating are effect actions and the mind is the eleventh component; for one day You do not give them any 'food'. The ears are going to hear anyway but You should not go to listen. The eyes will see but You should not get up to investigate what is going on. The whole day, You should not do anything; You should not feed the mind at all.

Questioner: Can I move about?

Dadashri: No. You cannot do anything.

Questioner: Can I sleep?

Dadashri: You can lie down.

Questioner: What if I feel sleepy?

Dadashri: Then you should get up. The entire duration of twenty-four hours have to be spent in awareness. If you do just one *agiyaras* like this, the Soul will become completely separate.

Questioner: This is difficult to do.

Dadashri: If you make the *nischaya* (a firm decision) to do so, you will be able to. If your *nischaya* is there, along with My *vachanbada* (the energy of Dadashri's words) you will be able to do so, without fail.

Questioner: If we want to fast, should we ask for your *agna* (permission) before we do so?

Dadashri: I do not give people such an *agna* to fast. However, if you want to, then you should make a firm decision (*nischaya*) to do so, then come and receive the *agna* from me, and then go ahead and do it. Through the *agna* and the energy of My words (*vachanbada*), your work will be done.

Questioner: If Dada is not here in Bombay, and I want to fast, should I take the *agna* from your picture?

Dadashri: Yes if you take the *agna* first, and then proceed, there is no problem. If you call me, I will be present but you don't know how to call me!

Questioner: I understand about the five organs of action and the fives senses of knowledge but what about the mind Dada? It just keeps wandering, does it not?

Dadashri: Let it roam. You should not give it any food, keep it unfed. Then whether it jumps about or settles down, you should not give it any food. Do not feed your hands. Do not feed your eyes. On that day, you should sit and you should not feed your legs. Sit with a book and just keep saying 'Dada', but do not say it out loud. The reciting of Dada's name will take place in the mind. If you do one such *agiyaras*, you will acquire the complete benefit. Generally when people do *agiyaras*, they eat *moriyo* (special grain), *ladoo*, *puri* fried in *ghee*, *kadhee*, vegetables of all kind; on the contrary they eat more on that day!

Questioner: What is the result of doing penance, fasting and *ayambil* (Jain practice of eating bland food and only once a day)?

Dadashri: It purifies the body and the mind. It also improves speech a little and sometimes it even ruins it! After eating good food if you ask someone to speak, he may not and on a full stomach he will exhibit his inner turmoil!

Ayambil – a scientific experiment

Questioner: How old is the practice of *ayambil*, does it date back to the time of Lord Mahavir?

Dadashri: *Ayambil* is a science. It comes from the time of Lord Rushabhadev. It is not for the purpose of attaining the Soul but for the purpose of the body. It is to keep the body healthy. Anyone who has toxicity in the body, or does not keep well, he should do *ayambil*. It should be done systematically. One should eat only one thing; one should have only one kind of grain. It is very precise and correct. From the 'palace' of the Tirthankara Lord, this is the only 'room' that has remained for this time; everything else has collapsed.

Questioner: In the *ayambil* , the rituals they perform, the rosary beads etc., is all that correct?

Dadashri: There is no connection with *ayambil* and those rituals. That is something completely different. *Ayambil* means to eat only one type of grain only one time a day and to keep reciting the mantras of the Lord, that is all. Even if a person is not reciting the Lord's mantra, but eats only one kind of grain once a day, that is still considered as *ayambil*. The Muslims too can do it. It is a tremendous physical penance to eat just one kind of grain. *Ayambil* will destroy many different types of toxins in the body; it is the best method. It is a scientific discovery of the Tirthankar aLords. That is why I tell all the Jains that they are so fortunate to have retained this science. Even today people eat just one food grain, and maintain their health. Many diseases of the skin are destroyed by *ayambil*. It is beneficial for vitiligo as well.

Questioner: Many people have practiced *ayambil* for years and years, what is the benefit in that?

Dadashri: *Ayambil* is only beneficial if it is practiced for a certain period of time. It can be detrimental if it is prolonged for an extensive period of time. It will create deficiency in vitamins and other nutrients. Everything needs to be within normality.

Awareness of the Self when fasting

Questioner: What is it when people fast for three days, nine days, one month, three months?

Dadashri: Fasting is a good thing, but it is for those who have eaten too much. Why should the poor people who eat rationed food fast? The Lord has not said anything wrong when he said to fast. He said, 'You may fast, but if at the end of your fasting you do not find the soul, that fasting was in vain'. If there is no realization of the soul at the end of the fasting period, then you will attain worldly comforts; you will bind merit karma for that. Here people have fasted for countless past lives. The Lord has called it fasting without understanding because without the right awareness, all one's fasting is done in vain. If you sit with the one who does penance, then you will be able to do penance without fail. The soul never eats, only this body eats. You can only understand this only after you realize the Self; otherwise you can never understand this.

Questioner: What is it when people fast for three days, nine days, one month, or three months?

Dadashri: Fasting is a good thing but fasting is for those who have eaten too much. Why should the poor people who eat rationed food fast? The Lord has not said anything wrong when he said to fast. He said, 'You may fast but if at the final conclusion *taaran* of the fasting if you do not find the Soul, that fasting was in vain.' If there is no realization of the the Self at the end of the fasting period, then you will get worldly comforts; you will get merit karma for that. Here people have fasted for countless past lives. The Lord has called it fasting without understanding because without the right awareness, all one's fasting is done in vain. If you sit with the one who does penance, then you will be able to do penance without fail. The Self never eats, only the body eats. You can only understand this after you realize the Self; otherwise you can never understand this.

The Lord has said that if you do fasting with applied awareness *upayoga*, then your work will be successful. Here You have attained the knowledge of the Self. Therefore you are able to fast with the applied awareness of the pure Self; your fasting will happen with pure applied awareness *shuddha upayoga*. You have the main thing (the Soul) in Your hand; the string of the kite is in Your hands. The control to prevent the kite from taking a dive is in Your hands. If you are able to fast just once, go ahead and see if you can. Then experience the 'taste' of it! You can do it on a Sunday when you don't have to go anywhere. On that day you should not sleep. You cannot maintain awareness during sleep, can you? And this fasting has to be done with the use of pure applied awareness. During that time if you read or sing our *pado* spiritual songs—*arati* all day long, there will be purity outside and within otherwise take the support of My five Agnas. In this manner, if you should spend the entire day in pure applied awareness, then you will not even feel that you spent the whole day fasting. If feelings of hunger come recurrently, it is because You have slipped in the awareness as the Self, and the applied awareness of the pure Self. 'The hunger is there,' will be known *janvoo* by You but You will not suffer *vedavoo* the hunger. Suffering the hunger is the loss of pure applied awareness *upayoga* and 'knowing' the hunger is the pure applied awareness. Many people feel very good on the day of their fast. They feel *shata*

vedaniya comfortable suffering. Therefore, everything depends upon the belief.

Questioner: Dada, upyoga is nowhere to be found and that is why no one is taking about it.

Dadashri: There is no *upayoga* (applied awakened awareness) left anywhere. That is why no one is talking about *upayoga*. It is because people have failed to use *upayoga* and that is why it has been set aside. Otherwise is it not easy to understand it if someone explains it?

Questioner: It is easy when someone explains it.

Dadashri: The Lord has said that if you move from the inauspicious and hurtful (*ashubha*) to the auspicious and helpful (*shubha*), do so with *upayoga*, and when you come into purity (*shuddha*), that is *shuddha upyoga* (pure applied awakened awareness), and that means You have become the absolute Self (*Paramatma*). That is why you have been told to maintain *upayoga*. Otherwise, one is able to do everything, but there is no meaning in it. One will be rewarded for his efforts; it will not go to waste. I have not forsaken pure awareness (*shuddha upayoga*), even for a minute in any given day. I am constantly in pure awareness. I have no use for *shubha upayoga* .

'*Shuddha upayogi ne samatadhari*, *gnan dhyan manohari*,
Karma kalank ko door nivari, *jiva vare shivnari*'

'The one with *shuddha upayoga*, is poised in the Self
His knowledge and meditation captivates the mind
Aloof he remains from the binding of karma,
Becomes he the absolute (Shiva)'

Questioner: What if the *mahatmas* who have attained Self-realization practice fasting?

Dadashri: It will help them a lot. By fasting just one day, they will get the benefit for the full year; however they have to maintain a lot of awareness.

The Lord has said that if a person were to fast for just one day in pure applied awareness *shuddha upayoga*, it will generate an entire year's worth of pure applied awareness for him. In order to fast you have to put the lock on the night before, not take any food or drink. Before going to bed, you have to make a firm decision that you are going to fast with pure awareness the following day. You will be able to maintain awareness of 'I am pure Soul' after you take My permission; you will also be able to remain in the five Agnas. In this manner if one is able to put a lock on his mouth for thirty-six hours, he will attain awareness for a whole year. The Lord has said that if a person who is not Self-realized does a fast, he will reap the benefit of having quite a few diseases eradicated. Many people fast to take part in the procession celebrating the effort and courage of those who have fasted. Hey you! We can see your ribs so why are you fasting? Fasting is of use for someone who is overweight. The fasting the Lord spoke of is not wrong; it is very beautiful but to whom was he referring? If you fast with the awareness as the Self that I have given You, then You will reap the benefits the Lord has spoken of. Fasting was advocated for people of the past because they had clean and pure milk and *ghee*. Everything they ate was unadulterated, unlike the food of today. As it is, the wretched mortals of today are starving, so what need do they have to fast? Where is the stamina and strength in people today? You can even see their ribs! There is no problem if one wants to fast two or three times.

Dada's way of fasting

Questioner: How many times did you fast in order to become a Gnani?

Dadashri: I have not fasted even once. I am constantly doing the penance of eating less than full satisfaction (*oonodari*). This is my discovery, that constant under-eating is the same as fasting forever. Otherwise, when will it end if one tries to do the twelve kinds of penances?

Under-eating for awareness

Questioner: What should I do if I am not able to fast in order to progress in the path towards liberation; what other alternative is there?

Dadashri: Do *unodari* (practice of under-eating; eating and drinking less than the demand from the stomach).

Questioner: What does *unodari* mean?

Dadashri: If you eat four *rotlis* (flat unleavened wheat bread), then first you start with eating three, then two; that is called *unodari*. This 'pot' -stomach is not meant to be filled to the brim!

Questioner: If a person does not eat adequately, then how will he exert the effort towards practicing religion?

Dadashri: With *unodari* – with under-eating – if you feel hungry then you should eat. The Lord has not said to endeavor towards religion on an empty starving stomach. By under-eating one will not be subject to dozing and slumbering sluggishness. Under-eating is the best thing to do. Divide your meal in four: keep two parts for *rotli* and vegetables, one part for water and one part vacant for air to move around. Otherwise awareness will be lost for sure. True *unodari* is when the awareness is not affected. You should fast when you have been overeating and get indigestion. However fasting is not mandatory.

Fasting, and yet *kashayas*?!

Questioner: On the day I fast, the moment I wake up I feel it would be good if someone were to do my work for me.

Dadashri: Instead of having such beggary it is better not to take on the penance of fasting. The Lord has not said to become dependant, instead of becoming independent.

Questioner: The day I am fasting, if I feel like eating something, if my mind is in something to eat, I feel 'I am fasting today, but I should save some food aside for me for the next day because it is my favorite'; is that a mistake (*dosha*) on my part?

Dadashri: Instead, the one who does not fast, eats and is free. And the one who does fast, he becomes bound; he becomes liable of binding karma.

The one who eats does not get bound. He eats and forgets about that food, and the one who says 'I will eat tomorrow' despite not eating remains stuck in it, and that is why he becomes bound. Therefore, when this deception comes into fruition, he will be in a form of a four-legged animal. This is what we call 'insanity in religion.' Hey, this is considered taking on a tremendous liability. At night, your attention (*dhyan*) will in, 'I will eat the food that is in the fridge tomorrow'. Now tell me what this *dhyan* will not do! It will take one from having two legs into having four legs . If one keeps falling with two legs, he will have four, this way at least he will not fall!

Here people fast and along with that they create *kashayas*: anger, pride, deceit and greed. If you want to do *kashayas*, then don't fast and if you want to fast then don't do *kashayas*. Do such a fast where *artadhyan* (that which hurts the self only) or *raudradhyan* (that which hurts the self and others); does not happen. Instead on the day one is not fasting, if he does not get any food until two in the afternoon, he will create all kind of commotion, and he will yell and complain. The ' *bhammarado* spinning top—the one who creates subtle cause karma in past life, and suffers their effect in current life, thus spinning life after life ' becomes agitated and keeps jumping and complains 'it is typical of this town to not have a restaurant!' The correct approach here is that, this is the time he should exercise caution. Hey you! If you fast according to the instructions of the *Vitarag* Lords, then your mind will not jump around and harass you. And during a wedding feast, he will say 'I am fasting today' this is what has become of people today. People have no *bhaan* sense-awareness of when they should be fasting and when not. Allow the inner heat of penance *tapa* to rise by fasting when you do not get anything to eat or when you have to eat what you do not like. In fact your plate of food will naturally present itself before you, when the time comes; that is the natural order. And the day you do not get anything to eat, then understand and accept that you may not be able to eat on time and so you can fast. Instead what these businessmen do when they are hungry, they will go to a restaurant, they take the trouble to climb the stairs and then they comment, 'this place is dirty. These people are dirty', they do *kashaya* and leave. Everything is there for you; your food and all the spices. There is so much of it that one can get tired of it. But why is it that it does not come in front of you? It is because you have brought so many *antaraya* obstacles with you. A thirty-two variety meal can be at your disposal. But people have brought so many obstacles with them that they cannot even get *khichadee* rice and lentil mixture-with pure *ghee*.

The Lord has said for us not to do any *kashaya*. It is better not to do any penance, if one is going to do *kashaya* when he is doing penance. *Kashays* carry greater value. Whatever benefits there are in doing penance, the loss incurred in doing *kashaya* is greater. This path of the *Vitarag* Lords is one of benefits over losses. Meaning, if there is a benefit of one hundred percent and a loss of ninety-eight percent, then you should conduct your business with the understanding that at least you have a net gain of two percent. But in doing *kashayas*, you destroy everything; *kashayas* destroy everything. How? It is like a blind man weaving a rope and a calf chewing it up at the other end. The blind man is under the impression that the rope is getting longer but the calf is chewing it up. Such is the result of all the activity through mind, speech and body (*kriyas*) done in ignorance. It is possible to make progress once you understand the facts. One has done just this from countless past lives. One has done *japa* and penance, but he did not do them with *agna* (permission); he did them guided by his own intellect (*swachhand*). If you have a guru who has the right vision, then do it according to his *agna*. The guru must be Self-realized (*samkiti*); a *mithyatvi* (with illusion) guru will not do. A guru with a vision that is deluded cannot get rid of your illusion, however you should do his *seva* (take care of him) if needed. But you need a guru who has realized the Self (*sadguru,*Gnani). Your work will be accomplished if you make someone who has realization of the Self as your guru. Otherwise if you make someone with a deluded vision your guru, not only will you not make any progress, but you will wander life after life.

Questioner: What is a fast done with awareness?

Dadashri: If someone is Self-realized and you fast as per his guidance, then that is a fast done with awareness. At the moment, I am an enlightened person with full awareness, if you fast according to My instructions, then that fast is regarded as a fast with awareness.

Questioner: Even Christ and Buddha had undergone the penance of fasting before they attained enlightenment, did they not?

Dadashri: They did many other things, not just fasting,.

Food in itself is an intoxicant. Regardless of the kind of food it is, it is intoxication of the non-Self; people take pleasure of its intoxication. Through fasting, the intoxication is reduced, however if fasting does not support one's awareness, then it is all done in vain. It helps keep the body healthy, it helps keep the mind healthy, but that is all. But then later one will fall 'asleep', he cannot stay 'awake', because sooner or later he has not choice but to eat. Once one attains complete awareness, there is no problem if he eats and drinks. Once he is awakened, his eating and drinking will not hurt him. One has to eat whatever 'food' suits him. If the 'food' of penance suits you then take it, and if it does not, then don't. Penance is also a form of food. Nevertheless, if you have indigestion, then you should fast. There is no connection between God and food. What does the Self need fasting for? People fast and then they claim they are doing it for their Self. The Self says that how are you obliging me by doing this? So if you feel you want to take on the penance of fasting, then do so.

Is there liiberation through fasting?

You feed this body everyday. If you do not feed it for just one day, it will become clean, the mind will stay healthy, everything will remain healthy; fasting is not detrimental. However, it is not necessary for the one who wants to go to *moksha*. Fasting has a helpful role but one should not become attached to, and become inflexibly stuck on fasting. For liberation you only need to know this much: ask yourself 'Am I in bondage?' Then you should have knowledge of, 'How was the bondage created? How can I become free of this bondage? How can it be broken?' You should look for answers to these questions.

To break the bondage you have to ask the one who has become free, 'Sir, if you have become free then I will sit with you otherwise I will not benefit if I waste my time. I am in bondage and if you are too, then how can we see eye to eye?' Have you found anyone who has told you that he has become free?

Questioner: I have found your *satsang*, have I not?

Dadashri: Very well then 'we' are telling you that 'we' have become free. So if you want liberation, then come here. There are no fees for that

and in the Lord's path that there is no such thing as fees. The Gnani Purush who has no beggary for money, no beggary for fame, no beggary for disciples, is free from any desire and is free from any sexual inclination, conveys the path of the Lord. He is someone who has no need for any worldly thing. When this happens, that is when the status of Gnani Purush is bestowed upon him.

Do it, but fruit is only through your faith in it

Questioner: The astrologer tells me that the planets Rahu and Ketu are creating obstacles for me and for that I need to fast on Wednesdays.

Dadashri: Then you should fast on Wednesday. What harm is there in that? If you go to an astrologer, then you have to fast otherwise you should not got there. Because you consulted the astrologer a doubt has been created in your mind, is that not so? So then you should fast on Wednesdays; anyway fasting will benefit your health.

Questioner: Fasting on Mondays is a tradition in our family.

Dadashri: Then you should fast on Mondays. Do you have faith in that or not?

Questioner: Absolutely, faith is bound to be there.

Dadashri: Whatever you do, do so with faith, but if your faith is shaken then you should not proceed. If you get on a train and you feel from within, 'yesterday the train went off the tracks, what will happen if it does the same today?' then you should get off the train. What is the use if you don't have faith? Do anything as long as you have faith, and if you don't have faith, then stop.

Faith should be such that it will not be shaken even if you are insulted, your faith will not be shaken. You should have such unshakable faith.

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Worldly religions

Which religion is for moksha?

Questioner: Can any seeker reach *moksha* if he practices religion properly?

Dadashri: A seeker is partial (*pakshapati*), and whom do you think God is partial to? Surely He is impartial (*nispakshapati*), is he not?

Questioner: Yes.

Dadashri: Those involved in partiality will never attain *moksha*. Yes, they will receive worldly happiness. There is no *moksha* for those who are in 'standard' (relative worldly religions). You can only attain *moksha* if you come 'out of the standard'. Everyone comes here; Muslims, Jains, Vaishnavs, they all come here.

All these different religions – the Jain religion, Vaishnav religion, Shiva religion, Muslim religion – are all relative religions. Not one of them is a real religion. Relative religion means it will help you develop, but none will develop you completely. And *moksha* is for only those who are fully developed (known the Self). One can attain *moksha* when, despite having a body, the Self within remains separate.

For *moksha*, there is no other solution besides the speech of a *Vitarag*. All other speech has attachment (*raag*) in it ('My speech'). *Vitarag* speech means *syaadvaad* (speech that does not hurt anyone's viewpoint). It does not violate the foundation of any living being, even when a butcher comes, because the butcher is in his *dharma* (duty). In the eyes of a *Vitarag*, one does not go out of his religion (role in life) even for a moment. No one can live even for a moment without *dharma* (the natural state) but despite this, *adharma* (unnaturalness, *kashaya*) comes in. An atheist may not believe in God, he may not believe in religion, but he believes in ethics, and ethics is the greatest *dharma*. There is no *dharma* (religion) without ethics. Ethics is the foundation of a religion. Even the one who does not believe in God but if

he is ethical, he is also in religion. There is no one without *dharma*. There has to be religion, if there is the Self. Everyone is in a religion. Yes, there is also *adharma* along side it.

Religion: partial or impartial

All religious sects are in insistence of their own viewpoint (*matagraha*) and are deeply entrenched in that viewpoint (*kadagraha*). They all believe that *moksha* is through only their own religion, but they are all inflexible and opinionated. Those who are insistent (*agrahi*) will never attain *moksha*. Only the non-insistent (*niragrahi*) will attain *moksha*. People immersed in sects will not attain anything from reading the scriptures of that sect. When one extracts the essence of every sect, reads every scripture of every religion; then one is considered to have attained religion. What is religion (*dharma*)? One will not understand that until one has absorbed (*dharan*) the essence of religion. Otherwise, all who are trapped within any sect are sheep and whoever comes out of that are lions. The Lord has said, 'Ours is the *vitarag* (absolutely devoid of attachment and abhorrence) opinion, and your opinion is with *raag* attachment and *dwesha* abhorrence. All the twenty-four Tirthankaras had *vitarag* opinion. Those who are involved in partiality (sects), do not have *vitarag* opinion. Partiality emerged after the Lord departed; divisions were created. Not only the path to *moksha* did not remain true, but relative religion did not remain true either. True religion is to practice and remain within the Lord's Agnas. Whatever Agna you can practice, even two, but there should not be any deception in it. But instead, a person keeps looking at his see while he is doing *samayik*! The Lord says do *samayik* if you can, do a few if you cannot do many, but do it right; do it properly. The Lord's Agnas will not get old even if you practice it a million times. However, one does not follow it properly, because he does not understand it. He is not at fault. One can do *dharmadhyan* of the *Vitarag* Lord when one does not get involved in any partiality or sects. *Dharmadhyan* disappears when one become involved in partiality. To be involved in sect, to become partial means to remain in a particular viewpoint. *Matabheda* divisiveness due to ifferences of opinions will not happen if You remain in the center, and that is when You will attain *moksha*. When you sit at any 'degree', 'mine' and 'yours' will remain; you cannot attain *moksha* if you are sitting there.

Business tendencies even in religion

The religions that are going on now in the world are called business, because there is some desire, even at a subtle level. The Self cannot be attained if there is even a subtle desire. How can the one who is drowning save you from drowning? Desires cannot leave without Gnan. Desire is itself a flame. It ignites when desire arises, which then has to be extinguished. Today, people are trying to extinguish desire with 'petrol'! If you leave home after a nice and satisfying meal, are you likely to look at anyone's shop?

Questioner: No.

Dadashri: Similarly, when the Gnani Purush makes you absolutely content (*trupta*) from within, external desires will not happen.

Questioner: What is going to happen to those who are looting rampantly?

Dadashri: Those who are being robbed are really making an 'earning'. When you get robbed in the 'relative', you are benefiting in the 'real'.

Questioner: What is *maha-mohaniya* karma?

Dadashri: Misuse in matters of religion is *maha-mohaniya* karma; this karma will bind terrible coming lives. Doing business in religion; any money related business is not considered so bad, but with immoral practices one will bind horrible bad karma. Misuse in worldly matters is called *mohaniya* (deluding) karma and misuse in matters of religion is called *maha-mohaniya* (greatly deluding) karma.

…therefore a return ticket to a lower life form!

In the worldly religion, if you ask the guru 'Sir, do this for me', he will be happy. That is fine because how can one live without ego? But money and sex should not enter into religion. If I accept money, then it means that people are beggars and so am I. Then what is the difference between a Gnani Purush and other people? Therefore, a Gnani Purush is not desirous of anything. I do not have any desire for respect, desire for money,

desire for sex, desire for fame or desire for disciples; I do not have desires of any kind. Wherever there is any kind of desire, God (*Bhagwan*) and devotee (*bhakta*) are separate there. They become one wherever there is no desire at all. Not everyone quarrels in religion, it is only those holding a return ticket (to lower life form) that quarrel. There is no problem with quarreling in worldly life, but quarrelling in religion is like having a return ticket to lower life form.

Questioner: What do you mean by 'a return ticket'?

Dadashri: It means that he came into the human form from the animal life form with a return ticket, and so he is going back to that life. There should not be any quarrel such as 'ours is the Muslim religion, ours is the Hindu religion.' No one should interfere with religion. The one, who has brought a return ticket with him, will interfere. To have contempt for any religion is regarded as quarrelling in religion. Straightforward people would not do such a thing. There are very few people with such humanity.

Only the Gnani can make one realize the Self

Do you think that the speech of the *Vitarag* can turn out to be wrong? Do you think that it sounds like the speech between a mother-in-law and a daughter-in-law? One has developed a bad habit of bathing and that is why he rubs mud on himself. He is not going to refrain from rubbing the mud until that bad habit goes away. Instead, know God, know the Self. He, who realizes the Self, realizes all. And the one who has not realized the Self, he should go to a jungle and cry out loud so that he can cry to his hearts content. Here in the worldly life one does not even get to cry to his hearts content. Every word in the *Vitarag*'s path carries tremendous bliss. Has Dada made anyone renounce anything here? He has not given any *pacchakhan* (*pratyakhyan*; vow not to repeat mistakes) or made one renounce anything. Just look how everyone experiences bliss without doing anything! I have given you bliss that You will never be short of. I have given You endless light that will never go down!

Worldly religion, keeps you in duality

Relative religions create dualities, and this Akram is the real path. Here it takes you beyond all duality. It would have been fine if there was a

true ‘shop’ of religion, but these worldly religions make you wander around, so what good are they? There they tell you ‘Realize the Self’. So we tell them, ‘Even my dad was telling me to do the same, and that is why I have come to you so that you can help me realize it.’ But wherever you go they bathe you with cold water on a cold winter’s day. One has become a ‘Gnani’ without having learnt even one word of *Atmagnan* (knowledge of the Self). How can you call someone a Gnani when his anger, pride, deceit and greed are alive? Gnani is he who does not have any worldly activity (*pravrutti*) (Internally he absolutely separate from the mind sppecha nd bodily activity). He does not have any anger, pride, deceit and greed. The one who has become *vitarag* is considered a Gnani. This *bhedbuddhi* (intellect that creates division) has arisen due to these physical eyes. It creates differences of ‘you and I’ even between two brothers. It will create difference even between a husband and wife; when they quarrel they will say ‘you and I’ at that time. This is how the relative life is; it does not end till it crushes you completely and brings the ego to zero. Relative religion creates divisions (*bheda*), and real religion never creates any divisiveness; it keeps all as one (*abheda*).

All relative religions are considered worldly religions. They will not take you to *moksha*. They will tell you to do this and to do that. You are not the doer, and yet they will keep you in doership. And, I do not tell you to do anything; therefore this is called an *alaukik* (beyond the world) religion. Who ever comes here, his *moksha* must happen. That is why ‘we’ first ask him, ‘Do you want *moksha*? Do you want to get rid of your ‘disease’? If that is what he wants, then ‘we’ will go ahead and perform the ‘operation’ (separation of the Self and the non-Self in the Gnan Vidhi) for him. If he does not desire *moksha* but wants worldly happiness, then ‘we’ will even help him make that adjustment too. If he has problems at home, ‘we’ will help him solve them and help him adjust at home. To adjust is the main *dharma* religion. You are considered to have failed in your *dharma* if your ‘adjustment’ breaks down with someone who has borrowed money from you and refuses to return it.

That which produces instant result is religion

What is considered *dharma* (true nature of a thing, religion)? It is that which produces instant result. Otherwise it is not religion; it is *adharma* (non-

religion). Does anger not give instant results? Just as *adharma* gives instant result, *dharma* should give instant result too. As long as Self-realization is not attained, if one practices true religion, there will be no conflicts in his home. There is no religion where there is *kashaya*: anger-pride-deceit-greed. It is a wonder that people are looking for religion where there is *kashaya*. People are not capable of testing. After attaining enlightened view (*samyak darshan*; right belief) one will not like the worldly life. And that is why enlightened view says, 'You will have to go to *moksha* after acquiring me and so think before you worship me.' That is why Kavi has sung:

'*Jeni re Santo, koti janmo ni punyai jaage re,*
Tene re Santo, Dada na darshan thaaye re,
Ghatma eney khatkaro khat khat vage re'
'Oh Saints! The one whose merit karma of infinite lives has awakened
They Oh Saints! Will have the *darshan* of Dada
And they will have the clock-like warning from within.'

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

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The goal is to attain moksha

What is moksha?

Questioner: What is *moksha* and what is *mukti*?

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

If you desire liberation from all karma, if you want complete *moksha*, then you will have to become free from the ignorance of the Self first. Therefore, you are bound only by the ignorance. Everything will become straightforward if this ignorance goes away. You will experience peace and bliss (*anand*) will increase day by day, and You will become free from karma.

Moksha means to attain the awareness of being free. The awareness of 'I am free' should remain while you are living. *Moksha* is of no use after one dies; that is talk of deception. *Moksha* should be 'cash' (instant); anything 'on credit' (pending to collect) is not acceptable. This era of the time cycle is such that if you ask someone to buy vegetables for you, he will take a commission for doing so. So in such a era, is '*moksha* on credit' something you can accept? If someone gives you such a *moksha*, tell him 'I do not want *moksha* in the next life. I do no want such a *moksha*, *moksha* on credit'. Today, there is adulteration even in religion. Days of adulterating real *ghee* (clarified butter) with vegetable ghee have gone, and now they adulterate even the vegetable *ghee*. When someone tells you, 'Get rid of your anger, pride, deceit and greed' you should tell him, 'Sir, even I know that I have to do that but show me a way that will help me get rid of them.' What is the point if you continue this way? You should go to a man whose words have energy (*vachanbada*); whose conduct has such energy (*charitrabada*) that anger, pride, deceit and greed will have to leave. If a weak person can remove his weaknesses, then what is the need for a strong man?

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

The path of attaining moksha

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

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

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

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

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

Questioner: What is the first step for attaining the state of the *Vitarag*?

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

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

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

Questioner: Yes, it can.

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

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

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

Moksha means eternal bliss

Questioner: Man has not experienced anything about *moksha*, and yet he attempts to attain it.

Dadashri: The experience of pleasure and pain (*sukha-dukha*) in this world is all completely pain (*dukha*) only. The pleasure one experiences, is imaginary pleasure. Something that you find pleasant will be unpleasant and painful to someone else. Does that happen or not? True happiness is that which makes everyone happy. Everyone's opinion about real happiness is the same.

Every living being is looking for happiness, and shies away from unhappiness. No one likes unhappiness or any pain. But this worldly happiness is temporary, and they do not like it because it is followed by unhappiness. What kind of happiness do people like? Everyone likes eternal happiness (*anand,* bliss); it is happiness (*sukha*) that is not followed by unhappiness (*dukha*), once attained. What is eternal happiness? It is *moksha*; liberation! Eternal happiness arises only when there is *moksha*. There is unhappiness in bondage.

Indifference towards worldly pain (*dukha)* is first experience of *moksha*. You experience it from the day after I give you Gnan. The second experience is when the burden of this body, of karma, break away. Then there is so much bliss (*anand*) that it is indescribable.

What is the state as the Siddha?

Questioner: What state will we be in after we attain *moksha*?

Dadashri: In the state of *Paramatma* (absolute Self).

Questioner: Does one have to do anything after that?

Dadashri: There is nothing to be done there. Even now, the Self does not do anything. Whatever is being done, it is being done by *agnanbhaav* (the intent of the non-Self, 'I am Chandulal'); *mechanical bhaav* (mechanical intent). The Self does not have the ability to carry out any actions of the mind, speech or body; it is only the Knower (*gnayak*) by nature. There, in the *Siddha Gati* (location at the crest of the universe where all liberated Souls ascend, and reside eternally), it remains in the state of Knower (*gnata*), Seer (*drashta*) and in absolute bliss (*paramanandi*). There is so much bliss there, that if only one minute's worth of that bliss were to fall on earth, there would be no end to bliss everyday for a year!

Nature of moksha

Questioner: After attaining *moksha*, one never takes birth again?

Dadashri: Who would want to come back to this chaotic entanglement? This world gives great misery. How much dependency is there in this worldly life? It is tantamount to believing yourself to be happy through intoxication of alcohol. This worldly life is like being possessed; possessed by the 'ghosts' of mind, body and speech. You will realize that when you have a toothache. What will even a king love when he has a toothache; his kingdom or his queen?

Questioner: Neither.

Dadashri: This is a horrible difficulty. And in *moksha* bliss is natural.

Questioner: Can one experience *moksha* despite living a worldly life?

Dadashri: If you tie a blind man to a pole with a lot of rope around him, and then without touching him, you go behind him and cut one round of the rope with a blade, would he not know?

Questioner: Yes he would.

Dadashri: He will know that the bondage is broken from that side. That is how one experiences *moksha*.

Moksha means a sense of liberation. You do not feel bound, not even when the policeman arrests you.

No liberation even in heaven

Questioner: What do they mean when they say that attaining *moksha* is like attaining heaven; that when you go to *Vaikhoontha* (God's abode), it is to merge into God?

Dadashri: There is no heaven or hell there. Heaven means a place to suffer worldly happiness, and hell is for suffering worldly miseries. And there is a mixture of worldly happiness as well as misery in this *madhyaloka* (middle world, our world). There is bondage even in heaven; you have to stay even if you do not like it there. There too you have to remain with your spouse, even if you do not like it because you cannot reduce your lifespan there.

For hundreds of thousands of past lifetimes one has always had the desire to become free from this; this is is there in the (*ashaya* of *buddhi*) vessel of intellect one brings forth, but one cannot be free; all efforts go in vain. One struggles and yet he is not likely to find it. One tries to live without a wife and children (*tyagi*), yet he attains nothing there too, and so he becomes married (*sansari*) in his next life. He has tried all kinds of ways to attain real happiness. Whatever one does in order to attain the *nirvikalp* the Self state, is all imagination of ego (*vikalp*). It is not easy to get rid of these entanglements. If one's entanglement of the married life goes away,

then entanglements of renouncing possess him; there is worldly life there too, is there not?

Being sincere to the Self

What should one do for liberation (*mukti*)?

You should have the inner intent that You do not want anything except a Gnani Purush. You should say five times, 'With the exception of the experience of the Self, I do not want anything temporary in this world', first thing as you get up in the morning. The one who remains sincere to this, does not bind any karma. But who is the 'I' that says 'I do not want anything temporary? First You should decide that. 'I am *shuddhatma* and the body is the one that has the needs. It is 'Chandubhai' who wants them'. And that is not excessive, is there? Whatever he is going to get according to *vyavasthit*, it is fine and whatever is not in *vyavasthit*, then it is not, but I do not want anything'. This inner intent should be there. And if one remains sincere to that, there is no possibility of any interference (*dakho*). You will get only what is in your *vyavasthit*, nothing is going to change in that. On the contrary, the benefit is that your worries and irritation will go down. Both these *dravyas* (the Self and the non-Self) are separate; You have to experience the separation. There is nothing else that You have to do. Even when the *buddhi* (intellect) interferes by entering into a thought, creating confusion, even then You are not the doer. You (the Self) keep Your part separate. When You (the Self) and Chandubhai (the non-Self) remain as neighbors, then nothing will affect You. This science is such that it will keep You absolutely unaffected (*nirleyp*), if You remain sincere to Your Self.

You work in the warehouse; do you remain sincere there or not?

Questioner: Yes.

Dadashri: There it is a headache to remain sincere, but here it is not so difficult. If someone feels that he still has some interest left (in the worldly life) and he cannot maintain sincerity, then he should tell me, so that I can find a way out for him. But if there is confusion and entanglements in his mind and he begins to have doubts whether he will bind karma or not, then he will not get anywhere. The science of binding of karma is different altogether. That You have to understand from Me.

The serious problem of beggary

He, whose every kind of beggary is gone, is given right to share and speak all the scriptures of the world.

How many kinds of beggary (*bhikha*) must there be? There are so many types of beggary: the beggary for respect (*maan*), the beggary for money (*lobha*), the beggary for sex (*vishaya*), the beggary for disciples, the beggary to build temples; all of this nothing but sheer beggary. Amidst such rampant beggary how can one attain liberation?

The realm (*satta*) of the whole world comes in the hands of the one who becomes free from beggary of every kind. Currently, that realm is in My hand because 'I' am free from all beggary. One cannot attain real religion until one meets the One who is free from all passions (*kashaya*). Very rarely you will meet such a One and that is when your work will be done. If you do not find such a human being what will you do? It is acceptable if one is hungry for some self-validation and pride, but anyone who is hungry for sex, wealth and fame is unacceptable.

Become free of mistakes with the right vision and knowledge

To be in the Self (*atmabuddhi*) is *moksha* and to be in the non-Self (*dehabuddhi*) is worldly life.

This *drashti* (vision) continues to fall on *drashya* (images or object to be seen) and it never falls on the *drashta* (Seer).

Questioner: But can only see what the physical eyes allow him.

Dadashri: *Drashti* cannot fall on *drashta* through the physical eyes. Only when the vision of the Self (*divyachakshu*) arises, does the vision fall upon the Seer (*drashta*).

To know the Self You simply have to understand, you don't have to do anything. A man asked the Lord 'When will I attain *moksha*?' and the Lord replied, 'You will attain *moksha* when Your understanding (vision,

darshan) becomes free from mistakes'. Now tell me what is wrong in what the Lord said?

Questioner: He is right.

Dadashri: Then the man asked the Lord again, 'What about chanting (*japa*) and penance (*tapa*) one has to do?' The Lord said, 'Fast on the day you have indigestion. I do not have any requirements of *japa-tapa*. All 'we' want is that you make your Gnan and understanding mistake free.' How many mistakes do you have? 'I am Chandubhai, I am this lady's husband and this boy's father.' How many such mistakes there are. There are series of mistakes. What can you do when there is a mistake at the root of it all? One is temporary and one is permanent. The temporary will disappear by the time you try to 'multiply' the two. Therefore, multiplication will never happen and you will never get the answer. 'Friday never ends and Saturday never comes. Every day is a Friday' i.e, everything remains as status quo. People have ended up in a wrong and crooked street. Mistakes will not improve even the worldly life, so how are you going to attain *moksha*? In reality, You are *moksha*. You are the *Paramatma*, and all You need is only the awareness (*jagruti*) of knowledge (*Gnan*) that is free of mistakes and an understanding-vision (*darshan*) that is free of mistakes. You are the *Shuddhatma*, but you have to have awareness of this.

Niyanu for only moksha

Questioner: Please explain. I want to awaken and attain liberation. Therefore I am here.

Dadashri: Life after life one has wished for liberation, but has not really resolved seriously for it. When an unflinching inner resolve is established to spend all the merit karma effects in attaining it (*niyanu*), one meets a Gnani Purush and attains Gnan. The nature of a *niyanu* is such that all your merit karmas are spent for it only, and nothing else. For you all, much of the merit karma (*punyai*) has been spent for these nice homes, for the body, for the cars, wife, children etc. I on the other hand have had only the *niyanu* for *moksha*, and that is why I have all this. I never have any obstructions. *Niyanu* means to have an exclusive goal only, and there is no desire for anything else. *Niyanu* should be for *moksha* only. The goal should be for the Self and the *niyanu* should be for *moksha* (final liberation) only.

Now You have to get on with it with firm determination and resolve and concentrate all Your energies on that *niyanu*. Have only this *niyanu* so Your liberation is hastened and You become free in one or two life times. This world is full of entanglements.

Moksha: is it a location or a state?

Questioner: But I want to know that, is *moksha* some place that one has to go to or it is something to be acquired or is it a state?

Dadashri: *Moksha* is your nature (*swabhaav*). *Moksha* is your nature but to attain that you have to do something, do you not? Your nature is *moksha*, but you are not enjoying the bliss of *moksha* because you are not aware of that state. You do not have to go to any place for *moksha*. Liberation from all pains is first level of *moksha*, and then liberation from the worldly life is second *moksha*. When you attain the first *moksha*, the second will come to you on its own. The first *moksha* is in the form of causes and the second is in the form of an effect. After attaining liberation from causes, You can proceed with your worldly life; you can get the children married and do all other things. There is liberation in that too. It is not possible to attain 'effect *moksha*' right now. I remain in the 'cause *moksha*' and all other work carries on.

After the life in which You attain the knowledge of the Self, there remains one or two more lives until final liberation.

Which is difficult, the path of moksha or the path of worldly life?

The path of *moksha* cannot be difficult, but the path of the worldly life is. How many things do you need to boil water in a large tank? And how much effort is required to boil that water? And then what do you have to do to cool that water? Now, a person will have a wrong impression of 'how will the water cool down?' Since we have the Gnan, we can tell him, 'Put out the fire and then just relax.' He will wonder how it will cool down quickly when it took so much effort to boil it.' But the inherent nature of water is to be cool, and therefore it will cool down on its own. To heat water is equivalent t to bring it into worldly nature (the nature of the non-Self). To come into the nature of the Self is *moksha*, and to go out of it, is worldly life. You have to meet a Gnani to attain the knowledge of such a separation (*bheda gnan)*, and

then Your work is done. Otherwise, you will not attain anything for millions of life times.

What is a true seeker of moksha like?

Writers of scriptures have written very clearly that a seeker of *moksha* (*mumukshu*) is a true seeker if he can recognize a Gnani Purush immediately. One who is desirous only of *moksha*, will immediately recognize the bestower of *moksha* - the Gnani Purush. But those who have desires for respect, fame, disciples; they will not recognize the Gnani Purush, because there is a veil of ignorance covering them. The Gnani Purush is very straightforward, and easily recognisable. But if you see him and think, 'why does he wear his clothes this way', then you are headed the wrong way.

In what respect is the Self unbound?

Questioner: It is said that the Self is unbound (*abandha*), then who attains *moksha*?

Dadashri: If you understand the language of the Gnani, then you will find the answers. *Abandha* (unbound) is different in the Gnani's language and in the worldly language. If you understand *abandha* in the language of the *Sarvagnya* (the Knower of all elements), then it is possible to attain that state; the unbound state. In the language of the Gnani, the Self is unbound, it is constantly in *moksha*; it has never been bound. This is the language of the absolutely enlightened Ones; it is as it is. It is a fact. If a person has even a momentary doubt over whether he is bound or not, then he will bind karma. That the Self is unbound is beyond any doubt.

Whose attains moksha?

Questioner: Death, *mukti* and *moksha*, how can one separate the three?

Dadashri: If you are Chandubhai then you are going to die, and if You are Shiva (the Self), then You have attained *mukti* (first stage of *moksha*) and the fruit of that is *moksha* (second stage). *Mukti* should happen here. I have attained *mukti*.

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Conviction on the path to moksha

Attaining moksha - clear vision for this

Questioner: What religion is needed for an seeker to attain *moksha*?

Dadashri: He needs *atmadharma* (religion of the Self).

Questioner: In which attire does one attain *moksha*?

Dadashri: Attire and *moksha* do not have anything to do with each other. Whether one runs around naked or clothed, it does not matter. *Moksha* can be attained in any attire.

Questioner: From which spiritual level can one attain *moksha*?

Dadashri: *Moksha* is attained through the *vitarag* religion; from the level of the *Vitarag*.

Questioner: In what state does one attain *moksha*?

Dadashri: In the *vitarag* state.

Qiuestioner: In which sect or division is true religion found? What is a sect? Is there any need for them?

Dadashri: Sects are all incomplete religions; they are relative religions. There is no *moksha* where there is partiality; there is no real religion there. There is no true religion in sects because there is a insistence of one's (*ekantik*) viewpoint.

Questioner: How can a *sadguru* be recognized?

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

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

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

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

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

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

Dadashri: He is sitting in front of you.
Questioner: What should one do to attain the grace of a *sadguru*?

Dadashri: One should maintain absolute humility (*param vinaya*).

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

Dadashri: Through a *sadguru*. A *sadguru* is without *kashaya* anger, pride, deceit and greed.

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

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

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

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

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

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

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

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

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

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

Questioner: Through which tools can one attain *moksha*?
Dadashri: *Moksha* can be attained through Gnan–Self-knowledge, through true Gnan (*sadgnan*), through the knowledge of the Self (*Atmagnan*).

Moksha is the self knowing the Self

Questioner: Until a conviction from within arises about the Self what is beneficial for the self (worldly self, 'I am Chandulal)? Some worldly souls know in theory, that the Self within is separate from the mind, body speech and all the substances, and if realized, then one becomes free from the state of doer-sufferer in the worldly life; but until this happens what should one do to progress in religion?

Dadashri: Once you have conviction (*pratiti*) about the Gnani, a conviction of the Self is inevitable. After You attain conviction of the Self, after You attain awareness as the Self (*laksha*), You cease to be the doer (*karta*) or the sufferer (*bhokta*) of the worldly life. The worldly activities continue on their own.

Questioner: I do not feel it is possible to live a worldly life, and at the same time be on the path of *moksha* under present conditions.

Dadashri: Not just a possibility, it is something that you can experience. You will understand it when You experience it. You will not

think it is possible, but it is possible to experience it. This is because they are both separate things, and both can be experienced in their separateness. People believe that the soul is the same as 'I am'. It is wrong to call this the Self-Atma. When they say 'I am', it is the mechanical atma (self) they are referring to. The Atma (Self) is separate from that. You will become aware of that Self when 'we' give You the awareness of it. That is when the 'I' will fit into the original Self. The Soul has its existence (*astitva*), its elemental substance (the Self; *vastutva*) and its absolute state (*poornatva*). Everyone is aware of his existence (*astitva*), but he does not have awareness of his real nature (the Self; *vastutva*). When 'we' give you the awareness of the *vastutva* (the Self), then the self will fit (merge) into the Self and continue to progress towards the absolute (*poornatva*). Then the Self remains in its nature as the Self, and the *pudgal* (non-Self; *prakruti*) remains in its nature. Both are separate and therefore function separately.

The Gnani Purush has all kinds of *siddhis* (energies that help acoomplish) and that is why this is possible. He, who does not have any expectation, has all kinds of *siddhis*.

Questioner: The worldly life can be an obstacle on the path to *moksha*, can it not?

Dadashri: In fact what 'we' are saying is, that if the worldly life is an obstacle, then it means that all these *sadhus*, *sannyasis* and *acharyas* who have renounced worldly life, their problem will get solved. But that does not happen. As a matter of fact, there is no problem with the worldly life. The worldly life is not an obstacle towards *moksha*, only ignorance of the Self is. The Gnani Purush gives such an unfailing and exact Gnan that it immediately results in *vartan* (inner conduct as the Self, experience). The Gnan that gives results is called Gnan; anything else is not Gnan.

Questioner: The path of *moksha* is a path of liberation, there cannot be any expectations in it. Then what is the point of pleasing *shashan* devas and devis, the celestial deities that protect the path?

Dadashri: The reason you have to do so is because humans of this era of the time cycle are *purvaviradhak*. *Purvaviradhak* means that they are here because they have done many negative things towards others in the past life. That is why they have wandered aimlessly from one life to another until

now. We worship the celestial deities so that they will not have any claim remain pending against us, and they will help us pass through the path to *moksha* without creating any obstacles. If you have old quarrels with people of this town, if you maintain the intention to have good relations with them, the quarrels will end, and even your work will get done even better. Similarly, not just with the reining celestial deities, but your work will be established well through maintaining friendliness with every living being of the world. Any time there are obstacles in their reign, or in any religion, the celestial deities (*devas* male, *devis* female) will help you. And this path of *moksha* is such that it is not possible to go directly to *moksha* from here, there will be one or two more life times before you can attain final liberation. The nature of this time cycle is so strange that people have brought with them such compressed karma from their past life, that their work will not get done even if they were to run around or fly around in a plane the whole day long. Therefore, one or two lifetime worth of karma remain pending. So you can call this a *moksha*, can you not? You experience *moksha* right here and now; You will experience the separation from the non-Self; you become aware that, 'I have become separate completely'.

Questioner: According to your view, which *tithi* (day) of *chotha* (fourth day of lunar fortnight) and *pancham* (fifth day) is correct for the the Jains? *Chotha* or *pancham*?

Dadashri: Whatever is convenient for you, that is correct. Whatever leads you to *dharma* (religion, the good over the bad) is right, and that which causes hurt is *adharma* and it is wrong.

Questioner: Whom can you call a Jain?

Dadashri: *Jina* means *Atmagnani* (the Knower of the Self) and *Jineshwara* means a Tirthankara (the absolutely enlightened being whose very presence brings salvation to millions and who is the final human life before ultimate *moksha,* the *Siddha* state). The one who listens to a *Jina* or *Jineshwara* is a Jain. One who has heard it, has faith in it and has followed it somewhat, is called a *shravak* and the one who has followed it completely is a *sadhu*.

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I and My

How can 'I' become separate?

'We' met a German couple when 'we' went to Lonavala. What were their names?

Questioner: Susan and Lloyd.

Dadashri: I asked them, 'would you like to be immersed in 'I' or do you want to be immersed in 'my'? This 'I' and 'my' are ponds; those who became immersed in the pond of 'I' never die; and those who are immersed in the pond of 'my' never 'live'. Then they responded, 'We want to be such that we never die again.' I explained to them that, "there is no worry in 'I'. Don't worry for 'My'. 'I' is immortal; 'My' is mortal. Therefore, separate 'I' and 'My.'

In just half an hour they understood this and were delighted.

Questioner: But how do I understand 'I' as separate?

Dadashri: What is your name?

Questioner: Chandubhai.

Dadashri: Who are you?

Questioner: Chandubhai.

Dadashri: Do you not recognize the contradiction between 'I am Chandubhai', and 'My name is Chandubhai'? When you say, I am definitely Chandubhai, then are you the hand too?

Questioner: No, the hand is mine.

Dadashri: Look, first substract the name from what you believe to be 'I'. Then deduct all the gross visible things on the outside. Do you experience that this name is separate from you? Whatever falls under 'my', it is worth deducting. Both 'I' and 'my' are always separate; they never become one. After you deduct the name, continue substracting in this way, 'this is my hand, my body, my eyes, my ears…' continue substracting all these organs. After deducting all the gross and tangible things, deduct 'my mind, my intellect, my chit, and my egoism.' After you have deducted everything that falls under 'my', whatever remains after all that is the *chetan* – the Self. Besides the Self nothing else should remain. Everything that falls in the category of 'my' is all *pudgal* (non-Self) it is *parbharyu* belongs to the non-Self. 'I' and 'My' are completely separate. 'My' is a temporary adjustment and 'I' is the permanent one.

Questioner: What should one do to get rid of 'my'?

Dadashri: I can show you the way but you will not be able to do so. It is complex things and this current era of the time cycle is strange. Therefore you will need my help. You will not be able to substract everything all 'My' from the 'I'. You will be able to substract what is visible (*drashtigamya*), then you will be able to separate through the intellect (*buddhigamya*). But then all that is beyond the intellect, you will be unable to deduct. Only the Gnani can do that. Finally, you cannot deduct the subtlest (*sookshamattam*) ego. There, you will need 'us'. I will separate everything for you. Thereafter, You will continue to experience 'I am pure Soul (*Shudhatama*)'. You should be able to experience that. In addition, I will also give you the divine vision (*divyachakshu*), with which You will see the Self in every living being.

Only Gnani offers the original solutions

Should we not draw a line of demarcation between the 'I' and 'my'? You have to separate them into a 'spiritual adjustment' and a 'mechanical adjustment'. Otherwise how would you know what is India and what is China, without a line of demarcation? All the daily conflicts continue to happen because one does not have this line of demarcation between "I" and "my".

'My' is completely mechanical, the 'I' is not mechanical. "I" is absolute.

Nature helps 'my' in every way, therefore You just 'see', do not interfere in 'my'. This machine (non-Self complex) will continue to receive its fuel, the lubrication, air and water. Moreover, the nourishment it gets will be tasteful and free of cost!

The 'my' eats up all the weight of 'I' in the worldly life. The weight of 'I' has become 5 lbs and 'my' has become a hundred thousand pounds! The weight of 'I' will increase as the weight of 'my' goes down.

'I' is the God the Self and 'my' is illusory attachment (*maya*). 'My' is relative to 'I'. 'I' is real. If you project the the attributes of the Self in the 'I' (worldly self), even then your energies will increase. The main absolute Self can only be known through the Gnani. The 'I' and 'my' are completely separate. If everyone, including foreigners, were to understand just this much, most of their problems would be reduced. Foreign scientists will understand this talk quickly. This is a science. This spiritual research is unique to Akram Vignan. 'I' and 'my' are completely separate. 'I' is natural state of the Self whereas 'my' is a sense of ownership.

The foreigners are trying to research reincarnation. To them I say, why not understand the separation between the 'I' and 'my' instead. Do they not say, 'My birth' and 'My death'?

You can use the word 'my' in your worldly interactions however it should be 'dramatic' (used with the dual vision of the Self and the non-Self); you can use it by separating the 'I' from it. 'My' is for suffering, not for 're-inviting' karma (not for creating new ones). Complete bliss belongs to 'I', without 'my.'

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(26)

Memory is raag-dwesh dependent

There is intense raag-dwesh where there is intense memory

'We' do not even remember what day it will be tomorrow, and yet this the world is carrying on. When asked there could be three persons ready to say, it's Sunday. There are many people to remember that.

Whom can you consider to have become a *Vitarag*? It is he who does not have any attention of anything except the Self, and all that helps the attainment of the Self.

The more the memory goes, the more *vitarag* you become. The *Vitarag* do not have memory (*smruti*) of any kind. Not remembering the worldly life (*vismruti*) itself is *moksha*.

People try very hard to increase their memory power (*smaran shakti*). But there is no such thing as memory power. Memory power is a result of attachment-abhorrence (*raag-dwesh*). I do not have any attachment-abhorrence, and hence I have no memory power. You can tell from your memory that there is attachment here and there is abhorrence here. That is why people have tried to look for ways to forget the world.

Questioner: Does that mean that person who passes his exams in the first class, has lot of raag-dwesh?

Dadashri: He will attain higher marks in where his interest lies. If he likes (has raag for) History, he will attain higher marks in that. There are some children who cannot remember anything in their studies. We realize that they do not have any interest in their studies and that they have good memory in what interests them. One becomes an expert in things that he has attachment for. I had attachment (*raag*) towards spirituality, and that is why I became expert in it.

Many have tremendous attachment towards scriptures, and therefore their memory for them is very strong. When attachment (*raag*) towards the

Self develops, one is considered to be forgetting the worldly life and all the other such things.

It is difficult to remember as well as forget

Questioner: Today I remembered something that I had not remembered for the past fifteen years, what do you call that? What kind of attachment-abhorrence (*raag-dwesh*) is that?

Dadashri: That is dependant on the attachment-abhorrence. There are certain things that comes in memory frequently, and there are things that come only when the time for it has matured and then it will bring you the results.

Questioner: Why is it easy to remember things, but difficult to forget them?

Dadashri: It is not easy to remember and it is also not easy to forget; both are difficult. Those who cannot remember find it very difficult to remember. Then it will be very easy for them to forget, will it not? And those who can remember a lot find it very difficult to forget.

Questioner: I have a question, how can we be free from the memories of this world? How can we forget?

Dadashri: It is impossible to lose the memories of this world for even an hour, even if you spend thousands of rupees. Many different things come in your mind. One would only remember sick relatives at the time of dinner. Why a sick person comes in the mind at the time of dinner? Therefore, memory is the main thing, which harasses people.

Questioner: But again, I think that if the world remains out of my mind, then will I get in to trouble to settle the cases of sales tax and income tax?

Dadashri: It is not like that. It is possible for the world to remain out of your mind and your work in the world to go on well. If the world remains out of your memory, your task at hand will get on very nicely and naturally.

Gnani is beyond memory use

It is the memory that gives rise to pain. I had tremendous memory prior to this Gnan and it caused lot of pain. It would not even let me sleep at night. From that I was able to deduce where pain (*dukha*) lies. I was happy in every way, but there was endless pain because of this memory. I would remember a lot of things at a time. But memory is a *paudgalik* (of the non-Self) it is not *chetan* (the Self). After Gnan I began to 'see'; it was not a vision of memory but is a direct and exact 'vision'.

Questioner: You say that you do not have any memory, but today when you give examples of incidents that took place ten years ago, its description comes out exactly just as it happened, it comes out in a systematic manner in a the same link just like a recording. What is that? What kind of energy is that?

Dadashri: Memory is dependent on attachment-abhorrence (*raag-dwesh*), and that is why it is never exact. What comes out of through 'us' is based on the *darshan* (vision), and therefore it is exact. 'We' can see everything. I can 'see' it all when I was four years old till today. 'We' do not have to think about it or recall anything. If I look at age fourteen, I can see everything or if I look at age twenty, then I can see that.

When someone comes to ask me questions, I have to first assess his 'file' and then give answers accordingly. My answers will be in connection with what I had told him earlier and what the present situation is now. Everyone's 'file' is different and therefore the answers are all different. The answer depends on the file. Now, someone may ask, 'Dada, why do you not have the same answer for everyone?' That cannot be so. Everyone's files are different, everyone's ailment is different and that is why I have different 'bottles' and different 'medicines'. Everyone's ups and downs are different. There is no change in the *siddhantik* (the incontrovertible principle which accomplishes the ultimate, the Self and the absolute Self) aspect of 'our' talk. That talk is such that no one can even place a minor cross over it, in any of the three time periods; the past, the present or the future. These solutions to the worldly questions depend upon the *nimit*.

Whatever you make me remember, I can see it all. Even if Kanubhai (Dadashri's business partner's son) were to tell me something about our business, I can see everything. I can see the bridge; all its supporting beams, what is where and where it is not, I can see all that. When reminded, we place the *upayoga* (applied awareness) and 'we' can see everything in its proper order.

Questioner: So you can see through *upayoga* (applied awareness), right?

Dadashri: As soon as someone reminds 'us', the *upayoga* goes there directly. If the *upayoga* were to not go there; there will be a break down in the worldly interaction.

Prashasta raag is a cause for moksha

'We' remember everything when the time comes. 'We' still have attachment (*raag*) for *satsang*, and that is why when it is time for *satsang*, I remember about going to *satsang*. 'We' also have attachment (*raag*) for the *mahatmas*; this form of attachment is considered *prashasta raag* (attachment of the highest kind – it leads to the Self). It does not bind karma, but it does create an account with Mahavideh Kshetra. Everyone has to go to the Lord Simandhar Swami in Mahavideh Kshetra. That is why you should become familiar with Him and understand about Him. That is why I make you sing about him.

Questioner: And what if we keep remembering 'Dada'?

Dadashri: That is *prashasta raag*. It makes you *vitarag*. This attachment is worth having. One has to remove attachment from everywhere else and place it in this. There is tremendous difference between the attachment for all that leads to the Self and attachment for the body complex. Attachment for goal of the Self is attachment for the Self which will help you attain liberation.

Many people are without any care and sensitivity (*jada*); they too do not have memory. Lack of memory without realizing the Self is the same as being inanimate (*jada*). When you eat a lot and sleep a lot and become lazy, it will make the mind dull. It will take you to a lower life form.

Memory is a huge parigraha

What is *parigraha*? It is that which keeps coming in memory. 'Is the ring still on my finger? Has it fallen off?' If you are not reminded of this, then you are *aparigrahi* (free from acquisitiveness). You cannot become *aparigrahi* through renunciation. On the contrary, the more you try to renounce, the more you will remember.

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(27)

Open and straightforward

Nikhalas

Nikhalasata makes one fearless

I do not have problems if you do not read books or do not know anything, but become open and straight forward (*nikhalas*). Thereafter knowledge that makes the one who is *nikhalas* shine will manifest automatically.

Questioner: Being *nikhalas* candid and guileless in the worldly life interactions (*vyavahar*) can cause problems.

Dadashri: But no one can be *nikhalas*. Only after attaining the knowledge of the Self (*Atmagnan*) can one become *nikhalas*.

Questioner: We would be considered fools if we were to become *nikhalas* open and candid, in our worldly life.

Dadashri: Fools are never *nikhalas*. People consider fools as *nikhalas*. The one who is *nikhalas* is different altogether. He is frank and honest *nikhalas* in everything, not only in just one or two things.

Questioner: Please explain *nikhalas* more clearly.

Dadashri: A *nikhalas* person is a very pure person. He is not a just a human, he is a super human. Only then can he become *nikhalas*. A *nikhalas* person is very pure and transparent. He does not have a single impure thought. That does not happen anywhere, does it? After attaining the knowledge of the Self one gradually becomes like that.

Questioner: Do people not take advantage of the one who is *nikhalas*?

Dadashri: No, the one who comes to take advantage would not even be able to come within a hundred feet of him. He will lose courage.

Questioner: Does *nikhalas* mean to stay as the Self?

Dadashri: When 'we' give you Gnan (knowledge of the Self), even You remain as the Self, but that is not considered *nikhalasata*. A *nikhalas* person does not have a single thought about worldly life; his heart is absolutely pure. You will still become *tanmayakar* (engrossed) in a thought you have. You will not become transparent as long as you will have thoughts about your home, your business, sex and all other kinds of thoughts.

Questioner: What does a *nikhalas* person think about?

Dadashri: He does not have thoughts at all. His mind keeps moving every moment; it becomes *samayavarti* (i.e. it does not get stuck in anything; it is always in the present).

A *nikhalas* person has infinite special energies (*siddhis*), but he does not use them. Ultimately, You too will have to become like that, will you not?

Write an essay about what one has to live life for and bring it to me. Write about the positive sides and the negative sides of it. You will have to make some kind of a progress, will you not? How long will you remain as an ordinary man? At the age of thirteen, thoughts of becoming extraordinary had arisen within me. I had felt that to be ordinary means being like vegetables (grow and die). An extraordinary person is not faced with the difficulties that an ordinary human being faces. An ordinary man cannot help anyone, whereas an extraordinary human being exists only to help others. That is why the world accepts him.

Questioner: What is the definition of an extraordinary human being?

Dadashri: Extraordinary means that one becomes helpful to everyone; to every living being of this world. When one becomes free, when one transcends the *prakruti*–the non-Self complex, one becomes

extraordinary. Ordinary human being will experience helplessness. He will be helpless if you keep him hungry for three days. Therefore become extraordinary, and then there will be no end to the bliss within.

When you see an important person, it will give rise to an inferiority complex within you. He dazzles you. Why does he dazzle you; when he too is just an ordinary man?

There is no need for anyone to be afraid of anything in the world if he becomes *nikhalas*. Such a person will be automatically protected. No one can destroy such a person. After attaining the knowledge of the Self there will arise an absolute state, and no one will be able to hurt or destroy You; no one will even bother you.

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(28)

Laughter of the liberated one

The liberated laughter and smile begins with faultlessness

Dadashri: How old are you?

Questioner: Seventy.

Dadashri: Look, even at this age he looks at me and laughs like a child! That is called simplicity and straight-fowardness (*saradata*). Has laughter been snatched away from people? Why can they not laugh? One would say it is because of *asaradata* (inflexibility and unnaturalness and deception). So what do I tell people, I tell them to sit here in *satsang*, whole daylong. In doing so, their *asaradata* will go away, and their laughter will express. I make you do *arati* because it opens up your laughter. Laughter should arise from the naval (unrestricted). What is the point of laughing when your laughter comes just from the throat?

Questioner: What do you consider a *mukta hasya* (the smile and laughter of the liberated One)?

Dadashri: Have you seen such a laughter (*hasya*)?

Questioner: We have seen Yours, Dada.

Dadashri: Does it look free and unrestricted to you?

Questioner: Yes, it is absolutely the *hasya* of the *vitarag* (free; unrestricted) .

Dadashri: That is called *mukta haasya*.

Questioner: We have encountered circumstances to attain *mukta hasya*, so how come it has been obstructed?

Dadashri: It has not happened because there are all kinds the 'ghosts' within you. No one other than a liberated man can remove them for you. The liberated One (*mukta Purush*) can enable within you such a *mukta haasya* through his own *mukta haasya*. There are all kinds of insistences (*khench*) that reside within, and that is why a person does not cry at the time of crying and laugh at the time of laughing.

What creates laughter? Why does this elderly gentleman laugh so much? It is because there is freedom from mistakes (*nirdoshata*) and that is why he is *sarada*. *Sarad* means flexible. It means that he will bend (adjust) in whatever direction you want him to, just like gold (malleable). You can mold him anyway you want to, within an hour.

Questioner: So does that mean that as faultlessness increases, so will *mukta hasya*?

Dadashri: Yes, it is the attribute of faultlessness (*nirdoshata*). Today when people with etiquette laugh at the dinner table, it is considered a polished laugh. It is of a completely different kind; it is weird and artificial. It is better to be quiet, than have a fake laughter. It is better to say less than to speack artifical speech.

Since this man has come here, he is experiencing new and unprecedented bliss (*anand*) which only he and I know. That is because he is *sarad*, he experiences bliss just from my *darshan*.

Liberated laughter of the liberated Purush

Gnani Purush is constantly in a state of liberation, and because of that others become free from within. 'Our' mind remains free; it does not get bound even for a moment by any circumstance. Everyone become cheerful just doing *darshan* of the Gnani Purush and by doing so; many karma are dissipated.

Except for the completely *vitarag* Lord, there is no laughter that is karma-free laughter. Such laughter has manifested in the current time cycle in the Gnani Purush of the Akram science; and it can destroy all the karma. No matter when you look at the Gnani Purush, even if you see Him at two in

the morning, he will still have the same *mukta hasya*, whereas that of other people are filled with *kashayas*.

Questioner: Does *mukta hasya* stops with *vairagya* (dispassion towards the worldly life)?

Dadashri: In *vairagya* there is indifference (*udaasinata*). *Udaasinata* is incomplete with reference to liberation; *mukta haasya* is complete.

Questioner: While talking to You, sometimes we too laugh freely; is that considered *mukta hasya*?

Dadashri: Yes, it is unrestricted at that time. That is how You get practice. Otherwise, why is there a need for reciting, '*Dada Bhagwan na aseem jai jai kar ho*'? During that time all the inner garbage comes out and You become free.

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(29)

Worry : Equanimity

Who remembers the past now?

Questioner: How is it going to work if I do not worry about tomorrow?

Dadashri: There is never a tomorrow. No one in the world has seen tomorrow. Whenever you see, it is always today. Tomorrow is the reason of difficulty. Yesterday means the time that has passed. Yesterday means that it is that period that has past. Therefore there is no need to worry about tomorrow.

Questioner: So then why do you buy tickets in advance?

Dadashri: That is an evidence. It may not even come true some day. Don't you make plans for example that you want to go to Mumbai on the 25th and to Baroda on the 28th? You have that vision. You do not see very clearly through that vision. You see it through a 'blurry' vision. In the exact vision, You can remain still and 'see' clearly. The rule is that you will have a clear vision up to a certain boundary, and if you go beyond that, then for the time being you will stumble. Do not look at what you do not need. If you keep looking at your see, you will trip and fall. Therefore, through this vision look only at a certain distance as you walk.

What is the point when we say that there is no such thing as tomorrow? The time that is now is called today, and the time that has passed is called yesterday; that is the past. Not even a fool would go looking for the past, and tomorrow is in the hands of *vyavasthit*. Therefore, remain only in the present; stay in the time that is now.

Taking over some else's control leads to worries

All kinds of difficulties come to a home that has worries. Worrying is an ego. Do you have any control over running all this? If you take away the

control from the one who has the control, then he will not interfere again. Leave all that to that control.

Questioner: What should one do so that he does not have any worries?

Dadahshri: Turn around. Or one should get rid of ego. If there is a Gnani Purush and if he gives you Gnan, you will not have any worries. What is the consequence of worrying?

Questioner: I do not know.

Dadashri: The consequence is a birth in the animal kingdom. Worrying is an above normal egoism.

Questioner: I worry a lot.

Dadashri: You have relatively fewer worries, that is why you even have the time to come here. These *sheths* (wealthy businessmen) do not even have the time to go to the toilet; that is how many worries they have. They have two businesses and they want to start a third one! Greed, greed and greed. How much have you decided to earn? One million rupees?!

Questioner: The more, the better.

Dadashri: Have you not had enough yet? Your hair has turned white and still you have not acquired all that you want? So this is all a betrayal (*dago*). Now just let go of all this hassle and live in content; have your tea peacefully, have your meals peacefully and go to work.

Entering into thoughts is the obstruction

Worrying will delay all your work. Is the morning likely to come early if you spend whole night worrying about how soon it will come? On the contrary it will come late. Instead, why don't you go to sleep peacefully? Worrying will delay your work. If you worry whether you will get vegetables or not, then you will not.

Why worry about something that you have no solution for? There is no solution for death, so does anyone worry about dying?

What do you do when you have worries?

Questioner: Recite the Lord's name.

Dadashri: Do you have a friend with whom you are not acquainted?

Questioner: No, how can one have a friend without being acquainted to him?

Dadashri: Then how can you recite the Lord's name without being acquainted with Him?

When worries arise, recognise that the work is going to be ruined, and if there are no worries, then be assured that it is going to turn out good. Worry is an obstruction to any work. It will ruin the business.

Questioner: Why does worry happen?

Dadashri: It is because there is a wrong belief of, 'I am Chandubhai'. It is because you do not know who you are. When does worry happen? Worry happens when you become one with (*tanmayakar*) the thoughts that arise in the mind. Thoughts are inanimate (*jada*) and you are alive (*chetan*). Worry happens because of mixture of *jada* and *chetan*. Worry is an internally induced suffering of the mind (*parishaha*). It gives rise to suffering of pain. To avoid worries, decide that thoughts of the mind are subtle circumstances, they are '*gneyas'* and You are the *Gnata*, i.e. they are objects to be known and You are the Knower. Thoughts will come but you have to do *pratikraman*, or you have to make them insignificant. Thoughts that come to You are really inanimate. You create obstacles the moment you start worrying. Why stick your hand in the energy that is not Your own?

With the Akram Gnan that 'we' give You, if you have worries, then you can hire an attorney and sue 'us', 'we' are giving you this much guarantee. When your worldly worries go away, that is the first *moksha*. The second *moksha* happens when the account of karma gets paid off. The second *moksha* means the absolute state.

Is there peace in illusion?

How can one attain peace in this world? It would not even if you had millions of rupees. How can there be peace (*shanti*) where there is illusion (*bhranti*)?

Questioner: Despite practicing so much religion, why does peace not prevail all the time?

Dadashri: It is because you are constantly in the state of the non-Self (*achetan*). If You remain in the Self (*chetan*), you will experience constant peace.

Questioner: What efforts should I make to acquire peace?

Dadashri: There can never be peace in that to acquire which, you have to make an effort. These are all (*ghadbhanj*) activities of construction and destruction.

There is all kinds of peace in this world, but it is all a form of an illusory state (*murchhit*), whereas peace of the Self (*atmashanti*) is one without any kind of illusion. There is contentment (*trupti*) in peace of the Self, whereas there is no contentment in the other kind of peace.

As bliss replaces a state of turmoil and restlessness (*ashanti*), realize that binding of karma, have ceased and only then the solution (liberation) comes.

Bliss in the presence of the Gnani

We had gone to visit Lake Vihar. There a gentleman by the name of Shayda Saheb brought a Muslim friend who was a senior officer in government, to do my *darshan*. He brought his wife and children with him. He was a thinker and a very devout man. As he started to sit down on the muddy ground someone told him, 'the ants will bite you there, sit next to Dada.' So he answered, 'How can ants bite me in the presence of Dada?' Then I made him sit by me. After ten minutes or so, he tells me, 'I have visited so many religious places but, I have never experienced the kind of

peace that I have experienced here in the last ten minutes, since I have come here. What is the reason behind this?' I told him, 'There is no other reason. You are sitting very close to Allah. Would you not experience happiness and peace if you were in close vicinity with Allah? Allah is sitting right next to 'me'; almost touching me, and you are sitting next to me. So then you have come very close to Him, have you not? So what kind of peace are you likely to experience?'

The Gnani Purush has a 'cash department'. 'This is a cash bank of divine solution.' Anyone whose *punyai* (merit karma) has matured, he will meet me and his work will be done.

Questioner: What is bliss (*anand*), what is peace (*shanti*)?

Dadashri: Peace is relative; eternal bliss (*paramanand*) is absolute. *Parmanand* means absolute contentment (*param trupti*). When all the accounts of this body get paid off, then You will experience contentment and eternal bliss. As long as there is the burden of the body, there will be no contentment.

No attachment-abhorrence where there is equanimity

Samata (equanimity) is very important. If a man's wife says something hurtful and he listens to her without an overt reaction, people call it *samata*, but that is not *samata*. How can you call it *samata* when there is internal turmoil and restlessness (*ajumpo*)?

Samata means that no attachment (*raag*) arises towards the one that offers a garland of flowers, and no abhorrence (*dwesha*) arises towards the one who insults you. Good (*shubha*) or bad (*ashubha*), the one in equanimity 'sees' them equal. When there is no attachment-abhorrence in the good and the bad, it is called *samata*. Only the *vitarags* absolutely enlightened Ones have this quality.

Sambhaav : Samata – What is the difference?

Questioner: What is the difference between *samata* and *samabhaav*?

Dadashri: There is a big difference. What does *sambhaav* (intent of equanimity) mean? Say we have a weighing scale that is tipped on one side, we will put a counter weight on the other side to balance it out, however if we were to use a frog as the counter weight, how long would the scale remain balanced? That is the state of *samabhaav*, nevertheless *samabhaav* is considered the highest intent. One is at least trying to maintain that balance, is he not? Whereas *samata* means that there is no *raag* towards the one who showers you with flowers and no *dwesh* towards the one who throws rocks at you; on the contrary you would bless him!

The tenacious decision to settle a file with equanimity

This dictum of Akram to 'settle all files with equanimity' is an amazing thing. When You make a decision of 'I want to settle with all files, with equanimity' as per my Agna, then it will be there for You. You just need the *nischaya* tenacious decision that you want to settle matters in this way. These words themselves are in the form of Gnan. The rest that happens on the outside is in the hands of *vyavasthit*. However your inner intent should be firm and tenacious that you want to follow the Agnas.

To settle with equanimity *samabhavey nikal* means to settle in accordance with the circumstances, without attachment or abhorrence. That is not the case in *samata* equanimity.

When someone you do not like, comes in front of you, then at time the mind, body, chit and ego will jump and become restless within. At that time, You have to say, 'I want to settle with equanimity,' then everything will calm down. The moment You make a decision about settling matters with equanimity, the process has an affect on the other person too and will calm him too. However sometimes, the account of karma with him may be so sticky that it may not appease him. That is not Your look out. You just have to have a tenacious *nischaya* that You want to settle the matter with equanimity. Sooner or later he is bound to cool down. Everything happens according to *vyavasthit*.

Equanimity and the Knower-Seer state

Questioner: What is the difference between *samata* and the *gnata-drashta* (Knower-Seer) state?

Dadashri: In the state of *samata* one can 'nod off to sleep' (lose his absolute awareness), and has to be awakened – the awareness has to be brought back by a little 'tap'. Whereas the Knower-Seer is always, eternally awake.

Questioner: Is *samata* a state of the mind?

Dadashri: It is the state of the mind, but when is the state of the mind like that? If there is awareness and Gnan within, *samata* will remain, otherwise the mind will always lean towards the other (non-Self) side. When does *samata* remain? It is when one attains the Self.

As long as 'You are Chandubhai', *vishamta* (*raag-dwesh*, attachment-abhorrence) is bound to happen and when the awareness of 'I am *shuddhatma*' happens, Your work is done.

Desire, act, suffering of pleasure, satisfaction, contentment

Eating, drinking and suffering the pleasure (*bhogaviye*) of that which is worldly, brings about satisfaction (*santosh*), but contentment (*trupti*) will not happen. With satisfaction, new seeds of karma are sown. However when *trupti* (contentment) arises, *trushna* (desire) will not remain; it leaves. There is great difference between contentment (*trupti*) and satisfaction (*santosh*). Everyone experiences satisfaction, but only a rare one experiences contentment. Thoughts will arise again in the state of satisfaction. If you ate a cheesecake, you will have satisfaction, but a desire for it will remain. That is called satisfaction (*santosh*). Whereas in contentment (*trupti*) there is no desire again, even a thought about it will not arise. A person who has contentment (*trupti*) will not have a single thought of sex again. No matter how much understanding one has, because of lack of contenment, people are trapped in sex. The science of the *Vitarag* brings You contenment (*trupti*).

People say, 'I am eating'. Hey! You are putting out the fire of the hunger, are you not? Thirst for water is good, but thirst for money is very dangerous. No kind of 'water' can quench this thirst.

Desires will never come to an end. Satisfaction will happen, but there will be no contentment. Satisfaction (*santosh*) is a psychological result; it will not last.

To believe that there is contentment in the (*saadhan*) non-Self objects (living and non living) is psychology and contentment in the Self (*saadhya*) is the science of the Self.

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(30)

Sainyam Parinam

What is the exact definition sainyam?

There are two types of *sainyam* (self-discipline); external and internal.

The Lord does not consider external (visible through mind, speech and body) *sainyam* as *sainyam*. That *sainyam* is dependant upon unfolding of karma. To claim 'I maintained *sainyam*' when *sainyam* is dependent on unfolding karma, is an illusion.

Questioner: What is *sainyam parinam* in the true sense?

Dadashri: *Sampoorna sainyam* is when *parparinati* (state of the non-Self) does not arise at all. This begins when all the tendencies (*vruttis*) return home to the Self. In the beginning the 'fractional change' is called *sainyam*. The state of *sainyam parinam* happens after one attains Self-realization.

Sainyam of (*vishaya*) sense pleasures is not considered *sainyam*. Absence of anger, pride, deceit and greed is called *sainyam parinam*. Otherwise, when people renounce, they renounce worldly things; they renounce money, they renounce sex and we are not negating it but that is called renouncing (*tyaga*); it is not the *sainyam* the Lord has spoken of. The *sainyam* of the physical body is not called *sainyam*, that *sainyam* is dependant upon circumstances; it is an effect of previously charged karma. The mind that does not react to evidences of anger, greed, deceit and pride is dependent on *purushartha* and is called *saiyamit mana.* Only where there is awareness of the Self does the mind remain in *sainyam*.

Sainyam (absence of *kashaya*) should prevail amidst intense adverse situations.

One lady tells me, 'Dada, my husband slapped me last night.' I asked her, 'then what did you tell him?' She replied, 'I turned the other cheek for

him.' I asked, 'What was your inner state at that time?' She told me, 'Completely peaceful. I did not have even a single negative thought. Your Gnan was present.'

This is called *sainyam* (absence of *kashaya* reaction). Everyone in the world suffers pain and adversity with tears, and the Gnani suffers it with a smile. You will have to suffer (*bhogavavoo*) it, will you not?

The energy of the Self will manifest only with sainyam

If one remains in such a *sainyam* (absence of *kashaya*) just once, it will give rise to enough energy within to practice *sainyam* twice. Then the power of two will generate four, and four will generate sixteen times the energy. It is a rule of multiplication. In all that, the Self has infinite energy. That energy starts to manifest as one come into *sainyam*.

What is *swanubhav* (experience of the Self) state? After attaining the Self, as much one remains in *sainyam*, that much is the state of the experience of the Self (*swanubhav*). The one who has a fraction of that will attain the complete state.

Even the Lord has praised the one with *sainyam*. Such a one is worthy of *darshan*, he has conquered death.

Questioner: How has he conquered death?

Dadashri: When one does not have the fear of dying, he is considered to have conquered death.

Take advantage of the opportunity of sainyam

When someone says, 'Chandubhai has ruined everything', the inner results within will change due to reaction. However, to know that 'this that is happening within is wrong' is half the *sainyam* (*ardhasainyam*). And if such results do not arise at all, then it is considered complete *sainyam*.

Questioner: When someone scolds me, or insults me, I close the window on that side; I will not listen to that. Let him continue speaking.

Dadashri: In that situation, you did not take advantage of the opportunity for *sainyam*. If you were to tell someone, 'You insult me and I will try and practice *sainyam* (equanimity, absence of *kashaya*)', that is not possible, is it? This the opportunity for *sainyam* happens naturally and rarely, and when it happens, people turn a deaf ear to it and shun it, 'Oh go away! He can say that, he has a bad habit of doing that!' How much do you benefit in doing that? If there is a foul stench and you pinch your nose, what *sainyam* did you exercise?

I had put out a reward of five hundred rupees, stating that anyone who is in need of money, can come here and slap me and collect the five hundred rupees. Is anyone ready to slap me for free? Hey, no one came to slap me despite the reward. People told me, 'Dada, where will we go if we slap you?' That is how it is. Therefore, do not miss the opportunity when it comes.

'Our' energy has increased through multiplication of *sainyam*. After attaining the Gnan, a state of endless *sainyam* resulted in 'us'. So whatever 'we' received, it was beneficial. Tremendous *sainyam* of the Self prevails during external adversity.

Sainyam verily is the purushartha

Real *sainyam* (*kashaya* free state) arises in the presence of the Self. From the moment conviction (*pratiti*) of the Self is established, true *sainyam* begins. Thereafter, one begin to see one's own faults and does *pratikraman* (apology coupled with repentance) for them. That is a true *sainyam*. *Sainyam* itself is *purushartha*. Only after one becomes a Purush (the Self), after knowing the Atma (Self), can one do *purushartha*. *Sainyam* applies only to the *Purush* (the Self), and not to the *prakruti* (the non-Self). *Prakruti* is dependent on the unfolding of karma, how can there be a *sainyam* there? One is considered to have come into real *sainyam* only after the Self manifests. Otherwise, this worldly *sainyam* is like practicing to improve the worldly interactions.

Only the one with *sainyam* has the awareness of the Self. Such people will not allow one mistake to give rise to another. When someone drops a hot charcoal on you, you have already incurred one loss but then you create another big loss by getting agitated within (*ajumpo*) and expressing it (*kadhapo*). This is how one becomes bankrupt. Endless loss is created from

just one loss. Whereas, Gnan will shake it off and the bliss of *sainyam* that arises from it is such that one cannot even describe!

When is worldly interaction (*vyavahar*) considered good? From the time *sainyam* begins. Worldly interaction of the one without *sainyam* is not considered complete. Gnani's speech, conduct, everything about Him has *sainyam*, and this state will win the minds of thers.

Sainyam against greed

Questioner: Please explain *sainyam* of the pride (*maan*) and *sainyam* of greed (*lobha*)?

Dadashri: Some people have already attained a fraction of *sainyam* against pride. If someone were to insult them, they would be able to maintain *ardha-sainyam* (partial freedom form reactivity to *kashaya*). Whereas where greed is concerned, one becomes completely oblivious (loses awareness); in this situation absence of *sainyam* will increase tremendously. Then later, when the awareness comes, then one fourth the *sainyam* will arise. The Vaniks have a large tuber of greed, and Kshatriyas have a large tuber of pride. One is not able to maintain *sainyam* in the *kashaya* in which he has a large tuber. One has to come into *purushartha dharma* (Be the Self through the five Agnas) and in the state of *parakram* (extraordinary effort as the Self).

When internal or external suffering arises, it is *sainyam* when one does not let it affect him, and if there is an effect, it is *saiyam* if one 'knows' it. 'Knowing' the suffering of pain is *sainyam*. Lord Mahavir did not suffer, he was just aware of it; he just 'knew' it. He suffered only 'dramatically' (with the prevailing exact knowledge of the Self and the non-Self).

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The laws of fulfilling desires

How methodical is nature!

The things in the world are limited, but desires of human beings are endless. If you make a note of desires of all the human beings of the world, and a note of all the wealth in this world, will you be able to match them?

Questioner: What should I do to fulfill my desires?

Dadashri: The nature of mind is such that it will always look for something new. It will look for new sofa for the home; it will look for new apartment etc. If he is feeling fine, he will talk about an apartment, and if he is not, then he will say, 'Now I do not want the apartment.' Then he will make religious pledge for his health to improve. The mind will hop around like a monkey, and that too without a tail! Nature says, 'Accept what I give you, and consider it *vyavasthit* (right for you). I will slowly fulfill all your desires at my convenience before you die.'

Things come to you when your desire for it dies. One man had desires about getting married until he turned fifty-five years old, and he would tell people to find him a bride. Then, when he turned fifty-eight, someone came to him and said, 'I have a daughter if you want to get married.' He told them, 'No, now my desire is dead.'

What is the point of buying diamonds for a seventy-year-old lady?

But laws of nature are different. The laws that take one into a higher life form are different from the laws that drag one down to a lower life form. Nevertheless, everyone's desires will be fulfilled.

The law of nature is such that if one's desires are fulfilled right away, then he is slipping down. If one has a desire for something and he do not get it, and when he does get it, he does not have any desire for it, that is going to take him to a higher life form. That is a good thing.

Questioner: There are some people whose desires are fulfilled the moment or soon after they arise; what is that?

Dadashri: When one's desires are fulfilled immediately, he becomes used to it and he becomes intoxicated with ego, and then suffers a lot, he goes to a lower life form. The nature of the mind is such that once it finds a place to jump, it will keep on jumping.

This is *Kaliyug* and so fulfillment of desire increases one's ego and then he starts to become intoxicated with the crazy ego. The the cart goes in the wrong direction. Therefore, it is better to stumble and fall in this era of the time cycle. Desires are fulfilled because of *punyai* (merit karma fruits). People's desires get fulfilled and hence they create all kinds of nuisance. Having their desires fulfilled causes this situation. They spend away their *punyai* and that gives rise to all these entanglements. Is that not because of mad ego? Therefore, there is benefit in tripping and stumbling and then acquiring the higher state, in this time era.

How wonderful is nature's arrangement? Those who are to go to a higher life form; nature arranges everything for them but only after their desires die. And those who are to go to a lower life form, nature arranges it so that their desires are immediately fulfilled. Therefore, understand this fact about nature.

Desire is verily the obstacle

Questioner: What is the origin of desire (*ichchha*)?

Dadashri: Desire arises from the pressure of circumstances. No one has a desire to cover himself with a blanket at the moment, but if it suddenly turns very cold, everyone will have the desire to cover themselves. Circumstances make them do that.

Questioner: Desire is dependency; therefore why have any desire for anything?

Dadashri: You cannot be free of desire even if you want to, can you?

Questioner: There is no desire and a mind in *parabhrahma* (the Self), is there?

Dadashri: *Parabrahma* the Self never has any desires. Desire is dependency. If there is a desire-free (*nirichchhak*) man in the world, it is the Gnani Purush. A desire-free person does not have any kind of desire. All the gold (*lobha*) in the world has no use for him. Such a One does not have even a single thought of sex (*vishaya*). He is absolutely indifferent to respect (*maan*) or insult (*upmaan*). He has no beggary for fame (*kirti*), disciples, building temples. He is lost the sense of being in charge of the body (*swamitwa*). Such a Gnani makes us desire-free.

When can one remain in *upayoga* (applied awareness of the Self)? It is when all desires become weak. Sooner or later they will have to be made weak, no? Having even the slightest desire is beggary. 'We' have attained this state of a Gnani because 'we' have become completely desire-free.

No obstacles remain for the one whose desires come to an end. Obstacles arise when desires arise.

One cannot 'see' because of desire. The desire itself becomes the veil (*avaran*) which envelops him.

Questioner: What is a solution to fulfill an intense desire?

Dadashri: The thing that you have an intense desire for is bound to come to you. It will come to you in two years, five years, but it will eventually come to you. Intense desire itself states that it will be fulfilled for sure. Desires for those headed for *moksha* have to be fulfilled; only then can they go to *moksha*.

Pratyakhyan for desires

You should all inquire into which desire still remain within you. First ask, 'Is there a desire to go to the movies?' It the answer is 'no', then ask about a second thing, then a third etc., and you will get the answers from within. The moment you get up in the morning, say heartily five times, 'I do not want any temporary thing in this world.' Say this much and go about

your day. After that, if desire arises, then immediately do *pratyakhyan* (intense determination of never committing the mistake again, and asking for the energies for this). If a desire arise (a plus) even though it is not your intent to have desires, then you have to 'minus' it with *pratyakhyan*. Then there is no liability.

Questioner: Why do hopes and dejections happen within?

Dadashri: To have hopes, dejections, desires etc., is the role of the non-Self body complex. It continues to play that role. Does the Self have any desires? If it does, then it would be called a beggar. All the desires that happen after attaining Gnan, are discharging desires (desires in effect). Charge desires cause bondage.

Questioner: When can we say that desire is charged?

Dadashri: Are you certain that 'You are Chandubhai'?

Questioner: No.

Dadashri: Then how can karma be bound without you being a doer? 'I am Chandubhai' is ignorance (*agnan*), and doer-ship is through this ignorance. Doer-ship is gone when this ignorance goes away. Then there is no charging. All that remains is the discharge.

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Habit of seeing **television**

…what is important at that time?

Dadashri: There is *satsang* every Sunday, close to where you live. Why do you not attend?

Questioner: On Sunday I have to see television, do I not Dada?'

Dadashri: What connection do you have with television? Now to see you have to wear glasses (becoming older), even then you are seeing television? Our country is such that you do not need to see television; you do not have to go to see plays, you can see all that, and more, live on the streets outside, can you not?

Questioner: It will all end when we reach that level, will it not?

Dadashri: Lord Krishna has said the same thing in the Gita, that humans are wasting away their precious time meaninglessly. Going to work to feed the family is not meaningless. Alas, until one attains the other vision (of the Self), this vision (worldly vision) is not likely to leave, is it?

When would a person rub stinking mud over his body? It is when he feels a lot of burning sensation. Similarly, the television, movies etc., is like the mud. You do not gain anything from them. I do not have problem with television; you are free to see anything, but if you have a choice between five to ten minutes of television or five to ten minutes of *satsang*, what would you prefer? If you have an exam at eleven, and you have to eat at eleven, what would you prefer? That is the kind of understanding you should have.

Passing time or wasting your life away?

There are people in India who would waste eight hours looking for fifty cents they lost. Therefore everyone spends his time according to his understanding. One has attained this human life with very great difficulty. This body is invaluable but one uses it according to his understanding.

Would he not use it according to his own understanding? I am not saying what you are doing is wrong. There is no such thing as 'wrong' in this world. But is time not wasted in it? It is a waste of time. Simply due to a lack of understanding one loses the human life form, which is so rare, and then ends up with four legs, six legs, eight legs. You wander around and all precious time goes to dust.

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Greed

Why be greedy when it is not in your hands?

Questioner: What should I do about my greed?

Dadashri: You should say that 'whatever it is to be in *vyavasthit*, let it be and whatever is not *vyavasthit*, let it be.'

Do you gain or lose with greed?

Questioner: When does the tuber of greed sprout?

Dadashri: When you have accumulated '99' (one is constantly striving to turn that sum into 100 and so he becomes greedy in the process). A person may be a millionaire but is it possible that he may not have any greed (*lobha*)? A greedy person is focused on just one thing. He does not care for pride. A with man pride will be a troubled if insulted, whereas a greedy man will say, 'I made two hundred rupees today, so what if he insulted me?' As long as there is pride and anger in a person, he is not considered greedy. Greed is a bad habit has formed life after life. A greedy man may make a profit for the first five to ten years, but in the end he will incur a loss. The one who is honest will not lose anything. But when nature changes its results, no one is spared. However, at least an honest man will have less to fear.

Without knowing the Self, contentment is not possible

The antonym of greed (*lobha*) is satisfaction (*santosh*). One gets satisfaction when he has done something good in his past life. Also if he has understood some knowledge of this world, he will experience satisfaction, and wherever there is knowledge of the Self (*Atmagnan*), there is nothing but contentment (*trupti*). One will have satisfaction if he has suffered a lot of pleasures in endless past lives; he will not want anything. And the one who has not experienced anything, will constantly feel, 'I want to enjoy this, I

want to enjoy that.' If you have enjoyed royalty in your past life, you will not like it if you were offered the same in this life; you will get tired of it.

Questioner: There are some people who want what others have. If they see others with a car, then they want it too.

Dadashri: When does *lokasangnya* arise (*lokasangnya*—to be dictated by what the world does)? It happens when one is not satisfied from within. Until today, I have not found a single man to give me any kind of pleasure. Even when I was young, I did not find a need to keep a radio. Are these all not live radios walking around?

A greedy looks for more despite having it

Questioner: A greedy (*lobhio*) person is miserly (*kanjoos*) too, no?

Dadashri: No, misers are different. A person becomes a miser because he does not have money, whereas a greedy man may have twenty five thousand rupees at home and yet his chit will be in where he can find cheaper *ghee* (clarified butter). His chit is constantly in greed. Even when he goes to the market, he looks for a pile of cheap vegetables.

A greedy man will have awareness in every facet of greed. A man who goes to the neighbor and gets something from him because he has run out at home is not greedy. The one who has everything and yet keeps looking for it elsewhere is considered greedy.

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Let go of the reigns

Then the practice of doership will go away

Here, in Akram, we do not have rituals, *samayik* or *dhyan*. That is all in the worldly interactions. Worldly *samayik* or *dhyan* means that you decide on an external boundary for yourself and then you do not allow anything to come within. You continue to push out anything that tries to come into it. But things will come in even if you try to keep them out. Whereas in our *samayik*, You simply have to 'see' what comes in. In our *samayik*, You continue 'seeing' the thoughts, whether they are good or bad. While seeing a movie, you do not become emotional when you see someone fighting and creating a rukus in the movie, do you? This *samayik* is just like being in a movie. It is just like seeing a movie within. *Samayik* is very beneficial, especially if you do it for forty-eight minutes.

Just try this experiment one day in a week, just let go of the reins. On Sunday, let go of your rein early in the morning and say, 'Dada, I am handing this rope to you'. Hand over to Dada the reins of all the five 'horses' (the senses) and then just see them how they all run. I will not let this 'chariot' fall in a ditch or do anything else. You do not know how to handle the reins, and therefore you let go of them on a downward slope, and keep pulling hard going uphill, and so the poor 'horses' get exhausted and bleed from their mouths. That is why Lord Krishna told Arjuna to sit and let him guide the chariot. Arjuna's chariot began to run straight when Lord Krishna took over the reins. 'We' are asking you to let go of the rein only once a week. However, if mistakes still happen then say, 'Dada, I apologise for taking on the rein again. I will not do that again', then let go of it again. Initially you will make mistakes. It takes time to come into practice. You will get it right after two or three times. Then for further progress You have to continue seeing what Chandubhai is saying and whether it is correct or not.

The Gnani's program

The Gnani's program is that 'we' see every *kriya* (that which is happening in mind, speech and body). That is why I call 'this' speech a record. I keep 'seeing' what this record is playing and what is not, whereas people become *tanmayakar* (engrossed, one with) with their speech. To remain completely *non-tanmayakar* is considered *kevalgnan* (absolute knowledge).

What the world sees is also what the Gnani sees, but whatever they see is not going to be helpful, because it is all based on the ego. 'I am Chandubhai' is their basement, and our (*mahatmas*) basement is 'I am *Shuddhatma*'. Therefore whatever We 'see', counts towards a fraction of *kevalgnan*. For whatever fraction You 'see'that is You can see the Self as separate, 'see' the speech as separate, see what this 'Chandubhai' (non-Self) is doing; all that gives rise to a corresponding fraction of *kevalgnan*. When someone insults 'us', it is in 'our' Gnan, even when this 'record' speaks, it is in 'our' Gnan. It is in 'our' Gnan when this record says anything wrong. For 'us' there is complete awareness (*jagruti*) all the time. And complete awareness is *kevalgnan*. In the worldly life, people have worldly awareness, but that awareness is based on ego. Whereas this awareness is awareness that comes after You become the pure Self, *shuddhatma*. This is an awareness of fractional *kevalgnan* and that is exactly where it is of ultimate benefit (*kalyankari*).

'You' should not slack off 'seeing' this inner machinery. You have to keep an eye on where there is friction happening within, what happens to it, toward whom does harsh speech come out? There is nothing wrong with speaking, but you have to keep 'seeing' that, 'Wow! Chandubhai spoke harshly!'

Questioner: But is it not better to maintin silence as much a spossible?

Dadashri: To speak or not to speak is no more in Your hands. You are a general manager, so you will immediately understand when I explain things to you.

The Science of charge and discharge of karma

What is considered a 'discharge'? Say there is a motor, which runs when you wind it. The winding is equivalent to charging. Then when you leave it to discharge, is it under your control?

Questioner: No.

Dadashri: It is not under our control after that. It will unwind only as much as you wound it. If you wound it only half the turns, it will go only half the way, if it is wound a quarter of the turns, it will go only quarter of the way, and if you wound it a full turn, it will unwind the full turn. You cannot stop it. That is called discharge. That is how this speech is being discharged. Three batteries are being discharged; the batteries of the mind, the battery of the speech and the battery of body. Thoughts; whether you have a desire for them or not, keep discharging constantly. Whether pleasant or unpleasant, thoughts will continue to discharge. As these three batteries discharge on one side, simultaneously three new ones are being charged on the other side. A new mind is forming; new speech is being recorded. As long as one does not have awareness of the Self, there is no basement; these new batteries will continue to be charged. They will then continue to discharge. Therefore, these three are just batteries which charge and discharge. These batteries will continue to be charged as long as there is *aropit bhaav* (imposition of the wrong belief) of 'I am Chandubhai', because of the ignorance of the Self. And because You have the awareness of, 'I am *Shuddhatma*', you no longer charge any new batteries. The old ones continue to discharge for those who do not have Self-realization, for those who are Self-realized and also the animals. No effort is needed in this discharge. Their nature is to discharge; therefore they will continue to discharge on their own. You may decide that you do not want to move your arm, it will still move because all theese 'machineries' are discharging. Now people try to alter the discharge, how can they do it? However, one can change the charging when they are being charged. When discharge happens according to one's wishes, his ego will increase because he feels that everything is happening according to what he wanted. But when it is contrary to what he wants, he will say, 'God did this to me. My karma are not good.' They will say all kinds of rubbish. It is discharge when it happens according to one's desires and it is discharge when it happens contrary to his desires too. It is simply showing its attribute of discharge. Two kinds of things can happen here; it can be either to your liking, or to your disliking. This gives rise to attachment (*raag*) and abhorrence (*dwesh*).

There is attachment towards the one that you like, and abhorrence towards the one you do not. Therefore, this world exists and continues on attachment, abhorrence and the ignorance (*agnan*) of 'I am Chandubhai'. The Jains call it *raag*, *dwesh* and *agnan* and the Vedanta calls it *mada*, *vikshepa* and *agnan*.

As discharge others as faultless

When you look at everything on the outside it is a different matter, but when You continue to 'see' within, You will in the realm of *kevalgnan*. But it will be fractional *kevalgnan*, not absolute *kevalgnan*. Just 'see' any thought, bad or good that happens. There should be no attachment towards the thought that is good and no abhorrence towards the thought that is bad . We are not to see good or bad, because it is not in our control. So what do Gnanis look at? They see the whole world as faultless (*nirdosh*), because it is all a discharge so how can they be at fault? It is a discharge when someone insults or curses you, and it is a discharge when the boss confuses you. The boss is just a *nimit* (evidentiary doer). No one is at fault in this world. The fault you see in others is your own fault (effect of the cause in the past life), and that is the mistake which gives rise to the worldly life. You create enmity by seeing faults or negativity in others.

There is no doership in that which happens in a drama

If you do not have the real vision (vision as the Self), and you see everything the way people of the world see it, seeing through a worldly vision of, 'This is my brother-in-law, this is my uncle…', by saying 'my' attachment (*raag*) arises. However, upon attaining the knowledge of the Self, you can say 'my' but it is 'dramatic'. There is a 'dramati'c intent in it (it is like a drama, there is clear separation in the vision of the Self and the non-Self)). This is short and simple, all one has to do is to understand this.

The mind, speech and conduct (*vartan*, bodily acts) are continually discharging, and now You have to just keep seeing them. Discharge is not in Your (and your) hands. You will not attain anything by interfering in it. You (the Self) have to just 'see' what 'Chandubhai' (the non-Self) is doing. This is all Lord Mahavir was doing. He was only 'seeing; what was going on in his *pudgal* (non-Self complex) and nothing else. How wise was he! Just talking about him gives us so much joy!

Questioner: But even by being 'dramatic' in the worldly life, one has to do something, does he not?

Dadashri: Nothing needs to be done in remaining 'dramatic'; everything happens on its own. And there is nothing worth doing, it happens automatically. You fall asleep at the time of sleeping, you wake up at the time of waking up; everything continues to happen. You cannot say, 'I have to do it; it is worth doing' and also you cannot say, 'It is not worth doing' either because doer-ship is not in Your hands. Atma (the Self) is the non-doer.

Sainyam of the final State

Questioner: But whatever karma one has to do in the worldly life interactions (*vyavahar*) those karma are bound to come, are they not?

Dadashri: All that is happening on its own. You (the Self) have to tell Chandubhai (the non-Self), 'Chandubhai, it is time for you to go to work, why are you not going?' That is all, You have to alert him this much. It all happens. Discharge means it is and continues to happen. If you speak hurtfully with someone, there is nothing wrong in telling 'Chandubhai' that it would be better if he would refrain from saying anything that would hurt others. Despite this, if something hurtful does get said, then You tell Chandubhai, 'Why did you do *atikraman* (aggression through thoughts, speech or action)? You said things that hurt this young man and so do *pratikraman* for it.' Then make him do *pratikraman* in that person's name. This is all You have to understand.

To miss 'seeing' 'what is happening' is considered *asainyam*; and to continuously 'see' 'what is happening' is *sainyam*.

This is the final *sainyam*, it is the *sainyam* of the Gnanis; however people of the world consider the control of body's functions as *sainyam*. That is talk at the gross level and 'this' is the ultimate talk of *sainyam*. It is a rule that, whoever attains 'this' *sainyam*, his body complex will gradually become *sainyamit* (natural and without *kasahaya*). Therefore, it is worth coming into only this ultimate *sainyam*.

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Theory of karma

What is karma and what is dharma in worldly life interaction?

When two people interact and resolve their pending accounts of karma with the each other; it is called *dharma*.

To not resolve a pending account with anyone is karma (binding new karma).

If the vegetable dish is too salty, to eat it is *dharma*, and to say, 'Why did you make it so salty?' is karma.

The world only knows what it sees

Questioner: Theory of karma is not in Jainism, but it is in the Gita, why is that?

Dadashri: Theory of karma has been accepted in Jainism, as well as other religions. Those who believe in 'life after death', they all believe in the theory of karma.

Understand the theory of karma. Everyone looks at the thory of doership of the self (*atma,* worldly self) They have seen the theory that 'that person insulted me; he is the doer', but they have not seen the theory which shows that the other person's action is the result of the unfolding karma of the one being insulted. Many say, 'My karma are obstructing me', but they have not seen that theory. If they understand what karma is, then there is no ground for accusing the other person by saying 'Why did you do that to me?'

Because of karma, all living beings (*jives*) are suffering terrible problems and pains. At the same time they are doubling their karma by accusing others of, 'He did this to me and he did that to me.' If they understand the root cause of why things happen to them, and that people give them a hard time because of their own account of karma from past life,

and that the fault is of the sufferer, then their suffering with ease off and cease.

Questioner: Does the worldly life run according to the theory of karma?

Dadashri: No, there is no theory of karma in it.

Questioner: What is karma? There is no resolution if one even depend on the theory of karma. If one considers God as the doer, even then it does not fit into the equation. Then there has to be something else that regulates all this. What is that?

Dadashri: It is all run by scientific circumstantial evidences. The whole world is run by this energy. These words are not easy to understand unless you think about them very closely.

Who is the doer of karma?

Questioner: What is karma? What is the root of it? How is karma bound?

Dadashri: Karma is bound through doership (*kartabhaav*). 'I am doing it' is doership. Someone else does it and one claims, 'I did it'. He passes his college examinations on the basis of some other energy, and he claims he passed the exams. That is a wrong belief and this is what binds karma. 'I am Chandubhai' is itself karma.

Questioner: Then who does the karma? Does karma affect the Atma (the Self) or the *pudgal* (the non-Self complex)?

Dadashri: Karma is not Yours if You are a Gnani (Self-realised), and if you are *agnani* (ignorant of the Self), then they are yours.

It is wrong to believe that the Atma (the Self) is the doer of karma. In fact, the Self is not the doer of karma. It would never attain liberation if it were the doer. Even the absolutely liberated ones, the *Siddhas* who have gone to *moksha* would continue binding karma, if the Self was doer of

anything. There is no superior energy that binds karma or releases one from karma. You are whole and sole responsible for your self and karma.

Questioner: If the Self is pure (*shuddha*), then who gets smeared and tainted by karma?

Dadashri: The doer.

Questioner: If the *pudgal* (non-Self complex) is the doer, but it remains here (after death), does it not?

Dadashri: Neither the *pudgal* (non-Self complex) nor the Self create, bind karma. It is the ego that arises in the presence of the Self, and it verily is the doer of karma. It is that ego that says, 'I did this, I am happy, I am unhappy, I attained Gnan, I slipped into ignorance (*agnan*).' Ego does all this. Once the ego leaves, one becomes the Self. For the world to understand this, the *vitaragas* have said that the self (*atma*) is a doer from the viewpoint of the worldly life teractions (*vyavahar*), but from the view of the Self (*nischaya*), it is a non-doer. By relative viewpoint, the self is a doer of karma. However, it is not the doer of these visible karma (those evident through mind, speech and body), it is doer of *bhaav karma* (the intent through'I am Chandulal') and this charges karma. The doer of the visible karma is nature; it is *vyavasthit*.

By real viewpoint the Self is the doer of *swabhaav karma* (natural state of 'knowing' and 'seeing').

One's own wrong belief of 'I am Chandubhai' arises which creates karma. The *pudgal* (non-Self complex) alone cannot cause karma. It needs the presence of the Self to do so. The ego that arises due to the presence of the Self is what causes karma. It all ends when the ego is fractured. The ego binds karma, and nature frees you from karma. Nature frees you from karma when the timing is right, and when all the other evidences come together. When you are being freed from that karma, the ego suffers (*bhogavey*) it and binds a new karma.

Who removes that ego?

Questioner: Do you mean to say that the Self binds (charges) and discharges karma through the body complex (*pudgal*)?

Dadashri: No, it is not like that. The Self is absolutely not involved in this. In fact, the Self is free. It is independent. It is the ego, which has been created through a false imposition (of 'I am Chandubhai') that binds karma, and it is the ego that experiences the fruits of karma. You are pure Self, and yet you claim 'I am Chandubhai'. To claim to be what you are not is called the ego. This is the false imposition of the ego. Egoism is to usurp someone else's space and call it your own. When this ego leaves, You can return to Your own place, where there is no bondage.

Questioner: Can one get rid of his ego through his own efforts, or does it happen naturally?

Dadashri: You cannot get rid of it completely, however you can up to a certain limit. When you wash clothes with soap, the soap will leave its residue behind on the clothes. Then Tinopol will leave its residue behind if you try to remove the soap residue; the final residue will not come out on its own. You need a 'Gnani Purush' to remove the final 'dirt', but until then the ego breaks through natural beatings.

Continuous binding of karma where there is ignorance

Questioner: Currently, are we not binding karma at every second?

Dadashri: Not only from second to second; but even when asleep. During the daytime you are aware that you are biding karma, but you are also binding them during the night, because even while you are sleeping, you do not forget 'I am Chandubhai.'

There is no binding of karma where there is Gnan

Questioner: What is the solution for not binding karma?

Dadashri: It is when You come into your own Self. You will not bind any karma after the Gnani Purush gives You the awareness of the Self. After that You will not bind any new karma, and the old ones will continue to discharge.

Questioner: How can one become free from karma that are being bound through the bodily functions of eating and drinking?

Dadashri: After Self-realization, no karma are bound at all, not even when you eat, drink, wander around or wear anything.

Questioner: But does eating and drinking not kill a lot of *jivas* (living beings, embodied souls)?

Dadashri: There is *himsa* (violence) in one's every activity; as long as he is *himsak* (violent). 'I am Chandubhai' is a wrong belief, and that in itself is a *hinsak bhaav* (violent intent). And where one becomes the Self, it means that he has become *ahimsak* (non-violent), and the error of *himsa* (violence) does not apply to Him. But one has no awareness of the Self, and therefore there is nothing but violence. One just has to alter his vision (*drashti*).

Lighter karma are bound through repentance

Questioner: Are you saying that I do not bind any karma if I have non-violent intention in my heart while carrying out the worldly obligations through my body?

Dadashri: No. You will still bind karma. As long as you have the wrong belief of, 'I am Chandubhai', *himsa* violence does happen even though your inner intent (*bhaav*) is 'I do not want to do any violence'. You will have to face the effect of the karma created. but what will it be like? You will get hurt by a small stone and your karma will be paid off, whereas another other person with the inner intent of 'I want to do violence', will be hit by a large rock. The *himsa* is the same for both, but due to difference in their inner intent, the fruits of their karma are different.

Questioner: Do I have to repent for carrying out the bodily functions?

Dadashri: Of course! Until you attain the awareness of 'I am *Shuddhatma*', you will bind even stronger karma if you do not repent. The tubers of karma become lighter as you repent. Otherwise the fruit of that *paap* (demerit deed) will be very grave. You will even lose the future life as

a human being, and if you happen to be born as a human again, you will face many difficulties. You will never see food, drink, respect etc. You will always face insults. That is why repentance and all other actions are necessary. This is called indirect (*paroksha*) worship (*bhakti*). You have to do such indirect worship until you attain the knowledge of the Self - *Atmagnan.*

Karma is bound only in the human form

Questioner: If I do not repent for my daily actions, do they accumulate in the long run?

Dadashri: No, they do not accumulate. Karma will shed once they are bound. For example, if karma that leads one to animal life are bound, then one will go into the animal life form where he will discharge those karma and return back into the human form. Karma do not accumulate from one life to another. He will spend the effects of karma of one life as a human, in the animal life form for five to seven life times and then return.

Questioner: Does one bind karma in the animal life form?

Dadashri: No, karma are not bound there. Only humans can bind karma. Even the celestial beings (*deva, devi*) do not bind karma. One goes into the other life forms only to be free of the karma (discharge).

Questioner: Living beings of *tirancha gati* (lower life forms; animal and birds) are *himsak* (violent) too, they too have *kashayas*, and yet do they not bind karma?

Dadashri: No; no animal binds karma, only humans do.

Questioner: Will karma bound in the human form have to be suffered in lower life form?

Dadashri: Yes, if you take anything that is not rightfully yours, it is a karma which will have to be suffered by going into the animal life form.

Questioner: Does he return to a human life form having spent his life in the animal form?

Dadashri: Yes, he will return to the human life form. He will return to a human life even if he went into a life of a celestial. It is only from the human life form that one has a right to go to other life forms. Both, charging and discharging of karma happens in the human life form, whereas only discharge happens in other life forms. The human life form is the only one that is a 'test examination'. Those who fail will go to a lower life form or to a hellish life form. Those who pass will remain as humans, and if they attain a 'higher grade', they will go to a life as a celestial being. The fifth path is that of *moksha* which is attained from a human life form.

Questioner: Does one have to make a stop in the human life on their way from the lower life form, to the lower life form again, or to an other life form?

Dadashri: No, one goes from animal to animal life form. This cannot exceed for more than eight lives. Then one returns to the life as a human being.

Questioner: The understanding that humans have is also to be found in the animal life form, so why do the animals not bind karma?

Dadashri: Their understanding is limited, and the humans have unlimited understanding. Even their mind is limited and therefore they cannot bind karma.

Karma - a balance of many a lifetimes

Questioner: Is my present karma from my countless past lives?

Dadashri: Each life is in the form of a 'balance sheet' of endless previous lives. It is not sum of all previous lives; because the rule is that upon maturation it has to bear its fruit, otherwise how many karma will remain pending?

How is an account of karma is paid off?

Questioner: If one has created enmity (*veyr*) towards someone, then does he have to face him in some life and settle it?

Dadashri: No, it is not like that. A score is not settled in that way. When enmity is created, attachment-abhorrence (*raag-dwesh*) happens. If one had created enmity with his son in the past life, one wonders in which lifetime he will avenge it. One wonders when he will meet him this way again. He may even come in this life as a cat, which scratches his face when he is feeding it some milk. That is how all this is. This is how the enmity gets settled. The principles governing time of maturation of karma is such that it is paid off in a short time.

When I ask you whether you have done anything for *moksha* in your countless past lives, it means that, what is the balance sheet of all your past lives? *Artadhyan* and *raudradhyan* goes on, is that it?

Whatever you have to experience and suffer is verily the fruits of your past karma, and nothing else. Karma are not visible, but their fruits (effect) are. People believe that karma is that when someone slaps you, or when you have a stomachache, a headache, paralysis etc. That is not so. Some believe that all these problems are because of this body (*pudgal*) and its actions. The *pudgal* is not *koosangi* (wrong company). If its understanding turns towards positive things, it can help you to attain *moksha*; these are simply entanglements due to wrong understanding.

The worldly life continues because of everything done with the belief of 'I am Chandubhai'.

Questioner: What karma is it when one falls or gets burnt, when there is no *nimit* (evidentiary doer) to cause all that?

Dadashri: You get hurt if you had made an inner intent (*bhaav*) in your past life to hurt others; if there was no such *bhaav*, no one can harm you.

No one will be able to rob an honest man even when everyone around him is being robbed. Even the robbers would not be able to rob him; that is the kind of a 'safe-side' there is in this world.

Ashrav, bandha, samvar and nirjara

Questioner: What should I understand by the term 'discharging off' one's karma'?

Dadashri: What is the fruit (effect) of karma? It is attachment-abhorrence (*raag-dwesh*). In Jainism it is said, 'You need to get rid of *raag*, *dwesh* and *agnan* (ignorance) if you want to attain *moksha*'. And the Vedanta says, 'You attain *moksha* when *mada*, *vikshepa* and *agnan* go away.' *Agnan* (ignorance) is common to both. Agnan is the basis for *raag-dwesh*. Karma will begin to fall off when *raag-dwesh* go away. How can you get rid of *agnan*? It goes away through Gnan. Liberation is halted because of the ignorance of the Self.

Who do you think must be the doer of karma?

Questioner: The Soul (Atma).

Dadashri: Can the Soul (the Self) be the doer of anything (*kriya-vadi*)? It is very important to understand this fact. No one is able to shed even a single karma. Karma falls off only when the influx of karmic matter (*ashrav*) is blocked (*samvar*). How can karma fall off if the influx continues? It is a contradiction to shed karma (*nirjara*) and to continue charging anew (*bandha*). You have to have blockage (*samvar*) in order to accomplish meaningful discharge of karma (*nirjara*). Meaningful discharge is that which does not charge again. But nothing can be attained without first knowing the separation of the Self and the non-Self. One suffers the effects of bad karma and binds new good and bad karma, but the karma cycle will not stop.

Questioner: How does *ashrav* (influx of karmic matter) happen?

Dadashri: When bad thoughts arise in the mind, it is called *udayabhaav* (intent that arises due to the unfolding of past karma). If one (the *pratishthit* atma or the relative self) becomes engrossed (*tanmayakar*) in that thought, it is called *ashrav*. Now, if you immediately do *pratikraman* of that *atikraman*, it will get erased. If you do not do any *pratikraman*, it will create bondage (karma *bandha*).

There is no problem if just one lifetime goes to waste but the problem is that the bondage (*bandha* of karma) will be for another hundred more lives.

Questioner: What is *samvar*?

Dadashri: *Samvar* means the stoppage of charging. As long as there is this awareness of 'I am Chandubhai', influx and bondage (*ashrav* and *bandha*) will both continue, and as long as there is awareness of 'I am *Shuddhatma*', charging of new karma will be blocked (*samvar*). How long does the awareness of 'I am *Shuddhatma*' remain with you?

Questioner: It remains constantly after You gave me the Gnan.

Dadashri: Therefore there is no binding of karma (*bandha*) for You. You have *samvar*, and the *ashrav* (influx, pre Gnan Vidhi) will continue to discharge. Now there is no binding of new karma. Karma of every living being are discharging. When you do not have the knowledge of the Self, your past karma will continue to discharge and at the same time new ones will continue to be bound. After Gnan there is only discharge of karma. In other words, the charging of karma ends, leaving only those that need to be discharged. With whatever (inner intent) *bhaav* the charging had happened, it is the same inner intent with which discharge will happen, except that while discharging there is *samvar* (no new charging) for You; there now prevails a non-binding state. Others (without the knowledge of the Self) bind karma.

One with *shuddha upayoga* (pure applied awareness as the Self) will not bind a single karma.

Questioner: Can bondage be destroyed in the smallest fraction of time (*samaya*)?

Dadashri: Yes, it can. It can because of *shuddha upyoga* (pure applied awareness as the Self). It is possible to remain in *shuddha upyoga* because of this science of Akram.

Questioner: Which is real penance? What is the discharge of karma that Lord Mahavir has spoken of?

Dadashri: As long as *samvar* (no charging of new karma) does not happen, *sakam* (*moksha hetu bhoot* – for the purpose of attaining liberation) discharge will not happen. *Sakam* discharge happens only when there is *samvar*. Even cows and buffalows have *akam* discharge i.e. discharge without the ultimate purpose.

Questioner: Please explain what is *bandha* and what is *anubandha*?

Dadashri: Unfolding of karma happens due to *anubandha* (discharge, effect). When you meet Kaviraj, you meet him because of *anubandha* (effect). Now, at that time you bind new karma (*bandha*), therefore you have to realize where the danger lies.

Questioner: What causes *bandha* binding of karma and *anubandha* discharge of karma?

Dadashri: It happens because of the belief of 'I am Chandubhai, I am doer of this'.

Questioner: Does that lead to *anubandha*?

Dadashri: *Anubandha*.

Questioner: Then how does *bandha* happen?

Dadashri: The same process continues after *anubandha* discharge happens. Binding of karma (*bandha*) will happen again if the doer-ship continues. But during that time a change happens if You realize, 'I am *Shuddhatma* and *vyavasthit* is the doer', then charging will not happen. Charging of karma will not happen despite the presence of *anubandha* discharge.

The thermometer for good or bad karma

Questioner: What is the thermometer to recognize good karma (*shubha* karma) and bad karma (*ashubha* karma)?

Dadashri: When unfolding karma is good, it is sweet, one feels at peace and the atmosphere is pleasant, and when bad karma is unfolding one feels bad and the mind becomes upset and restless. Bad karma make you suffer pain and good karma makes you suffer pleasure.

Questioner: There are times when we feel we are binding bad karma, even though externally the event unfolding is one of good karma.

Dadashri: Yes. That happens. Right now the event may be of good karma but one may be binding bad karma from within.

Overt karma: Subtle karma

Questioner: How can we tell whether karma is discharging, old (effect) or charging, new (cause)?

Dadashri: Nobody can see whether a karma has been created (charged) or not. Only the Lord, the One with absolute knowledge (*keval gnan*) can know this. Currently what you see in the world, there is not even a trace of new karma in it. As long as you remain the Knower and the Seer of the karma that are unfolding, new karma will not be created. But if you remain *tanmayakar* ('I am Chandulal, I am doing this'), then you will bind new karma. It is only after You attain the knowledge of the Self (*Atmagnani*) new karma ceases to bind.

In this *Kaliyug*, all the 'cures' (spiritual/religious practices) and medicines that are being used; are wrong. If a man keeps giving donations, is very devout and pious, he gives donations to temples, and does other good deeds all day long, people will regard him as a virtuous person. But from within he may be devious with intentions like, 'How can I accumulate, how can I enjoy that?' He has desires to take from others what is not rightfully his. In the current era of the time cycle, people generally have a lot of desires to take and enjoy what is not rightfully theirs. They are ready and waiting to enjoy what is not rightfully theirs. On the outside he may be making giving generous donations and acting religious but if from within he is thinking of ways he can take someone else's money or enter into illicit sexual relationships, then the Lord will not give him credit for a single dime that he gives. Why is that? It is because all these that happen here, which are openly visible, evident in conduct are *sthula* overt (visible and

experienced through mind, speech and body) karma; the fruits of which will be realized here and now. People believe these *sthula* karma to be karma for the coming life (charge karma), but the fruits of these karma will be realized here in this very life. Whereas, the fruits of *sukshama* (subtle) karma that are being bound within; karma which other people and the owner have no awareness of, will be realized in the next life.

If a person were to steal today, his action of stealing is *sthula*, or visible karma, the fruit of which will be realized in this very life. He will be disgraced, the policeman will beat him up; he will get all the fruits of his overt karma-deeds here in this very life. When someone gives a generous donation, people will give him a lot of praise and importance; they will say, 'He is a great philanthropist', but from within the man is having negative thoughts about the donations; this is the subtle (*sukshma*) karma that he is binding from within. So the *sthula* (overt) karma that is visible; the *sthula* (external) conduct you see will not help you there (in the next life). 'There' what is of importance is what are your subtle intents (*bhaav*)? Now, the whole world has "adjusted" (become used to; given importance to) the *sthula* karma. The practice of meditation and penance by the monks and ascetics is all gross karma (effect karma). Where is the subtle karma in all that? There is no subtle karma in the overt karma, for their next life. They will receive praise for their overt karma in this life. The *acharyas* do their *pratikraman*, *samayik*, give lectures etc., but that is their conduct; it is their overt karma. One has to see what is happening within. What is being charged inside; is what is going to be useful there. Whatever they do today is a discharge. Their entire external conduct is in the form of discharge. People say, 'I did *samayik*, I did *dhyan*, I donated'. For all that, they will be rewarded here (in this life) but what does that have to do with the next life? The Lord within is no fool that he will accept your falsehood. Inside there may be stillness, externally there may be turmoil, and this helps in the next life. All these external shows of stillness will not help there.

One man was doing *samayik* when someone knocked on his door. His wife opened the door. A man had come looking for him. 'Where is the *Sheth* the boss?' he asked and the wife replied, 'he has gone to the *dhedvado* (the bad area of the city where there are illicit activities going).' The *Sheth* upon hearing his wife's reply looked within and realized that indeed that is where his mind was. Although he was doing a *samayik*, he was having bad

thoughts within. God will not accept such falsehood. If internally a *samayik* prevails and on the outside it may even not be so, then such a one will be accept 'there' (on the path to *moksha*). These external pretensions are not going to be accepted in *moksha*.

I will explain to you what overt karma is. Say you become very angry. Anger comes even when you do not wish to get angry. Does that happen or not?

Questioner: It does happen.

Dadashri: You will get the fruit of that anger right here and now. People will comment, 'Leave him alone. He has a bad temper.' Someone may even slap you. Therefore you will receive the fruits of that karma through disgrace in one way or another. So, to become angry is your overt karma (effect karma), but if your internal intent (subtle karma) of today is that 'it is necessary to get angry', then that is your new charging account of karma of more anger for the next life; you will have to become angry again in your next life. However, if your inner intent is that you should not get angry, if you have decided in your mind that you do not want to get angry, and if you still become angry, there is no bondage of anger for your next life, because in the *sukshma* (subtle) karma, you have a firm decision (*nischaya*) to not become angry.

Now if a man does not get angry with anyone but from within he holds that, 'these man will only shape up if I get angry with him', then he is binding karma of anger for his next life. Therefore, the external action is overt effect karma (*sthula* karma), but the inner intent at that time is a *sukshma* karma (cause karma).

If you understand just this much, there is no binding in overt karma (*sthula karma*). That is why I have put forward this science in a different light. Until now, people have been brainwashed into believing that bondage of karma happens through the overt karma, and that is why people are very scared.

A married man who wants to go to *moksha* may feel from within, 'How can I go to *moksha* now that I am married?' Hey you! The wife is not an obstacle to liberation, your subtle karma (charge karma) are. Your overt

(*sthula*; effect karma) karma are not an obstacle. That is what I have disclosed all this. If I do not make this science available to you, you would experience nothing but confusion and anxiety. The ascetics claim they will attain *moksha* (liberation). 'Hey you! How are you going to attain *moksha*, when you do not even know what you have to renounce? You have merely renounced just the overt things. You have renounced that which can be seen and heard; the reward of which you will receive in this very life. This however is a new kind of science! It is Akram Vignan. This science facilitates people in every way; it has made it very easy for people to attain liberation. Can one abandon his wife and run away for *moksha*? Is it possible to attain liberation by abandoning your wife? Is it possible to attain liberation (*moksha*) if you hurt anyone? So take care of all your obligations and responsibilities towards the wife and children. Eat peacefully everything that your wife serves you, but realize that it is all your *sthula* (effect) karma. But make sure that in this effect, you hold no opinions that will cause you to charge karma for the next life. I have given you these Five Agnas for that very reason. The opinions that, 'This is correct, what I am doing, and what ever I am enjoying is correct,' should not be there. This much change in your opinion is enough.

Parents become incensed if their teenager has bad qualities. They go around telling others, 'my child is a misfit, he a thief.' Whatever is done is done; let go of it. Instead, why not change his present internal *bhaav* (inner intent). Change his internal opinions! Parents do not know how to change their children's intents, because they are not certified parents. They have become parents without acquiring a certificate of parenting. If a child picks up a habit of stealing, his parents will keep tormenting and punishing him. They will keep telling him, 'You have no sense, you do this and you do that.' Needless to say, such extreme reactions on the part of parents, does not help. So what does the child do? He decides, 'Let them say what they want to, I am going to do it anyway.' He rebels even more by stealing more. Today, people have started using tools they had in *Dwapar, Treta* and *Satyug* (previous three eras of the current time cycle). (In those eras, there was unity in mind, speech and acts and therefore changing effect was possible).

The way to turn children around in this *Kaliyug* is different. You have to change their inner intent (*bhaav*). Talk to them affectionately. Embrace him, hug him and tell him, 'Come here son, let your mom scream. She

screams, but just as you stole from someone, would you like it if someone steals from you? How hurt would you feel at that time? Would the other person not feel the same?' Make him understand with gentle words and make him see the recklessness and seriousness of his actions. He just needs to realize once. Children become more stubborn and agitated if they are punished over and over again. All that is needed is a change in the manner you settle with your children.

Here the father is stern like a police chief. His wife and children cannot laugh or say a word in his presence. That is how much of a tight control he has. Should there be such a control and fear? Are you some kind of animals like lions or a tigers? You should not exercise such fearful authority on others. You should show strictness and control in one eye, and affection in the other. Exercise control just to make sure the child remains on the right path. Do they not have emergency chains on the trains? It has to be used for emergency only, when something important falls out of the train. But what if you pull the chain because you dropped a pack of cigarettes? It is considered a crime to do so.

The whole world has understood only the karma effect (overt karma) and not the *sukshma* (subtle karma, cause karma) karma. If they had understood the *sukshma* karma, they would not be in the state they are in today.

A wealthy businessman donates fifty thousand rupees to a charity. His friend asks him, 'Why did you give away so much money?' and the businessman tells him, 'I would not have given even a single penny had it not been for pressure from the mayor.' Now what will be the fruit of this? The donation he made is the visible karma, the rewards of which will be that he will receive praise and admiration for his generosity in this life. But what is the subtle karma he charged from within? The *bhaav* karma of 'I would not give even a single penny', the effect of this is in the next life. In his next life he will not be able to donate even a single penny! Now who can one understand something so subtle?

Questioner: Dada, is the doer of *sukshma* (cause) karma and *sthula* (effect) karma different?

Dadashri: Yes, doers are different in both cases. These *sthula* (effect) karma are discharge karma. Just like a battery, once they have been charged, they will continue to discharge, will they not? Do they not discharge even when we do not want them to?

Questioner: Yes.

Dadashri: That is how the *sthula* (overt; effect karma) karma are discharge karma. The new ones that are being charged internally are *sukshma* (subtle; cause karma). The ones that are being charged in this life will discharge in the next life. The batteries that were charged in your past life, they are discharging in this life. These batteries are, the battery of the mind, the battery of speech and the battery of the body. All three are discharging at this time, while new ones are charging simultaneously within.

When I speak, you believe I (Dada) am speaking. But that is not so. It is the record that is playing; the 'battery' of speech is discharging. I do not speak. However, people say, 'Look how nicely I spoke.' That is a wrong belief. It is all egoism. Once this egoism goes, is there anything left? This egoism is ignorance of the Self, and that itself is the illusion of the Self (*Bhagwan ni maya*) because the doer is someone else, but you believe that 'I am the doer'.

The *sukshma* karma are charging within, then they go into a 'computer'. One is an individual computer (the self, *vyashti*) and the other is the universal (*samashti*) computer. The *sukshma* (cause) karma are first fed into the individual computer, and then they go into the universal computer. The universal computer then takes over and does all the work. To say and to really believe, 'I am Chandubhai', is how the karma is bound. If you just realise, 'Who am I?' from then on You become free of all the karma.

Therefore, this science is simple and straightforward. Otherwise not even millions of efforts can make you the absolute Self. 'This' is the exact 'theorem of Absolutism'.

Liberation from wrong deeds

Questioner: I do wrong deeds but I do not have courage to come out of them.

Dadashri: You will not have the courage. How can you when the burden of wrong deeds has increased so much? So therefore you have to declare bankruptcy (stop the bad deeds all together) for sure, and then begin to pay off your debts (suffer the effect). You have to pay off your debt, do you not? I will find a solution for you.

Questioner: Why does one continue to do bad deeds when he knows that there is another life after death? What is the solution for doing good deeds?

Dadashri: One is forced to do wrong deeds against his wishes. From the moment you wake up in the morning, nothing is under your control; it is all under the control of some external energy, which 'we' call '*vyavasthit*'. What does this *vyavasthit* (energy) do? It brings together all the pleasant and agreeable circumstances when your merit karma (*punyai*) is in operation and it dissipates them when the demerit karma (*paap,* sin) is in operation. Therefore everything is in the hands of this external energy, whether it is *punyai* or *paap*. Every living soul is under this external control until it attains ultimate vision (*paramartha samkit*) of the Self.

Karma of paap-punyai

Questioner: Are, demerit karma (*paap*) and karma the same thing, or are they different?

Dadashri: Demerit karma (*paap*) and merit karma (*punyai*) are both karma. But *punyai* karma will not give you problems whereas *paap* karma will not let thing happen according to your wishes and will give you pain and suffering.

Questioner: What kind of karma are those that give worldly comforts and happiness?

Dadashri: When you help those who are in pain and suffering, you bind *punyai*, and as a result you receive happiness, and when you hurt others and make them miserable, you receive pain and suffering. Therefore, give to others what you would like in return.

There are two kinds of merit karma (*punyai*). One gives you worldly comforts and the other will give you real liberation.

Criticism binds karma or veils Gnan

You should not criticize (*ninda*) anyone in their absence. You should not even talk about them. It will create tremendous liability for you. Especially in this *satsang*; here in the gathering of Self-realised *mahatmas*, you cannot say a single negative word about others. If you have even the slightest of negative thought, it will bring a tremendous veil of ignorance over your Gnan, so how dense a veil it will create if you criticize or talk negative about a *mahatma* in his absence? In *satsang*, you should become blend with others just as sugar dissolves in milk. The intellect interferes in all this. I know everything about everyone but I do not say a word about it to anyone. Even a single negative word will bring a huge veil of ignorance over your Gnan.

You bind tremendous karma when you say, 'He cheated me.' Instead of that you would bind lesser karma if you were to slap him a couple of times. You get cheated when your karma for getting cheated unfolds. How is the other person at fault in that? On the contrary, he helped you shed your karma; he is just a *nimit*.

The supreme energy to destroy karma

Questioner: Does one not have to suffer the effects of his karma?

Dadashri: Yes. That is the law of karma.

Questioner: Can a Gnani Purush free us from that?

Dadfashri: Gnani Purush destroys your karma, but there are two kinds of karma. There are some that have become solid like ice, and the others are like water and steam. The Gnani gets rid of karma that are like water and steam, but you have no choice but suffer the effects of those that are solid like ice. However, after attaining knowledge of the Self, there is a difference in the manner of suffering of these karma. The suffering will seem a lot less intense. The pain of suffering the blow of a hanging will feel like that of a needle prick. The Gnani Purush can destroy those karma that

remain in the causal form, but those karma that are in the effect form, those that have become solid like ice, will have to be suffered..

Help by remembering God

Questioner: Our karma sinks us, or it keep us afloat; why should we think and pray God (*Prabhusmaran*) during that time?

Dadashri: God is light, is absolute light. If you do not remember Him, you will not receive the light, that is the only problem. Otherwise he does not interfere in anything else. If you want the light, if you want help in sinking or in swimming, then remember God. You are bound to receive light from Him when you remember Him. Your karma will get better with that light, but when you remember and recall God, you should do it with a true heart. There should not be false beliefs here, like 'God is up there'. There is no God up there. God is within you.

Every God has to attain the the Self first

Questioner: All the Gods that have been on this earth, like Lord Rushubhadev, Lord Mahavir, Lord Neminath – they had come under the bondage of karma, did they not?

Dadashri: Everyone had karma; that is why one is born to a mother. There is not a single God who did not have a mother. Those who became God had attained knowledge of the Self in their two or three previous lives. It was after that, that they finally became God. It is possible for those who have attained awareness of the Self to become a God in two to four more lives. It is also possible to go straight to *moksha*, or if one wants salvation for the world then it is possible to become a God. You can do one or the other.

The divine karma of the Gnani Purush

Scriptures have called every karma of a God, a divine karma (*divya* karma) because He is completely egoless, and He sits in a complete non-doer state. That is why He is considered a *vitarag*. There cannot be a complete *vitarag* in the current era of time cycle. 'We' are *vitarag*, but not a complete *vitarag*. 'We' are *vitarag* towards every living being in this world.

The exception is that 'we' have attachment towards the karma for the salvation of the world (*jagat kalyan*). 'We' have some attachment left in 'us' for the interfering for salvation of the world. That attachment is also just to shed-discharge 'our' karma. 'We' constantly experience *moksha*. Karma, time and illusion (*maya*) do not affect a Gnani. He who walks around absolutely unrestricted by physical matter (*dravya*), space (*kshetra*), time (*kada*), *bhaav* (inner intent) and life (*bhuv*) is a Gnani.

Nature of karma

People say that karma cling to them. But karma is neither feminine nor masculine; it is neutral and in all this the self is a *Paramatma* (absolute Self).

Karma is neither inanimate (*jada*) nor animate (*chetan*), it is energized due to the mixture of both (*nischetan-chetan*). One receives the fruit of karma because there is Self within. Karma becomes charged because of the mixture of the Self (*chetan*) with the non-Self (*nischetan*). Once the realization of the Self is attained, karma cease to be bound.

Questioner: What kind of relation does the Self have with karma?

Dadashri: They have a relative relationship.

Questioner: Does karma entrap the Self, or does the Self bind karma?

Dadashri: Karma entraps the Self. The *pudgal* (non-Self complex) has so much energy; just look how it has entrapped the *Paramatma* (absolute Self)!

Questioner: Can the self (worldly self) shed-discharge karma if it wants to?

Dadashri: How can one become free when he is the one who is bound? Karma can be shed only when one attains the state of the Self. Once he is the Self, he can shed any kind of karma. Behold how the Gnani Purush destroys all karma within just an hour! And that is why You are constantly able to maintain awareness as the Self, otherwise you would not be able to do so.

Karma is in the nature of the *pudgal* (non-Self), and it will continue to display the results of the non-Self (*para parinaam*). You, the pure Self is *swa parinaam,* The state of the non-Self is in the form of *gneya* (that which is to be known) and 'You' (the Self) is in the form of the 'Knower' (*gnata*).

Karma and Vyavasthit

Questioner: Is *vyavasthit* that you talk about, according to karma?

Dadashri: Karma do not run this world, *vyavasthit* does. Who brought you here? Your karma? No. *Vyavasthit* brought you here. Karma was already lying there within, so why did it not bring you here yesterday, why did it bring you here today? *Vyavasthit* brought time, place and all other circumstances together, and so you came here. Karma is just one part of *vyavasthit*.

Beware of the seeds that fell and might grow

The Lord has has said, 'You are an absolute Self *Paramatma*; you are separate from dravya (effect). You are sepearate from every circumstance', and yet people increasingly cling to circumstances.

Is there not a difference between the seed that is in your hand, and the seed that falls on the ground?

That is why the Lord has said to slowly put away the seed that is still in your hand somewhere else. But look for the fallen seed, because it will sprout if further scientific circumstancial evidences come together. The seed that has fallen on the ground will meet other evidences, therefore be careful. Uproot it and throw it away as soon as you see it sprouting; otherwise it will grow into a tree.

All the negative intents (*bhaav*) that come to you right now are the seeds that have already'fallen'. You do not want to kill a bug and yet if it gets crushed under your feet, then realize that it is a seed that had fallen. Maintain awareness there, and do *pratikraman*.

The world goes on, for the rest of the world;all past karma are being discharged and new karma are being charged.

Conviction of destruction of karma

Questioner: How can we tell that the influence of karma has been destroyed?

Dadashri: Whatever the circumstance your karma is related to, if you do not experience any attachment (*raag*) or abhorrence (*dwesh*) there, then realize that that karma has been destroyed. If it gives rise to like and dislike, then recognize that the karma is still in operation.

The mirror of life is the cause of karma

Questioner: What is the link between the *parmanus* (subatomic particles) and the binding of karma? How is karma bound?

Dadashri: The energy of the Self (*chetan shakti*) is such that due to a wrong belief, the *vikalp* 'I am Chandubhai, I am this, I am that' arises and that in itself is bondage of karma. Just as an image is instantly recorded in the mirror, when you stand before a mirror, (similarly) because the atoms are active, whatever *vikalp* arises, the atoms (*parmanus*) immediately arise accordingly. The basic *parmanus* are in the elemental (*tattva*) form, but when they come together they become the situation (*avastha*). All these are miracles of the nature of action (*sakriya*). It is this non-Self matter (*pudgal*) that perplexes the Self. It is this action of the non-Slef complex (*pudgal*) that causes the perplexity. The activity of the *pudgal* is such that even though it is inanimate by nature, it appears or gives the illusion of being animate, just as a sparrow pecks at her own image in the mirror (believing it to be another sparrow).

Solution to become free from sticky karma

Questioner: Is it because karma are very sticky that we have to suffer pain (*dukha*)?

Dadashri: They are karma that you created yourself, and that is why it is your own mistake. No one else is at fault in this world. Others are just

nimits (evidentiary doers; instrumental in the process of your unfolding karma). Your pain is brought to you through these *nimits*. How can it be a fault of the postman if he brings you a letter bearing news of your father-in-law's death?

Questioner: What is meant by the term 'sticky karma' (*cheekna* karma)?

Dadashri: When you do anything with absolute unity in your mind, speech and body, where no other contradictory inner intent is present, you bind horribly sticky karma. The karma you create with such intensity for the purpose of attaining the Self will liberate you in two or three life times. But sticky karma created for of the worldly life will take significantly longer to 'ripen', and that is why the worldly life goes on.

If a straightforward man were to pick someone's pocket for the first time, he will get caught because his karma matures immediately, and he is freed from this karma. And an accomplished pickpocket will not get caught. Now people will see the one getting caught as the guilty one, but nature is in his favour. Nature will give one with soft karma his fruit and take him to a higher life form, whereas the accomplished one will not be caught, and that is the sign of him going to lower life form.

What is sticky karma?

There are many karma that are shed just on their own, some need repentance in order for them to be shed, and those that cannot be shed and have to be suffered even after repentance, are called sticky (*cheekna, nikachita*) karma. The Jains call them *nikachita* karma. When someone spits on you, it will immediately wash off if you throw water on it. There are some whose spit is such that no matter how much you wash it with soap and water, the stain will not go; they are extremely sticky.

Questioner: Why is that conflict still remains even when I make a strong decision (*nischaya*) to settle with equanimity?

Dadashri: In how many places does that happen? Hundred?

Questioner: It happens only in one place.

Dadashri: Then that is *nikachita* karma. How can you get rid of such karma? You can do so through *alochana* (recall of one's mistake), *pratikraman* (a sincere apology for it) and *pratyakhyan* (firm pledge to never repeat the same mistake and asking for theenergy never to repeat the mistake). This will lighten the karma. There after you can remain the Knower-Seer. You have to continuously do *pratikraman* for that. It will take *pratikraman* with the same intensity and energy with which the karma became *nikachit*, to wash it off.

Questioner: What kind of *purushartha* (effort) should one do towards *nikachit* karma?

Dadashri: You have to maintain tremendous awareness there. How aware are you on a slippery slope? How much awareness do you maintain when you see a tiger or a wolf in a jungle? Similarly, you can be free from this only if you maintain such awareness.

How can one creat *nishkam* karma

Questioner: Does the next life happen because of attraction (*aasakti*) or does it happen because of karma?

Dadashri: Attraction happens because of karma, and attraction causes another life. Atrraction is a step.

Questioner: Does the next life happen even if a person does *nishkam karma* (karma done without expectations of results)?

Dadashri: It is not possible to stop the next life even with *nishkam karma*. It can be stopped only after one attains the knowledge of the Self.

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

Dadashri: When a person does *nishkam karma* with the belief of 'I am Chandubhai', there is binding of *karma*. Doing such *karma* makes the worldly life run smoothly. Actually true *nishkam karma* cannot be done

without first knowing 'who am I'. How can *nishkam karma* be done as long as there is a presence of anger, pride, deceit and greed?

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

Lord Krishna showed people a different way by which they can attain worldly happiness. What is the definition of *nishkam karma*? You have your own income, you receive income from your farm and plus some from the printing press you have started. Now you estimate an income of twenty to twenty-five thousand a year from all this but when you get an income of five thousand, you will feel as if you had a loss of twenty thousand. What if you had no expectations to begin with? *Nishkam karma* means to do everything without expecting anything or projecting future profits in return. Lord Krishna has given people a very wonderful thing but it is not possible for anyone to attain this, is it? Humans do not have such a capability. It is very difficult to understand *nishkam karma* precisely. That is why Lord Krishna had said there might be just one person or so who would understand the subtlest meaning of the Gita.

Questioner: If we do something without any motive or expectation (*nishkam*), then we will not bind any karma, will we?

Dadashri: Do it with the intent of *nishkam*. However as long as you have the belief of 'I am Chandubhai' and you do *nishkam* karma, then you will bind merit karma (*punyai*). Regardless the binding of karma will happen. If you become the doer then the bondage of karma is inevitable.

Questioner: How can one become *nishkami* (without desires, the doer of anything without desires)?

Dadashri: Do your work without thinking about the results. Continue working without worrying whether your boss will get upset and reprimand you or not. If you decide to take an examination, then do so without worrying, or thinking about whether you will pass or not.

People have not understood a single word of Lord Krishna and then they accuse him of indulging in worldly pleasures. Hey! Are you the one indulging in worldly pleasure or Lord Krishna? Hey! Lord Krishma was a Vasudeva, He he became God from a human being.

The Soul and karma are always there

The *Vitarag* Lords have said that the Soul and karma have been in existence since time immemorial. Both have no beginning (*anadi*). Therefore, it is karma that gives rise to inner intent (*bhaav*), and *bhaav* gives rise to karma. This is how it always continues. The Self remains exactly where it is.

To do, to make others do, and to instigate others to do

Questioner: What is the difference in doing something yourself (*karavoo*), making others do it (*karavavoo*), and encouraging and instigating others into doing (*anumodana*)?

Dadashri: The severest fault lies in doing *anumodana* i.e. in instigating and encouraging others into doing something. The one who makes others do (*karavavoo*) is guilty of secondary level fault, and the one doing it himself (*karavoo*) is guilty of a lesser fault. A butcher who kills a goat and sells it to others carries a lesser fault than the one who says, 'we should eat meat, there will be a shortage of grain if we do not.' The one who preaches thus carries a greater fault. That poor butcher is doing it to feed his family, but what about those who strictly adhere to the religion of non-violence (*ahimsa*), killing 'goats'? Why do they 'kill'?

Questioner: I did not understand that.

Dadashri: These butchers who kill goats are better; at least they kill them in one stroke and but they do not kill them slowly. Whereas those others do severe harm in the killing process, they 'kill' very slowly. They lend five hundred rupees, but they charge four hundred rupees interest in a year. They do not need a gun; they kill others with their intellect. When a customer comes to their shop, they will say, 'This is a great material from Allahabad' and a poor gullible customer will buy it. The shopkeeper thinks, 'this customer is not smart so let me take advantage of him'. So this is how

he 'kills' the customer with his intellect. This is considered tremendous *raudradhyan* (adverse mediation that hurts the self and others). What is going to become of them? These businessmen (*sheths*) use such tricks; they throw such far reaching baits that all the farmers in the district bring interest money to the them. They charge interest upon interest; the poor farmers are reduced to corpses, in working to pay off the interest of the interest upon the interest, and these *sheths* walk around carrying obese bodies of a hundred fifty kilograms! But when the time changes, that very body will be reduced to *chutney* (crushed condiments). Krupadudev Srimad Rajchandra (Gnani Purush 125 years ago) had said that those who eat to increase their body flesh are considered flesh eaters. Food is meant for survival. Instead, they become fat here and fat there and become obscenely obese.

Questioner: So one who encourages and instigates (*anumodana*) others, is at greater fault?

Dadashri: There are two kinds of instigations *anumodnas*. One is *anumodana* where all the activities happen solely upon the one instigating. The other is where you simply agree by saying, 'yes sir, yes sir' to the task at hand (agreeing to what is being done); the liability here is not so great. If someone is doing something and you say, 'Yes, I like this, you did a good thing', there is not much value on this kind of support with reference to your karma liability. The other person would have done it regardless of your support. But any action that is carried out solely because of instigation and encouragement on your part, which otherwise would not happen, carries a great liability. Which *anumodana* carries the greatest weight? It is one, which will perpetuate the worldly life.

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Bhaav, Bhaavya and Bhaavak

Only bhaavak is the doer of bhaav

Questioner: Who is the doer of *bhaav* (inner intent)? Is it the Self?

Dadashri: There is a '*bhaavako'* (the one that does the intent) within that makes one do the *bhaav*. The Self does not do *bhaav*. People believe that it is the *bhaav karma* (causal karma; inner intent that binds new karma) that possesses then from within. But in fact those that make you do *bhaav* are sitting within you. The Self never does *bhaav*.

Questioner: Who is this '*bhaavako"*?

Dadashri: It is not just the *bhaavako*. There is a '*krodhak'*, it is the one that makes you 'do' anger; a '*lobhak'* who makes you 'do' greed. Even if you do not want to do *ninda* (hurtful gossip), the '*nindak'* within will make you do *ninda*. The Self does not do anything in any of this. What would be the state of Self if it were to do *bhaav*? It would be finished. There are other types, all of these are called '*bhaavaks'* who make you do *bhaav* and at that time, the self (worldly self, *mishrachetan*) becomes *bhaavya* (becomes engrossed, colored by the intent). 'It' likes that. All this happens because he does not have the awareness of Self.

If you enter into bhaav, then you become bhaavya

'*Mahila bhaavake bhaavya bhadey to,*
Chitaraman navu thaya ja chhe sto' -Navneet

'When one mixes with the one with the inner intent,
It creates a new cause for sure' -Navneet

When a *bhaav* arises within, the *bhaavya* (the self) becomes one with the *bhaav* intent. This creates a new painting for next life (binds new karma).

The self (the worldly self) is the *bhaavya*, and the *bhaavaks* (the ones who 'do' anger, pride deceit, greed) within make one do *bhaav*. What is wrong in having the *bhaav*? If You (the Self) do not become one with the *bhaav* and continues to 'see', 'Wow! The *bhaavak* within makes even these kinds of *bhaav*?' then You are simply the 'seer' of all this, and there is no bondage for You. This is the ultimate science.

The nature of the *bhaavak*

Questioner: How does one know that the *bhaavak* made him do the *bhaav*? Can you explain this in detail?

Dadashri: If you have grown up in Mumbai with all these people around you and then suddenly you have to go to place like a desert where there are no trees, no shade, that is when you will have a *bhaav* of 'where will I sit and feel cool. Where will I take shelter?' It is the inner *bhaavako* that makes you have such *bhaav*. They (*bhaavakos*) are all sitting within you. The whole world is walking on the natural path (*samsaran marg*) to *moksha*. This is a natural flow, and everying is naturally flowing in this current. On this path, all kinds of *bhaavakos* arise.

Questioner: Is the suffering of *shata* and *ashata vedaniya* (karma of suffering of pain and pleasure)?

Dadashri: No, not *shata-ashata vedaniya*; the *vedaniya* suffering is suffering only. This is *bhaavako*; it makes you do all kinds of *bhaavs*. You may not want to fear anything, you may be fearless, but if you see a snake, it will immediately make you do *bhaav* of fear. Would the *bhavak* not make you do so?

Questioner: It will. Is that what we call '*vikalp*' (I am Chandulal)?

Dadashri: No. It is not even called *vikalp*. Upon seeing a passing snake one becomes one (*bhaavya*) with the *bhav* of fear prompted by the *bhaavako* of fear. He is the *bhaavak* of fear.

The base of the bhaavak is worldly knowledge

This worldly knowledge is such that it makes one become *bhaavak*. The *bhaavak* dare not bother You if You had the main Gnan; the awareness of 'I am *Shuddhatma'*. Thereafter the *bhaavak* has no influence. But until then the *bhaavak* will continue to push and manipulate you. It will push you from here and from there, like a football and make you collide and clash.

Questioner: In which part of the *antahkaran* (inner mechanism of the mind, intellect, chit and ego) is the *bhaavako* located? Is it in the mind?

Dadashri: No. The *bhaavako* is separate even from the *antahkaran*. It is not a part of the *antahkaran*. The *antahkaran* will do what *bhaavako* makes it do. The *bhaavako* makes the self become immersed in illusion (*murchhit*), and so thus one becomes the *bhaavya*, then the *antahkaran* starts. When You have the awareness that 'I am pure Soul', then there is no problem even if thousands of such *bhaavaks* were to come. There is not only *bhaavak* inside. There is a *krodhak* (the initiator of anger), a *lobhak* (the initiator of greed) , a *nindak* (the initiator of hurtful gossip), a *chetak* (the initiator of worldly alertness), many such 'k's are inside. 'K' means *karavnaar* (that which makes you do things). There is an entire universe within!

Questioner: So does the *bhaavako* give rise to such a *bhaav* that proceeds to delude the self (*murchhit*)?

Dadashri: No, it is not like that. The *bhaavako* gives rise to such a state within that the self become immediately deluded (*murchhit*). By deluded we mean that one totally loses the awareness of the self. If there was an explosion of some gas, it would make one unconscious, would it not? That is how the *bhaavako* makes the self do the *bhaav*, and that has the effect. Who is not affected (*asar*)? The One who has the awareness of the Self. Otherwise, this worldly knowledge does not keep the self away from its effect (worldly knowledge, *agnan*). There is so much pressure from the circumstances that they do not allow the self to remain unaffected. When One knows, 'I am *Shuddhatma*', then the *bhaavako* will not exert its influence. The common understanding is that the Self does the *bhaav* and that is why time, *bhaav* and karma is bound, but if the Self were to do *bhaav*, it would be the end. That would mean that the Self is beggarly and needy.

The *bhaavako* makes one do the *bhaav* and it is *bhaavako* that makes the soul-self a *bhaavya* (one with the intent-*bhaav*).

Questioner: Is this *bhaavako* in the form of *parmanu* (subatomic particle) or in the form of a tuber (*gaantha*)?

Dadashri: It is in the form of *parmanu*; these are *pudgal parmanu*.

Questioner: Does that mean that the self becomes *tanmayakar* (one with) with whatever it likes?

Dadashri: Yes, and it does not become *tanmayakar* with anything that it does not like. So nothing happens when the self does not become *bhaavya*.

Questioner: So does that mean that 'a picture does not get painted' (new karma are not charged) if one does not become *tanmayakar*?

Dadashri: There is nothing wrong if the self does not become *tanmayakar*, but 'it' will not refrain from doing so. Only if the self attains the awareness of the Self; it will not become *tanmayakar* (the body-mind form).

The bhaavak changes constantly in samsaran path

The '*bhaavakos*' also change continuously. Compared to the *bhaavakos* that were on say the tenth mile, the ones on the eleventh mile will be different, and then they will be different at the twelth mile, because all living beings in this universe are are progressing in the *samsaran path* (the natural evolutionary path as defined by the Tirthankaras). In fact, no one is the doer. Neither the Soul nor the *pudgal* (the non-Self complex) is the doer in this world. If the *pudgal* were the doer then it would have to suffer (*bhogavavoo*), and if the Soul were the doer, it would have to suffer. But neither suffer anything, it is the ego that suffers.

Questioner: Everything that has arisen has come about because one has brought it with him in his *aashaya* (intents from the past life), is that not so?

Dadashri: No, no, no *aashaya* or anything of the sort. People have just become trapped. If it was due to one's intention, then 'he' would be the guilty one; he would become the doer.

Questioner: All that has arisen prior to one attaining knowledge of the Self, is due to the *aashaya* (intent of past life), is it not?

Dadashri: From the *aashayas*, you will feel that the fruit is of that *aashaya*, however *aashaya* is not the the doer. You will feel that these *aashayas* are yours, and that is why all this (effect) has come to you. Whatever is in your *aashaya*, that is what will come. The rule is that if you have bought this kind of a ticket, then you will reach Calcutta. *Aashaya* is like buying a ticket.

It is through ego that one says this happened because of my *aashaya*. All living beings in this world are continuosly moving ahead. One man asked the Lord, 'What should I do in order to accelerate my *moksha*?' The Lord told him, 'Your state of development (*bhavsthiti*) is not ready yet. You have a long time before you get *moksha*.' How can one on the eleventh mile go to *moksha*, which is on the eighteenth mile? You will not gain anything even if you were to spend all your time with a Gnani Purush. But when you come within a certain limit and you meet a Gnani Purush, you will be blessed with liberation.

It is the *bhaavako* within that makes the *bhaav*. This is a very elevated science. The *bhaav* one has in a jewelry shop is different, the *bhaav* in a bar is different and the *bhaav* in a black market is different.

Questioner: That happens because *bhaav* changes every second.

Dadashri: The one that changes is not the Self, but it is the *bhaavako* that changes. The One who moves about as *Shuddhatma,* is unaffected by onions in food, unaffected by being in public drinking places, and unaffected by being in a jewellery market. The one whose support is on relative knowledge is affected by the intent (*bhaav*), which changes with locations (*sthaan*, *kshetra*). This is knowledge mediated through senses (*indriyagnan*) and due this, *bhaav* intent changes. Once the knowledge of the Self is attained, the *bhaavako* will have no power.

Therefore, all this is an effect of subatomic particles (*parmanus*). Just as the miles on the road change, so do the *parmanus*. Hence one slowly moves forward on the flowing path to *moksha*.

Questioner: Finally, no *parmanus* of a *bhaavak* will remain, will they? Does the Gnani Purush have any 'k's?

Dadashri: No *parmanus* of a *bhaavak* remain in the state that 'We' are in. When You reach the state that 'We' are in, even your *bhaavaks* will not remain. They will not make any noise inside you. No 'k's' will remain when You have the clear and distinct experience (*spashta vedan*) of the Self. You have to just understand this science. This Gnan works on its own (*swayam kriyakari*). *Moksha* is attained only when one understands this subtle fact.

Liberation is Yours if You do not become one with the bhaav

What has the Lord considered penance (*tapa*)? The Lord does not consider the penance of the people, as a penance. It is worldly penance. Penance for *moksha* is beyond worldly penance. When the *bhaavako* within you makes you do all the *bhaavs*, at that time You keep such a penance that You do not let go of what is 'Yours' (You maintain the separation between the Self and the non-Self). That is the very penance Lord Mahavir did. Lord Mahavir had done similar penance. Until the very end He did the penance, continuously seeing through Gnan, and He remained free from any effects.

Questioner: By what method can one remain unaffected?

Dadashri: All the *bhaavaks* are inside you. When you (the self) become *bhaavya*, you have *bhaav* and then you become trapped. You are verily the absolute Self (*Paramatma*) therefore 'know' the *bhaav*, and if You remain as the Knower-Seer of the *bhaav*, then You will not be trapped. If there was no *bhaavak*, one is verily *Paramatma*. Who is this *bhaavak*? Past life mistakes is the *bhaavak*, and that sows new seeds. When the *bhaavak* and the *bhaavya* become one, the seed of karma fall, and that gives rise to a a new worldly life (*sansar*). If the *bhaavak* and *bhaavya* do not become one, if 'You' remain strong (penenace), then 'You' do not become *bhaavya*, the discharge karma will come into fruition, but they will discharge without creating any new bondage.

'We' place a '*chetak'* (the one that alerts, *pragnya shakti*) within You when we give You the Gnan. All you have to do is to strengthen it. You need the *chetak* against the *bhaavak* of, 'there is pleasure (*sukha*) in sexuality.' Surrendering to sexuality (*vishaya*) should be like something is being forced upon you by threats from a policeman. That is how strong this *chetak* should become. Only then he will stand up against that *bhaavako*. Otherwise the *chetak* will become weak. This 'k' of sexuality is very strong.

When further entry into worldly life is to come to an end, that is when *chetak* will alert You. After attaining the knowledge of the Self, new 'stations' of *alochana*, *pratikraman* and *chetak*, etc., are established, and the generations of the families of the 'k's will automatically begin to leave.

Contained self-Manifest Self

Questioner: Please explain:

'*Vyapak ne vyavasthit khode chhe,*
Divyachakshu eni lhaani maane chhe'

-Navneet

The vyavasthit is seeking the one who wants to pervade
The divine vision of the Self (enjoys) the bliss of 'this'.

Dadashri: What Kaviraj Navneet is saying is that *vyavasthit* is searching for *vyapak* (the one who wants to pervade). *Vyavasthit* controls the world and keeps it *vyavasthit* (in order). No one can change that. And *vyavasthit* never makes it disorderly.

Here in order to remove a large number (heavy karma), it is being divided by a large number (heavy duty karma will have a heavy duty repayment). You may feel, 'why does my own son fight so much and cause so much damage?' Hey you! Will you not need a heavy divider in order to cancel out your heavy 'number' (karma)? The heavier the karma cause, the heavier the divider effect, and the lighter the karma cause, the lighter the divider effect.

Questioner: Does *vyapak* mean *Ishwara* God?

Dadashri: Here, in the *pad* (spiritual song by Navneet) the word *vyapak* means something else. The word *sarvavyapak* (all-pervading; omnipresent) is different and and this word is different. Just like the '*bhaavak'*, the '*chetak'*, there is a '*vyapak'*. The Soul has the property of being all pervasive (*vyapyaya*) and within, there are '*vyapaks*'. These *vyapaks* make the Soul *vyapyaya* (to become all pervasive). There are all kinds of *vyapaks* sitting within. *Vyapak* means to bring about the state of pervasiveness, and *vyapyaya* means, for example, if a light is contained inside this container, it will spread if let it out of the container; it becomes *vyapyaya*. It will spread wherever it can spread. All it needs is a chance to spread. And what does *vyapak* mean? In every living being, it is spread throughout its body. After it—the Self has expressed, after attaining knowledge of the Self; it remains omnipresent. Actually the property of the Soul is *vyapyaya* (to become all persavive, omnipresent), however as far as devotees are concerned, they will only benefit if they say '*vyapak'* (until they become Self-realized).

Prameya- boundary, the field: Pramata-the Self

The Soul is *pramata.* Whereas what does *prameya* mean? What is the boundary (*prameya*) knowledge field (*gneya*) of these laborers? It is that which is the limit to their daily sustenance and the education of their children. Therefore there is something for their education and some for the worldly life. This is the level of their boundary (*prameya, gneya*) and hence their soul (*atma*) is confined within that boundary. '*Prameya pramaney pramata thai*. The self spreads according to the boundaries.' In this way, as the *prameya* boundary enlarges the self spreads. As the wealth expands to ten bungalows, factories, cars, money, etc., as their *sansarbhaav* (worldly intent) increases, their boundary *prameya* will increase accordingly and hence the self (*pramata*). But ultimately whom can we truly call the *Pramata* the Self? It is when the light of the Self pervades throughout the universe; that is when One is truly considered a *Pramata*. For such a One the entire universe is *prameya*. The entire universe is the *prameya* What part is *premeya*? Only the part that is within the universe (*loka*), not that which is outside the universe (*alok*); The Self is not *Pramata* in the space beyond the universe (*alok*).

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The energy of action : The energy of intent

The energy of action is dependant upon the non-Self

Dadashri: Do you want to live through another hundred life times, or do you want to go to *moksha* soon? Then the Gnani Purush can write you a 'note' accordingly. He can do whatever he choses, because he is not the 'doer' of anything. The Gnani Purush is considered the 'giver' of *moksha*.

Questioner: He can point me towards the path but I have to 'do' everything, do I not?

Dadashri: The energy to do (*kriyashakti*) is not in your realm (*satta*). Only the energy of *bhaav* (intent, *bhaavshakti*) is in your realm. You can do the *bhaav* that You want to follow Dadas's Agnas and nothing else. You are free only to use the energy of *bhaav*. You may say, 'I went to Surat and came back.' But really did you go to Surat or did the train? Then you claim, 'I am tired'. Now, you will not feel tired if you say that the train went to Surat, Surat arrived, I got off at Surat station. 'I am doing' is the illusion. Doer-ship is a state of illusion; have you ever realized this before?

Questioner: No I have not.

Dadashri: The entire state of doer-ship is a state of illusion. If it were a true state then a man could do whatever he feels like, with his beard and everything else. A man would never let his head become bald. He would never let his head become a desert; he would make his head a jungle! But here some become jungles and some become deserts! No one has any realm. One will start complaining even if he has a toothache.

Vyavasthit notes bhaav for results

We do not have energy to do anything except do *bhaav*. You should not even express your *bhaav*. When you do *bhaav*, the ego is always behind it. Except for having the ego for attaining *moksha*, it is not worth having an ego of any kind. Even the ego of doing something for the salvation of the world is not worth doing. Everyone is a *nimit* (one of the evidences, instrumental in the natural process); no one is the doer. Why is one considered a *nimit*? How does one become a *nimit*? When someone does a *bhaav* of 'I want to straighten everyone out', then nature will 'deposit' that *bhaav*; it will be 'noted'. Then when nature needs to straighten someone out, it brings together all the necessary circumstances together for that *nimit* who had made the *bhaav* to do so. Then the *bhaav* of the man who had made such a *bhaav*, will come into effect.

The world continues to do *bhaav-abhaav* (relative positive and negative *bhaav*), which in itself is *raag-dwesh* (attachment-abhorrence). This process stops for You after 'we' give You Gnan. 'We' stop both, the positive and the negative *bhaav*, for you. But when your prior *bhaavs* come into fruition, you wonder why this happens. That is actually not a *bhaav*; it is a desire (*ichchha*).

What is the difference between inner intent and desire?

Questioner: What is considered *bhaav*?

Dadashri: What is considered a real *bhaav*? It is not what you see, but the 'planning' that is going on within, and this will bear its fruits (its effect) in your next life. The planning happens through these *bhaavs*, without even the owner even aware of it.

Questioner: What is desire (*ichchha*)? Why does one have desires?

Dadashri: It is like the corn on the cob. This happens only if a seed has already been sown. Whatever *bhaav* you have, its desire will arise. Desire is a result; it is an effect and *bhaav* is the cause. You should decide that you do not want any worldly thing, and this will become sealed within.

After attaining knowledge of the Self, all desire is an effect, and you have no choise but suffer that.

Bhaav is the root of all the circumstances

Questioner: What is the difference between circumstance (*sanjog*) and inner intent (*bhaav*)?

Dadashri: There is a tremendous difference. Circumstance is a tangible and overt thing and *bhaav* is a very subtle thing. Actually, even *bhaav* can be considered a circumstance. That is why Lord Mahavir said: '*Shesha mey baahira bhaava savvey sanjoga lakhhana* (The rest are all external intents, all circumstance has its own attribute).' The rest (except the Self) are the external intents (*bahirabhaava*), how can one recognize them as such? The answer is that you can tell what kind of *bhaavs* you had created in the past life by seeing the circumstances you encounter in this life .

What kind of external *bhaavs* did you make in order for us to meet?

Questioner: Of *satsang*.

Dadashri: That is why this circumstance of this *satsang* came about, and what if you had made *bhaava* of drinking beer?

Therefore, you encounter circumstances according to your *bhaav*. You can deduce what your *bhaav* must have been for such a circumstance to happen, and destroy it from its root cause. Gnanis discover the root cause from the *bhaav* and destroy it.

Bhaav are different and thoughts are different

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

Dadashri: *Bhaav* is not what people understand it to be. The word '*bhaav'* people use in e.g. making the statement like 'I have a great *bhaav* for jalebi (Indian sweet)' is the word they use very loosely, and in all kinds

of situations. In fact *bhaav* is something that is not visible. What people refer to as *bhaav*, it is actually a desire.

Thoughts and *bhaav* have nothing to do with each other.

Questioner: Thought arises and *bhaav* happens. There is no demarcation between the two.

Dadashri: Whatever thought that arises; it is in discharge form, whereas *bhaav* is a charge. No matter how many thoughts arise, there is nothing wrong with them as long as 'You' remain in Gnan.

Questioner: Does one reap the fruit in this very life of *bhaav* done in this life?

Dadashri: No. The effect (*dravya*) of *bhaav* happens after so many things come together. It takes a long time for the *bhaav* to manifest into an effect. It is only when the karma ripens that it will yield the fruit.

Just because you bring some milk does not mean that it has become *doodhapak* (milk delicacy). You need to light the stove, put the milk in a pan and continue stirring the milk, add condiments, and then the *doodhapak* will be formed.

The value is of the bhaav only

The obstacles in the worldly life are not the worldly things; the obstacles are your *bhaav*. The Lord had said that *bhaav* will happen if there is *dravya* (effect). This was the case during the good past eras of the time cycle. At that time, when a person made a donation, he would be excited and would have the *bhaav* and wonder when such an occasion would arise again. However, in the current era of the time cycle, the effect (*dravya*) is different and the cause (*bhaav*) within is different. Today, when one makes a donation, his *bhaav* is, 'I would never make a donation, I did it because of the pressure from the mayor.' Therefore, the mind is different, the speech is different and conduct is different. That is why he is binding causes for a lower life form, because there is deceit in him.

When a person goes to worship God, he is also 'worshipping' his shoes and his shop (his mind is on his shop and his shoes lying outside). The *dravya* (effect) is towards God, but the *bhaav* is in the shoes and his shop. The Lord says that your *bhaav* is not according to your *dravya*, and therefore you have not practiced your religion *dharma*, therefore it is deceitful to believe, 'I practice *dharma*'. Because of that you will go into a lower life form. Not the slightest of deceit is acceptable on the path of the *Vitarags*.

The value is of the *bhaav*. Today, nothing happens with *bhaav*, does it? Even when you make fritters (*bhajias*), the value is in the *bhaav* they were made with. People do not know how to recognize *bhaav*. One will eat fancy food that is prepared with negative *bhaav*, with pleasure. But he will spoil his face towards simple bread that is prepared with *bhaav*. In fact you should even eat *rotlo* (simple Indian bread made with barley) with water if it is prepared and served with *bhaav*. 'We' would even swallow poison when it is served with *bhaav*. The value is in the *bhaav*. This too can be the era of *Satyug* if the worldly interactions are conducted with *bhaav* (good intention). How wonderful it would be if an employer and an employee interacted with each other with *bhaav* (good intent)! Today there is no *bhaav* at all. It is possible to be worry free if you were to recite these mantras with *bhaav* (with unity in mind, speech and action). The action of *bhaav* is 'live action' even if it is of the *nischetan-chetan* (the relative self). And the action of negative *bhaav* is lifeless.

Whenever you give food to someone, if you give offerings to the Jain Sadhus, do so with *bhaav*. Many people do not give offerings to even monks with *bhaav*. The monks are the seats of the *Vitarag* Lord. Should you not take care of them? There is a Soul within them that immediately recognizes whether you are giving with *bhaav*; with humility or not?. If you do not have the means, feed your guests basic *rotlo* and vegetables, but do not ruin your *bhaav*. Your worldly interaction should be honorable, should it not? In the *kramic* path, the value of this *bhaav* is considered very important.

If you understand only this sentence, 'Let no one be hurt in the slightest through this mind, speech and body', it is more than enough.

Questioner: As long as I have this body, it is difficult to live without hurting anyone.

Dadashri: Just because it is difficult, you cannot say that you want to live your life by hurting others. Even then you should have *bhaavna* of, 'I do not want to hurt anyone.' You are responsible only for your *bhaavna* and not your actions.

Attacking Bhaav

The whole world is binding karma through *pratipakshi* adversary, *bhaav* intent and reaction. A Self-realized person does not have adversary *bhaav*. With Self-realization, there may be an *asar* effect, but one does not bind karma! And when Your highest spiritual effort *parakram* arises, you will not be affected at all. What happens in an affected state? In such a state, if someone curses or insults you, you may feel 'Why did he even say that to me?' This is what happens. *Parakram* on the other hand says, 'You must be at fault, which is why he spoke to you this way. You are at a loss because you do not know how to settle with him.' When You talk to your own self in this manner, you will come to know and experience the Self. You will have the experience of sitting in Your own seat; the seat of the pure Self. But here you immediately get off your seat. This happens because it has been your familiarity *parichaya* of infinite past lives and also because of pending suffering that remains.

Your mistake of past life, brings the unfolding of demerit karma (*paap*), which will then make this ceiling fan fall on you. The account of karma is verily yours.

What do we mean by spoiling of the mind? The mind is not the only thing that becomes spoilt; the entire *antahkaran* (inner mechanism of the mind, *buddhi*, chit and ego) becomes spoilt. After the entire 'parliament' (the four components of the *antahskaran*) makes a decision, the attacking (*pratipakshi*) *bhaav* will arise. You will feel like 'I am going to do this to him or that to him.' It is not only the mind that does this. The mind is *gneya* (to be known) and is *vitarag* (free attachment-abhorrence) by nature. If the

mind becomes spoilt, then do *pratikraman*. The spoiling of the mind, and the consensus of the 'parliament' of the *antahkaran* are two different things.

When you go to get a permit in an office and the man incharge does not give you one, you will say, 'that man is worthless, he is like this and that', but you do not know what the consequences of your *bhav* will be. Therefore change this *bhaav*, do *pratikraman*. That is called awareness (*jagruti*).

Anything negative you say about any living being, gets 'recorded' for sure. Upon the slightest provocation, a record with *pratipakshi bhaav* attacking intent is bound to start playing.

Questioner: But it should not even come in the *bhaav*, should it?

Dadashri: If you instigate someone, he will not refrain from creating an attacking *bhaav*. If he is strong, he may not say anything but will he not feel it in his mind? Once you stop saying anything, then the other person too will stop have opposing reactive *bhaav*.

Under no circumstances do attacking *bhaav* ever arise within 'us'. Sooner or later, you have no choice but to come to such a state.

You will not see any other *bhaav* in my eyes, and that is why people do *darshan*. One should not be able to read any negative *bhaav* in the eyes. That is when one will feel *samadhi* the bliss of the Self just by looking into those eyes. He who wants something, be it respect, fame, anger, greed, attachment, you will not feel any attraction towards him.

The nature of bhaav

Your *bhaav* should be present. Then all other evidences will come together. Many evidences go to waste because you are not ready with the *bhaav*.

Keep the *bhaav* of getting married present, if you want to get married, and keep the *bhaav* of wanting to remain unmarried if you do not want to get

married. Whatever *bhaav* you have, circumstances appropriate to that *bhaav* will come together. This is because the presence of *bhaav* is one of the evidences.

So what is this like? If a farmer is lazy and he does not go to his farm and sow any seeds, what can rain do? The rain will fall anyway, but the farmer will not gain anything from it. Whereas another farmer has sown seeds, so everything will sprout as soon as the rain falls.

Questioner: If a person has only one *bhaav* ,which does not change, will that *bhaav* go away if the rest of evidences do not come together? c

Dadashri: Yes. That can happen too. That happens rarely, that is considered a weak *bhaav* from previous life; a wavering *bhaav*. Otherwise that will not happen. Just like you do not reap anything from a rotten seed, a weak *bhaav* does not produce anything. You will recognize that; it is wavering. He will continue to feel, 'Should I sow the seeds or not; should I or should I not?' That only happens sometimes.

And I have told you the main thing that you offer your *bhaav*, and then everything necessary will come together. If you want to start a business, you have to first have a decision of doing that, and be ready. Then the circumstances will come together, if not today, they may happen in six months. But you have to be ready, have your *bhaav* ready. The rest is in the hands of *vyavasthit*.

You should not give rise to new *bhaav*. Atma (the Self) does not have new *bhaav*, does it? Your *bhaavkarma* (charging karma) has stopped after attaining the Self. It is the karma of the past, that is unfolding and these *bhaavs* are from the past, when they arise, the work gets done. We do not do *bhaav* for the future (new bhaavs). The present *bhaav* is our *swabhaav* (I am pure Soul). *Indriya gnan* (knowledge mediated through the senses) gives rise to *bhaavnas* and Gnan beyond the senses will not give rise to any *bhaavnas*; the Self does not give rise to *bhaavna*.

Bhaav is verily the main evidence

In the state of ignorance of the Self, the soul is in form of *bhaav*; it is a *bhaav-atma*, and in a state of Gnan it is a *Gnan-atma*. *Bhaav-atma* has the realm of *bhaav* only, and that is what it uses; nothing else. All the *bhaavs* done go into nature. Then nature gives its result through mixed non-Self complex called *pudgal* This is very deep and subtle science. When you do one bad thought, then external *parmanus* (subatomic particles) make an instant connection with the appropriate internal *parmanus,* and thus enter the body complex. And that account of karma becomes established and will bring forth approprite fruits and then leave. They will not go away on their own. The Self does not do anything in all this. And there is no God out there who comes to give you any fruit. It is the energy of *vyvasthit* that controls everything for you. The Self does not do anything in it. It does not eat, it does not drink, it does not suffer any pleasure of any kind. In relative worldly interactions, the self is a doer of *bhaav* only. There is no problem if the self becomes the 'doer' of the 'nature of the Self' (*swabhaav no karta*). It is because it becomes the doer of that which is beyond its realm (*vibhav no karta*), that this worldly life arises. Remaining as 'the doer of the Self' (the Knower-Seer) leads to *moksha*.

Even if one has one hundred queens, if he starts having a *bhaav* of wanting to attain *brahmacharya* (absolute freedom from any sexual impulses through mind, speech and body), and the *bhav* that sexual indulgence should not be there, then such recurrent thoughts make him into *bhaavswaroop* (absolute intent filled state of *brahmacharya*) and what a wonderful state of *brahmacharya* he will experience in his next life! Being perfectly celibate through mind, speech and body is not in one's hands. It will come as a n effect of the *bhaav* done in the past life.

Tirthankaras, after attaining Gnan, have a final *bhaav* of the salvation of the world. Their salvation has already happened, but how can the rest of the people in the world attain the same; such a *bhaav* arises within them. *Bhaavatma* takes the form of this *bhaav* of theirs. First there is a *bhaav-atma* causal Tirthankara, and then the *dravya-atma* effect Tirthankara. That too, th is not the fruit of *nirvikalp* (the Self); it is a fruit of *vikalp* (self), it is a fruit of *bhaav*.

Questioner: Are *Yogi Purush* like You able to see the subtle actions of the *parmanus* (subatomic particles)?

Dadashri: Yes, they can see. This puzzle can only be solved if they are able to see. Otherwise there is no other way that this puzzle can be solved.

People may say that a person died because some man gave him poison. That is not the correct talk. First the *antahkaran* (mind, intellect chit and ego complex)is poisoned. It is a poison of subtle form; the other is an overt poison. Action takes place within first, and then it happens externally. The food we eat daily, we do not ask for that particular dish everyday. And even if you were to ask for it, it may not be made. Whatever *parmanus* there are within, demand it and *vyavasthit* arranges it externally for you. Everything is arranged according to *vyavasthit*. You get to eat *karela* (bitter melon) only when there is a need for bitter taste within you. But instead the fool complains, 'Why did you make *karela* today?' This too is a science.

'We' have said, 'Mind is effective, speech is effective, body is effective.' Now you should have many thoughts about how they are effective; what makes them effective.

When you feel hurt, it is the effect of *parmanus* (subatomic particles) of the mind; no one is at fault there. It is simply an effect. No one on the outside hurts you. They are just *nimits* (evidentiary doers; instrumental in the process). First it happens internally, only then it happens on the outside. Therefore, 'we' can see what is going to take place shortly on the outside from what is going on internally. 'We' can see all that.

You at least understand that poison can kill you; you do not need God in that, do you? God does not have to come to kill. It is the *parmanus* that kill. The real killers are within you. The world would not function if things were not visible or overt. The illusion that prevails is due to the tangible and overt experience. A good doctor will make you vomit out the overt poison, but whatever is subtle will kill you no matter how much you vomit. This science is worth knowing.

Questioner: Therefore whatever we encounter externally, is it first there in a subtle form internally, and only then one encounters it on the outside?

Dadashri: Then who else is going to bring it together? When you are served some vegetables, do some pieces not get left behind on the plate? Why is that? Hey, even a piece of grain will get left behind, will it not? You will be able to eat only what the account is within (what is coming to you as a karmic effect); everything else that remains is not yours.

Effect (fruit) of your good *bhaav* will be good, and effect of your bad *bhaav* will be bad. And when you do neither good nor bad *bhaav*, and become the Self, then you cease to be the doer. Then your old *bhaav* will come and give you their fruits and leave, nothing new will come. This is a science, not religion.

Religion is there to make you qualify for the science. Otherwise science is a science. It will lead you all the way to liberation.

Dravyabhaav: Effect bhaav

Questioner: Which is higher, *dravya* (effect) or *bhaav* (inner intent)?

Dadashri: The Lord has considered *bhaav* (cause, intent) as the best. *Dravya* (effect) can be wrong too. You do not have to see that, just look at the *bhaav*.

It is very difficult to understand *dravya-bhaav*. Let me give you an analogy; the top (toy) that spins, the unwinding of the string around it is *dravya* and winding of it is *bhaav* (cause).

The pure Soul does not have any kind of *bhaav*. The *bhaav* of *pratisthit atma* (relative soul; unrealized soul) is considered *bhaav*. *Gnanis* (those who have realised the Self), as well as *agnanis* (those who have not realised the Self), have a *pratisthit atma*. The one who has not realised the Self may make a strong decision of 'I definitely want to do *pratikraman*',

when he makes such a strong *bhaav*, then *dravya* (effect) will arise, and from that *dravya*, arises a *bhaav*.

Questioner: What is *bhaav-mana* and *dravya-mana*?

Dadashri: When you create a *pratishthit atma*; that is the beginning of *bhaav-mana*, which manifests into *dravya-mana* The *bhaav-abhaav* (like-dislike; good *bhaav* and bad *bhaav*), that people do are of *pratishthit atma* (relative self). Pure Soul (the Self) does not have *bhaav*. Whatever you can see is a discharge (*dravya*; effect); charge (*bhaav*, cause) is never visible and you will not even know it is happening. *Bhaav* is not easy to find. Only a few can understand what *bhaav* is; however they believe the *bhaav* to be of the pure Soul, and so they create a big confusion.

It is not possible to comprehand *bhaav* without Gnan. *Bhaav* is very deep, deep, deep; there is no end to its depth even if you were to say deep a million times.

One may say, 'I have made tremendous *bhaav* to do this work.' What does the Lord say to that? That is a strong decision of the mind. That is not considered a *bhaav*.

Questioner: What is *dravya-bhaav*?

Dadashri: Whatever *dharma* (duties or actions) one does, he sows its seed. That is why the *ganadhars* (chief disciples of Tirthankaras) said for people to do *dravyabhaav*. But in this current time cycle, the *dravya* is different and the *bhaav* is different. The *dravya* of listening to a spiritual discourse is due to tremendous merit karma, however while sitting there, he does all kinds of *bhaavs*, *bhaavs* of making profit this way and that way. One's *dravyabhaav* in the past eras of the time cycle was true *dravyabhaav* (unity in mind, speech and body, unity in intent and action). Whatever was one's *dravya* so was his *bhaav*. If a person were tying a bandage around someone, he would be completely absorbed in his actions. That is called instilling or creating *dravyabhaav*, but nowadays as one ties a bandage, he is thinking, 'how did I get trapped into doing this?' If a person's conduct is in accordance with his *dravyabhaav*, then that is sowing a true seed.

Dravyakarma is the fruit (effect of your past karma) you receive, and *bhaavkarma* is the seed that you sow (causes for new karma for your next life). *Bhaav* from *dravya* and *dravya* from *bhaav* (cause from the effect and effect from the cause), it continues this way.

If you maintain a positive *bhaav* while stealing, you will receive fruits of *punyai* (merit karma). If your *bhaav* at the time of stealing is 'Why do I have to resort to stealing?' then you bind *punyai*.

You sow seeds of negative *bhaav* if you keep looking at your watch when you are doing *samayik* (meditative introspection)

Vyavasthit shakti (energy) makes you do *dravya kriya* (visible or physical actions), what is your doing in that? The Lord says that he does not look at the *dravya-kriya*. *Dravya* (effect) is unpredictable in this time era, and therefore do positive *bhaav* so that things move ahead.

Bhaavmana: Science of subatomic particles

Questioner: Does *bhaavmana* (charge intent in the mind, causal mind) mean *atma*?

Dadashri: Would you not have to wander from life to life, if you consider *bhaavmana* as the *atma*? In *kramic* path, *bhaavmana* is referred to as *atma*. Whereas in Akram Vignan, 'we' have eliminated both, *bhaavmana* and *dravyamana*,

Questioner: Is *bhaavmana* the same as *pratishthit atma* (relative self, 'I am Chandubhai')?

Dadashri: *Bhaavmana* is not *pratisthit atma*. *Bhaavmana* gives rise to a new *pratishthit atma*. *Dravyamana* is actually *pratishthit* atma. *Dravyamana* is a discharge *mana* and *bhaavman* is the charge *mana* (mind).

The world keeps trying to destroy *dravya* (effect); they are trying to change external actions. In our Akram science, we have put aside both the

dravyamana as well as the *bhaavmana*, there are no successive steps to climb in order to progress, we attain the Self directly, within an hour. Otherwise, you cannot attain the enlightened vision of the Self even in a million life times.

Questioner: But one can experience the Self via Akram Vignan, can he not?

Dadashri: It is not worth anything if you cannot experience it. You should experience the sweetness of sugar when you put it in your mouth. You cannot experience its sweetness by simply reading 'sugar is sweet'. Nothing happens by reciting 'I am Atma…I am Atma'. It is worth only if You can experience the Self every second.

Questioner: Is there a need to recite this, 'I am Atma' once we gain the experience?

Dadashri: There is no need to recite or anything of the sort. You need to understand Akram science. You will attain liberation forever, once You understand it. This science is such that you will never charge any new karma.

The entire *dravyamana* is physical, and the *bhaavmana* arises out of illusion (*bhranti*). As long as there is illusion, there is *bhaavmana*. The vision of *dravyakarma* unfolds as the vision of the eight categories (four *ghati* and four *aghati* karma) of karma from one's past life, and based on that vision, one does *bhaav*. *Parmanus* (subatomic particles) latch on to this *bhaav* (cause), resulting in *dravya* (effect). This is all a science.

Questioner: Does one's *bhaav* subtle intent in the final hour of life formulate the next *pudgal* non-Self complex?

Dadashri: They will attach immediately. This *bhaav* that is done, is an illusory *bhaav*, intent of the non-Self, it is not of the '*bhaav* of the Self' (*swabhaav bhaav* ' I am the Self').

As an illusion happens in the mind, pure *parmanus* on the outside known as *vishrasa*, begin to flow inwardly in a stream of *prayogsa*, and when they produce results (in the next life through a *pudgal*), they are as *misrasa*. Then they will give you results that are either sweet or bitter, and then they depart. This body, at the moment, is made up of *misrasa parmanus*. They will produce results and leave. New seeds are not sown when You attain awareness of the Self.

No one is spared from the unfolding of his karma. Once trapped in the net of *vyavasthit*, circumstances will come from all directions; the mind will show interest in whatever it likes. One-the self, may not like it, but the mind will, will it not? That is why he becomes engrossed (*tanmayakar*) in it. The mind is such that it is not going to be satisfied until it gets something to its liking. It is not worth getting into the exhibition of the worldly life.

Pratibhaav

Questioner: What is a *pratibhaav*?

Dadashri: When you say something wrong, and then you feel from within, 'That was wrong, I should not have said that', that is called *pratibhaav*. For the very thing that you say, you have the *bhaav* that you should not have said so, that is considered *pratibhaav*.

Questioner: Therefore, awareness (*jagruti*) is *pratibhaav* itself?

Dadashri: *Pratibhaav* happens if there is awareness within. Once you 'fire the bullet' (harsh words), if in your mind you feel 'I should not have fired it'; that is *pratibhaav*. It is considered your *purushartha* (spiritual effort).

Questioner: What kind of *pratibhaav* do the Gnanis have?

Dadashri: We do not have *pratibhaav*.

Questioner: In this event of 'the bullet getting fired', what state is the Gnani in?

Dadashri: The 'bullet' naturally does not fire from within, so then where is the need for the *bhaav*? And when tiny 'bullets' go off, 'we' just have to see, 'Wow! The fireworks are going off!' That is not what you can consider a *bhaav*. Many such 'bullets' continue to go off in the body; that is not considered *bhaav*.

Questioner: Are more *bhaav* not created when one becomes engrossed (*tanmayakar*) in what is discharging?

Dadashri: Yes, everything is a liability. *Pratikraman* will cleanse that. Even *pratikraman* is a *bhaav* of the non-Self (*para-bhaav*), it is not of the Self. You bind *punyai* (merit karma) with that. Binding of *punyai* or *paap* (demerit karma) is all of the non-Self. When you settle them with equanimity, they are reduced.

Therefore *pratibhaav* does not happen to the one who is ignorant of the Self. He does not have the awareness to realise that this that is happening is wrong. Even the Gnani Purush does not have a *pratibhaav* because how can He have *pratibhaav* when *bhaav* does not arise within him at all? That is a sign of absolute awareness. Those who have attained the vision of the Self (*samyak darshan*), such as our *mahatmas* (Self-realised through Akram Vignan) they have awareness; they have *pratibhaav*. Whenever negative *bhaav* arises within them, awareness will immediately alert them and then *pratibhaav* will arise within them.

Swabhaav-swakshetra : parabhaav-paraksehtra

Questioner: You look the same whenever we see You, Dada. Why do we not see any change?

Dadashri: Is this a flower that it would wither? Absolute Self *Paramatma* has manifested and is sitting within. Otherwise, I would appear withered. Where all the *bhaav* of the non-Self is finished; where the awareness is constantly as the Self, where one does not have the slightest interest for *parabhaav* (non-Self), what does such a One need?

This bliss is experienced upon death of *parabhaav* (the *bhaav* of the non-Self).You should have your sight fixed upon the destruction of *parabhaav*. The more the *parabhaav* dies, the more stable You will be in the Self. This is all You have to understand, You do not have to do anything else. As long as there is *parabhaav*, there is a place for the non-Self. After *parabhaav* leaves, after remaining as the absolute Self for some time, You go to *Siddhakshetra* (ultimate abode of absolutely liberated Souls). Being the Self is the entrance to the *Siddhakshetra*.

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(38)

The power of the Self is only in the domain of the Self

Avastha ma asvastha – uneasiness in condition or phases of events

Questioner: What is the definition of *mithyatva*?

Dadashri: *Mithyatva* means to remain engrossed in any situation (*avastha*); what is the result of that? Uneasiness and restlessness (*asvastha*). And what is the definition of *samyak darshan* (right vision, *samyaktva*)? Tranquility. The one who dwells in the Self does not dwell in sitauations. He considers all situations to be discharge, and he dwells in stillness (*nirakudata*) of the Self. *Nirakudata* is a natural state of the *Siddha* Lords (the absolutely liberated Ones). This science of ours is so wonderful that You will not have to think about anything. Once You say 'settle'(*nikal*), You become free from it.

The entire world dwells in sitauations (*avastha*); it cannot come out of the situations and predicaments. These people who dwell in *avastha* day and night remain uneasy and restles. If one does not find a seat on the train; it will constantly bother him. Hey you! Why does it bother you so much, just tell yourself 'such is the effect of my karma'? He keeps looking to see who gets up from his seat!

What is the understanding of a *mithyatvi* (with the wrong vision of 'I am Chandubhai') like? He is always absorbed in the situation at hand (*avastha*). If it is a situation of poverty, he will be engulfed and become one with (*tanmayakar*) poverty. If he becomes wealthy, he is *tanmayakar* in his wealth; he will walk around with an inflated chest (with a pomp)! If he has a fever, he becomes engrossed with the fever. 'I can't walk' he will claim. Someone like me will say, 'let a tiger run after him' then will he run or not? On the contrary, people needlessly make themselves weak by claiming 'I can't walk…I can't walk.' One becomes whatever one says. He nature of the self is such that one becomes whatever one envisions (*chintavey*). The legs will think, 'there is no one to tell us off if we do not move.' We have to tell the legs, 'how dare you not walk! I am not done with you guys yet'. If you

scold them in this way, they will walk automatically. Why do they run if a tiger is after them? You take care of this body, you feed it, you give it nice spicy tea, why would they not walk?

Whatever situation (*avastha*) he becomes entrenched in, he will protect and keep singing about that *avastha*. One can be free all his life, but if he is put in prison the last six months of his life, then he will complain 'I am a prisoner!' When a woman gets married, she enjoys the happiness of a marriage, and when she becomes a widow, she suffers the unhappines of being a widow. 'I have become a widow' she will proclaim. She became a widow in her last life, but she also got married again, did she not? What else is there in this world, besides '*rundapo*' (to end) and '*mundapo*' (to start)?

All situations change; the Self however, remains the unchanged as the Self. Changes never take place in the Self. *Vastu* (eternal elements) never get destroyed; *avastha* dies from second to second. Entire world lives in only *avastha* situation. 'I am Chandubhai, this is my son, this is my wife' they dwell thus in only the *avastha*. Then one will say, 'I have become old now'. Does the Soul ever become old? These situations (*avasthas*) are not of the Soul (Self); they are situations of the non-Self (*prakrut avastha*). How did they come about? They came about due to the force and pressures of circumstances (*sanjogo*). Causes arise simply by coming in touch with the Self. They are 'charged' (as karma), and then they discharge eventually.

What happened to your children from your past life? Do they still remember you? Have you written to them? When a man is on his deathbed, he worries about his young daughter who is not married yet. You deserted your children of your past life and you cling on to the children of this life by claiming 'they are mine, they are mine', and you remain preoccupied in only that. One is constantly forgetting the situations of the past and remains absorbed (*tanmayakar*) in the new ones! To remain absorbed in the *avastha* is called a worldly life (*sansar*); that is what sows the seeds of worldly life, and to remain absorbed in the Self is *moksha*.

What is it like in this worldly life? People forget whatever pleasure (*sukha*) they had and they also forget the pain (*dukha*). If one binds vengeance (*veyr*) in his childhood, he forgets that too. Then they will sit

together and drink tea and they forget everything. However whatever situation arose at that time, they become engrossed in them and endorse them (they charge new karma through their *bhaav*). Then these 'signatures' can never be erased. Therefore the problem is with this signing off. People sign off on every little thing. They needlessly boss over others and sign off on that. Hey you! Even if someone were to abduct your daughter, you still cannot 'sign' on that. People 'paint all kinds of pictures' in *avasthas*; they even paint a picture of killing!

Avastha: Paryaya

Dadashri: How many *avasthas* situations are there for human beings?

Questioner: There is *baal-avastha* (childhood stage), *youva-avastha* (youth stage), *praooddha-avastha* (mature age stage) and *vruddha-avastha* (old age).

Dadashri: Are there only the four *avasthas*? Is death not an *avastha*?

Questioner: That is a full point (a full stop).

Dadashri: Death is an *avastha* too. When one life (*jiva*) enters the womb, it is an *avastha* in the womb (*garbha avastha*). Prior to this was the *avastha* of death. So the cycle of *avastha* continues. You think that there are only four *avasthas*, don't you? But everything changes every five minutes. In an instant, you may think of your home and that *avastha* will last two or three minutes, and then another thought will come. All these *avasthas* keep changing. These names (the four stages in a man's life) are given to the major *avasthas* in one's life. But one continues to dwell in *avasthas* only. "All these are temporary adjustments".

Questioner: Right now I am in an *avastha* for sure.

Dadashri: Those *avasthas* are not the kind that will bring closure and peace. Gnan is that which allows you to remain doubt-free (*nishank*) in

every situation *avastha*. Our Gnan is such that in every *avastha*, you will remain in harmony and peace. But otherwise people become depressed if someone insults them, or they become elevated when someone gives them a lot of importance.

Questioner: What is *avastha* (situation) and what is *paryaya* (phase)?

Dadashri: Relative knowledge is knowledge of *avastha*. *Paryaya* is a very subtle, and profound thing, whereas *avastha* is a overt state. Anything that can be experienced through the five senses is *avastha*, and *paryaya* is something that can be understood through Gnan.

Everything is with situation (*avastha*). Take this fan, by its nature (*swabhav*) it is a fan, and at the moment its *avastha* is to turn, then will come its *avastha,* which will be to stop. *Avastha* is temporary, and the real element is the elemental form (*tatta swaroop*); it is eternal.

Every *avastha* comes only to be free. Whatever *avastha* that arises, good or bad, painful (*ashata vedaniya*) or pleasant (*shata vedaniya*), comes to liberate you. What does the *avastha* tell you? It tells you, 'You become free!' If You maintain Your awakened applied awareness (*upayoga*) in that *avastha*, then You will clearly and exactly free. That karma with a stain may come, but who else but you will have to wash it off?

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(39)

Nature of Gnan : Nature of time

Qualification for Self realization in Akram Vignan

Questioner: Does a man bound by the noose of *prarabdha* (effect in this life of causes laid in past life) have a right to Gnan?

Dadashri: Lord Mahavir too was bound by his *prarabdha*, and He was entitled to *kevalgnan* absolute knowledge, then you should be entitled to *Atmagnan*, should you not? Every one is bound by *prarabdha*; that is why there is another life. Even the final life is *prarabhda*.

Questioner: Then will *prarabdha* let go of him?

Dadashri: Then he will not bind another *prarabdha* (an effect for next life). After I give you Gnan, You will not bind any *prarabdha*. Therefore, your past karma (*prarabdha*) will discharge without binding new karma. Such is this science.

Questioner: Does a man who has a wife have a right to Gnan?

Dadashri: In the current time era, it is not worth looking for qualifications. No one has the qualifications in the current era. That is why 'we' have made this Gnan available for anyone who comes along. Do you know what era this is? The Jains call it *Dushamkada* and Vedantas call it *Kaliyug*. What does *Kaliyug* mean? One is never free from pain, stress and worries. Then answer to, 'what will happen tomorrow?' is never there. And what does Dushamkada mean? There is no equanimity despite undergoing intense suffering. Now in such an era of the time cycle, if you were to look for a person who qualifies for this Gnan, then who would qualify? There would be no one!!

Questioner: So then the Gnan that You give, is it grace (*krupa*)?

Dadashri: The work will get done only through grace. The grace of the 'Dada Bhagwan' that has manifested within 'us' passes directly within You. You have to get Your work done through this grace. Each person receives grace according to his receptivity, his vessel. The greater the humility of the receiver, the greater will be the grace. The greatest attribute that one can have in this world is that of humility (*vinaya*).

Questioner: Is there not a saying that *moksha* is attained quicker in *Kaliyug*?

Dadashri: That is true. There is a reason for that. Because people would not pass in this *Kaliyug*, the 'professors' have to decide to lower the standard of passing. Otherwise, how will anyone pass? The level by wich one is called a human being has gone low in *Kaliyug* and that is why you have value. Otherwise who would let people of this era of the time cycle into *moksha*? You have to pass someone in the exams otherwise the university will have to close down. That is why the level has been lowered.

Gnani remains in the present

Questioner: In defining time cycles, did the era of *Kaliyug* arise before ?

Dadashri: There is *Kaliyug* in every time cycle. It is like the night that follows the day, does it not? That is how it is with *Kaliyug*. It is because of *Kaliyug* that *Satyug* (era of the time cycle where there is unity in mind, speech and body) is called *Satyug*. There would be no value of *Satyug* if there was no *Kaliyug*.

Questioner: Is man in under the control of the era of the time cycle (*yuga*), or is the *yuga* under the control of man?

Dadashri: Now man is under the control of time (relative time). But the original time (*muda samaya,* time as an eternal element) has 'arisen' verily because of the belief that I am this non-Self complex. 'You' verily are the 'King' (the Self) , and all this has arisen along with Your presence.

Questioner: Is time God, and is time absolute God (*Parameshwar*)?

Dadashri: Time cannot be *Parameshwar* otherwise people will say 'Dear time…dear time' (instead of 'Dear God…dear God). You, verily are *Parameshwar*; You just have to know that. Time is just a *nimit* (instrumental).

How much difference is there between You (*mahatma*) and 'Us—the Gnani Purush'? 'We' have conquered time, whereas time consumes people. For You, time still remains to be conquered. How can that be done? The past is forgotten; the future is in the hands of *vyavasthit*, and therefore You need to remain in the present. Then time is conquered, transcended. As You do *samayik* of our Akram Vignan You will learn to hold on to the present. Otherwise, you cannot. You are in the present when You are in *samayik* (Being the Self and 'seeing' the self) for an hour, are You not?

What does 'to remain in the present' mean? When you are writing accounts, do you not remain exactly in your accounts? You will make mistakes if you go into the future, while doing that. It is possible not to make a single mistake if you remain in the present. What 'we' are telling you is to suffer (*bhogavo*) the present that is in front of You. The past is gone. Even the intellectuals would not stir up the past. And to think about the future is to worry. Therefore, remain in the present. When a *satsang* is going on now, listen to it with concentration (unity of mind, speech and body, *ekagrata*). When you are balancing books do it with unity, and if you insult someone, do so unity. He who remains and is part of the present (*vartey*) constantly is a Gnani. People cannot enjoy the present because they worry about the past and the future. And they also make mistakes in the books (account of karma). Gnani Purush will never ruin the present.

Questioner: Should one forget the future and the past?

Dadashri: No, you do not have to forget; just remain in the present only. To forget is a burden. You cannot forget even if you want to, and on the contrary, the more you try to forget, the more it will come in memory. One man was telling me, 'When I sit down to do a *samayik* and I decide, 'I do not want to think about my shop', the shop is the first thing that comes in *samayik*. Why does that happen? It is because you showed scorn towards it. You should not be scornful towards anything. There is only one thing, and that is to remain in the present. We do not have anything to do with the past or the future. Remaining in the present is *amarpad* (immortal state). 'We'

remain exactly as 'we' are, in the present. Whether you wake me up at night or during the day, even then 'we' are the same. I will be the same whenever you see me.

The eternal element of time

Questioner: How does the element (*dravya*) called time (*kaada*) work?

Dadashri: Time (*kaada*) is instrumental (evidence) only. *Samaya* is the time it takes for one subatomic particle (*parmanu*) to leave its space and enter into another space; (*samaya* - smallest division of time). This worldly life is evolving (*samsaran*), it is flowing continuously. It cannot be made still even for a second. A second (*pala*) is comprised of many *samaya*.

When the moment 'we' tell you something, and you understand it immediately, that is considered a higher development. The shorter time taken, the greater is development and the longer it takes, the lesser is the development. *Kaada* (*time*) is a subtle thing. *Samaya* is the subtlest of the subtle. 'Our—the Gnani Purush's' time is closer to *samaya*, and *samaya* is for the Tirthankars. If one can reach *samaya* today, then he attains final *moksha*. But it is a perculiarity of this era of the time cycle that one cannot reach *samaya*.

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(40)

The nature of speech

Speech is not an attribute of the Soul

Dadashri: Who is doing talking, in this talk?

Questioner: You, Dada Bhagwan is speaking.

Dadashri: I am not speaking. I do not have energy to speak at all. This is the original taped record speaking. You can record a second tape record, a third, a fourth…. if you want to from this. You believe, 'I am talking' when you speak, do you not? It is because of this that you are in the puzzle (the illusion), whereas I am sitting here having solved the puzzle. You are speaking, but you are 'doing' the ego of 'I am speaking'. Yours too are a recorded tape that is speaking.

The Self cannot talk at all; it does not have an attribute of talking. Word is not an attribute of the Self, and it is not an attribute of the *pudgal* (non-Self complex) either. If it was an attribute of either of them, then that attribute would be there forever. But this body dies. In fact word is actually one of the phases (*paryaya*) of *pudgal* (non-Self complex). It is a situation (*avastha*) of the *pudgal*. Sound is produced when two *parmanus* collide. What happens when you blow a horn? Sound (*vani*) comes out.

Questioner: 'Speech'sound produced by a horn is mechanical, but the Gnani's speech is not mechanical, is it?

Dadashri: 'Our' speech is a taped record, and so is yours. Except the Gnani's speech is *syaadvaad* i.e. it is a speech that hurts no living being.

Questioner: Is *syaadvaad* speech *chetan* (alive)?

Dadashri: Speech can never have life, whether it is yours or 'ours'. Yes, 'our' speech comes out after having touched the absolute pure Self, and therefore it appears that it is alive.

Questioner: Can one say that speech is lifeless *jada*?

Dadashri: Speech is lifeless is an acceptable statement, but one can never say that speech has life. Will a horn of a car not make a blaring sound when you press the rubber ball behind it or the button on the steering wheel? When you press or squeeze it, the *parmanus* inside are pushed and disturbed, and in the collision force the energy is released as sound. Just as the sound comes out of the horn, it comes out of 'this' horn after they collide. This is all mechanical and the Atma itself is *Paramatma* absolute Self.

Speech with equanimity

Questioner: What is Your- Gnani's speech, like?

Dadashri: It is with *syaadvaad*, it is considered *anekant* (has many sides or facets and hence it is acceptable to everyone).

Questioner: What does *syaadvaad* mean?

Dadashri: It is speech that will not hurt the foundation of any religion. It is a speech that is acceptable to Vaishnavs, Jains, Swetambaras, Digambaras, Sthnakvasis, Parsis, Muslims, everybody. Is not *ekantika* (partial to any one view point), it is *anekantik* (impartial and accepting all viewpoints and acceptable by all viewpoints).

Questioner Is it free from insistence (*niragrahi*)?

Dadashri: Yes, you may say that. There is no insistence of any kind in it.

Questioner: For non-insistent speech, do you have to think before speaking?

Dadashri: No. If a person were to think before he says anything, then his speech would never be without insistence. This speech comes out after 'touching' the Self. The Gnani's speech comes through awareness (*jagruti*). It is only for the benefit of others. The Gnani remains in the awareness that does not hinder the ultimate benefit of any being to the slightest extent.

As you listen again and again, with joy, to the words of the Gnani Purush, then your speech too will become like that. It cannot be imitated.

Questioner: When does *syaadvaad* speech come out?

Dadashri: When all the karma are destroyed; when anger, pride, deceit and greed are destroyed then *syaadvaad* speech will come out. The complete science of the *Vitarag* Lords must arise and be present. It only comes out if there is a clear and distinct experience (*spashta vedan*) of the Self. Until then all talk is intellectual; it is worldly talk. Until the speech becomes *syaadvaad* (such that it does not hurt anyone listening to the slightest extent) there is a grave liability in preaching about the path of *moksha*.

Who has the right to give spiritual talk?

Who can give *oopdesh* (speak that which leads one higher)? It is one where the listener will not raise objection; one where the speech does not give rise to controversy. Otherwise, there is no discussion in our path. How can You understand 'our' book? No two people will understand it the same. One will be there with correct understanding and the other may be there with incomplete understanding. Now, if the one with incomplete understanding insists, ' mine is verily is right', then you have to tell him, 'You are correct' and move on. There should be no controversy in the understanding of the eternal (*sat*).

One should not believe that, 'mine is correct'. If it continues within that, 'it is mine and therefore it is correct,' then a disease has arisen. The talk of ours, which is correct; will be accepted by the other person. When I say anything, the soul of the other person will definitely accept it. If he does not accept, it is due to his obstinacy. Mistakes cannot happen because it is not my speech. Where 'my speech' exists, mistakes will happen in speech.

Today, in this day and age, if one goes to give *oopdesh*, he is likely to become bound. To give *oopdesh* in the presence of *kashayas* is a sign of going to hell. At the most, a person whose *kashayas* are relatively mild may do so, but otherwise this is all very dangerous.

What does *kashaya* free speech mean? It is the where 'one' is not the owner of the speech. The owner of speech will say, 'How well I spoke! Did you like it?' therefore he cashes his 'check' in. I am not the owner of the speech, not even of the mind or the body.

When does *syaadvaad* (that which does not hurt) speech arise? When the role of the ego comes to an end. When you see the whole world as flawless *nirdosh*; not a single being is seen at fault at all. I do not see even a thief as being at fault. People say it is wrong to steal but a thief sees stealing as his *dharma* essential role and duty. If someone were to bring a thief here with him, I would put my hand over his shoulder and ask him confidentially, 'brother, do you like this business of stealing?' Then he would tell me all the facts about his life and living. He would not feel intimidated in my presence. A man lies out of fear. I would then explain to him, 'do you realize the responsibility and the consequence of stealing?' 'You are stealing', does not even exist in my mind, and if were to exist in 'our' mind then its effect will fall on his mind for sure. Every man is in his *dharma* essential nature. To not hurt the level of the *dharma* of any being is considered *syaadvaad* speech. *Syaadvaad* speech is complete and accomplished speech. Everyone's *prakruti* non-Self complex is different, and yet *syaadvaad* speech does not hinder anyone's *prakruti*.

The Gnani Purush can show you every cure. He will find the fundamental cause of the 'disease' and he will also show you the cure. You just have to ask what the truth is. You tell him what you understand, and he will immediately show you which button to press, and then you will see everything getting done when you press that 'button.

There are different ways in which religion is discussed, all being attempts at making the other person understand.

1. One protects and defends himself, through speech. This is one way.

2. One convinces the other person. That is another method. No matter what religion the other person practices, he will change his belief and opinion. But one should know how to speak this

way, should he not? He should have that much energy. The energy that arises is dependent on the amount of Gnan that is understood. There should not be even the slightest of anger, pride, deceit and greed while trying to convince the other person. Otherwise the other person is not likelty to be convienced. It is a weakness when a *kashaya* arises.

3. Some are so weak that in trying to convince others, they themselves change their minds. The other person will ask such questions that he will get confused and then he changes and starts thinking, 'I do not have any knowledge'.

Saraswati – Goddess of Knowledge touching the heart

Gnani Purush's speech is sweet and pleasant; it does not cause a negative reaction, hurt (*aaghaat*) in anyone, it does not create continue the hurt in the form of further reactions (*pratyaghaat*) in anyone who listens to it. *Charitra*—the conduct as the Self—is when the words that come forth do not hurt anyone to the slightest extent. One's energy of *charitra* is recognized from his speech. There is no other way of recognizing *charitrabada* (the energy of one's conduct in the realm of the Self). If the intellect is *syaadvaad* (that which does not create a reaction in the other through hurting the ego of the other), it is an appearance of *syaadvaad*; but it is not (*sampoorna*) the ultimate and absolute. Whereas where there is a Gnan-*syaadvaad* (speech that flows in the state of Gnan) then *the charitra* conduct of such a one is *vitarag* (without attachment or abhorrence). People of every religion accept Gnan-*syaadvaad* as the standard. There is no insistence in such a speech.

This is a science. When speech becomes 'Saraswati' (the Goddess of Knowledge) then it will touch people's hearts and that is when people are blessed. It is difficult to find a speech that will touch your heart. 'My' speech will touch your heart and if only just one word of it is absorbed completely, it will take you all the way to *moksha*.

Questioner: What should one do to attain such a speech?

Dadashri: Everyday you have to ask with *bhaav* hearty and prayerful intent that, 'Let no one be hurt through my speech, and let it be such that it helps and pleases the other person.' One attains it if one nurtures the causes of such speech.

The energy of the speech of the Gnani Purush

There is tremendous energy in every word of a Gnani Purush. This energy of word is such that everyone will stand up if I say so. When everyone does what is being asked of them; that is *vachanbada*. With *vachanbada* the words become *siddha,* they accomplish the intent. Today there is no *vachanbada* around, is there? If a father tells his son to go to sleep, the son will say no he is going to a movie. *Vachanbada* is that which everyone at home will follow exactly what is being asked for.

Questioner: Dada, how can one attain *vachanbada*?

Dadashri: How has one lost *vachanbada*? It is due to misuse of speech. *Vachanbada* has been destroyed because of lying, scolding others, scaring dogs, deceitful acts etc. Protecting one's ownself by lying, also inststence and obstinacy about one's truth destroys the energy of speech *vachanbada.*

Your words will not have any energy if you scold your son, 'Sit straight, stupid.' If speech that wounds anyone very gravely comes out in this life, then you will lose it completely in your next life; you will be dumb for ten to fifteen years.

Speak as much truth as you understand. There is no problem if do not say anything when you do not understand. It will increase your *vachanbada* by that much. You should decide, 'I do not want to speak in a manner that will hurt anyone' and continue to ask for the energy of speech *vachanbada* from 'Dada' and you will attain it. There has to be a strong desire on your part and then there is My *vachanbada*. My *vachanbada* will remove all your obstacles. You will be tested but you will come through.

The energy of the penance of silence

Questioner: Silence (*maun*) is considered the energy of penance (*tapobada*). In what sense is this so?

Dadashri: The energy of penance through silence (*maun tapobada*) begins when, in situations of the need to speak up, one remains silent. If under extreme duress of the need to speak up, one remains silent then the penance of speech begins. When the servant bringing tea to you, breaks the china cup, and if you remain silent then it is penance of silence. Here the silence has an energy that is matchless in the world. If you say anything angrily, this energy is lost. Silence is the highest penance. When there is a conflict with the father, observance of silence is penance. In such penance a lot (*kashaya*) burns within and the science (*vignan*) expresses. Nowadays people adopt silence one day and vomit their anger out the next day. The penance of speech is very beneficial. It has the capacity to render the entire world free.

That is why Kavi has written:

'Sat purush nu maun tapobada, nischaye akaha jaga ne taarey'

'the penance of silence of the realized Soul, will definitely liberate the entire world.'

~Kavi Navneet

In the vicinity of Dada (Gnani Purush) one has all the liberation to say anything. Yet if one remains silent then, the silence is with the energy of penance.

Questioner: What is the real meaning of silence (maun)?

Dadashri: Whatever is spoken for the benefit of the Self (here for the salvation of others) is silence.

Questioner: So is it beneficial if one remains silent by not saying a word at the overt (*sthula*) level?

Dadashri: *Sthula maun* is to remain silent on the overt level, externally. Such silence will bring about a disorder in the *sthula* overt ego.

The web of entanglements of the world has arisen because of spoken words. It is possible to gain a tremendous increase in energies by mainting silence. Speech that comes out can hurt people like rocks. At least this much is prevented on the day one observes the vow of silence, right? *Maun* brings things into external *sainyam* (external control over *kashaya*). Even silence at the overt level brings *sainyam*; it is silence of the ego. And silence with the awareness of 'I am pure Soul', is the silence of the Self.

Questioner: So then what is silence? How is it?

Dadashri: The true silence is without any *nokashaya*, there is no laughter, grief, disgust; all are all absent. There is no subtle inner speech in such silence. In such silence, obviously there is no spoken speech, but communications through written words is also absent. All such restlessness and vibrations are absent, written non-verbal gestures etc., are absent.

Questioner: What should I do when I feel anger within, but there is silence externally?

Dadashri: That is why 'we' tell you, no matter what you say, no matter how crazy your conduct is but in the end you should remain with the Lord (with the intention not to hurt at all). All this may have taken place while being on the evil side but you should keep your mind on the side of the Lord. You are doomed if you take the side of the evil.

Questioner: Yes, indeed, it is the mind that is working in all these matters, no?

Dadashri: This world has arisen because of the mind. With one mind, the world sets and with another mind it arises.

Questioner: What should one do if one does not understand the view point of the other?

Dadashri: Remain silent (*maun*). It was because of silence that the stupid people were considered wise. If one tells you, 'you have no sense,' remain silent. And if at that time if you react adversely to him he will remember and bind within that this person is indeed stupid.

In this era of the time cycle called *Dusham kaada*, all bondage is due to speech. In the past era called *Susham kaada* (more than 2600 years ago), bondages were created through the mind. In the absence of these words of these times, *moksha* would have been very easily attained. To label someone as wrong is to throw dust on one's own self. To utter even a small word about anyone else is filled with such grave danger. If one speaks the wrong words, mis speaks, one is throwing mud on his own self. Even wrong thoughts have the same effect. Therefore you are to repent and do *pratikramans* for the wrong thoughts and speech. Then you will be free from their effects.

Live taperecorder, what a responsibility!

There are tape-recorders, transmitters, and many other instruments today. Prominent people live in fear of someone recording their conversations. These instruments record only words, whereas the human body, and the mind is such that it can 'tape-record' everything. People do not have fear of that. If someone is asleep and you make a comment, 'This man is useless,' your comment will get recorded within him and it will later produce its fruit. Therefore, you should not speak evil even of those who are sleeping. You should not utter even a word because this machinery is such that it records everything. If you must say something then say something good. Have a good inner intent and you will be rewarded with happiness. But if you say something even slightly negative, even in the dark or when you are alone, then its fruit will be bitter like a poison. Everything will be recorded, therefore record good thing.

Questioner: I do not want bitter fruits at all.

Dadashri: Say negative things if you want bitter, otherwise do not say it. Do not say anything negative about anyone even if that person hurts you. Tell him, 'I am grateful to you.'

The Lord has said that if someone insults you, invite him for dinner. Pardon him even if he has so much wildness. You will be drawn again into worldly life if you try to take revenge against him. You should not try to avenge yourself in this time cycle. There is nothing but wildness in this *Dushamkaada*—the current era of the time cycle. You can never tell what kind of thoughts will come to you. Thoughts about the whole world will come. The living beings of this era of the time cycle are going to collide a lot. You too will also have to collide if you create enmity towards such people. That is why we say, 'Hi, How are you'. In this time cycle you should forgive people immediately otherwise you will have to suffer. And this world is based on this enmity.

It is impossible to reason and try to make someone understand, in this era. If you know how to explain things to them, then do so using good words so that you do not become liable, even if it is being taped. Therefore remain positive. In this world, only the positive will give you happiness; the negative gives tremendous pain. Therefore, how much liability there is! The one looking for justice and injustice will curse others a lot. It is not worth looking for justice and injustice. Justice and injustice is a 'thermometer' (guage) for the world to judge how much 'fever' has gone up and how much it has gone down. The world is never going to be just or unjust. This adulterated mess will continue.

Things have been this way ever since the world has come into existence. During *Satyug* the environment was less spoilt; at the moment it is more so. If there were people around to kidnap Sita (Lord Rama's wife) during the time of Lord Ramchandraji, don't you think it is likely that such people are to be found today also? This will go on. This machinery has been like this from the beginning. One does not have a clue about his responsibility and therefore do not say anything irresponsible, do not act irresponsibly, do not do anything irresponsible and take everything positively. If you want to do good for somebody, go ahead and do it, but do not get involved with that which hurts others, or think negatively about anyone. Do not even listen to anything negative being said about anyone. It is very dangerous. Otherwise in this vast world, *moksha* is right there within you, but you cannot find it. And you have been wandering for countless births.

Ordinarily there is no problem with speaking in the worldly life, but if you say anything negative about anyone, it will get recorded within! How long does it take for people to record something if they want to? Upon the slightest provocation, hostile feelings will continue to be recorded. There is so much weakness within you that you will say something even before you are provoked.

Questioner: Not only should one not say anything negative, but one should not even have a negative *bhaav*, correct?

Dadashri: It is true that you should not have a negative inner intent. Whatever comes in your inner intent will not refrain from manifesting into speech. Therefore, when you stop saying anything, it will also stop the inner intent. This *bhaav* is a resonating echo of spoken words. Inner intent of enmity is bound to happen, is it not? Such intent does not happen in 'us', and that is the state you have to reach. That weakness of yours should go away so that intent of enmity does not arise. However, if it does arise, then erase it with the weapon of *pratikraman* that you have. When water seeps into your factory it is fine as long as it does not freeze. If it freezes, you lose control.

If you wrote something inappropriate about someone in a letter, as long as you have not mailed the letter, you have a chance to add a footnote that you wrote some hurtful words while you were in a wrong frame of mind and therefore you ask him to forgive you. He will forgive you when you do that. However, one will not do so because it would hurt his pride. Just look at these so called people of prestige. It takes so many clothing to hide that prestige; and if the clothes get torn, they have to be mended. One starts quarreling if his clothes get dirty, 'You have not even washed my white hat? Why have you not ironed my clothes?' He quarrels even if his clothes are not ironed! What prestige are you protecting? Look for such a prestige that people will worship you even if you were to run around naked.

There is infinite energy within you. You can change these energies anyway you want to. All you need to know is the right way.

With as much love you settle with others, that is the only type of speech you can afford to record in your 'tape recorder'. You will be appreciated better that way.

The scriptures tell you not to sayanything hurtful or think anything hurtful. You will wonder why a person is speaking hurtful words repeatedly? This machinery itself is such, that it, the hurtful words are immediately recorded, and then it creates a fiasco when all the evidences come together.

Questioner: Do the supporting evidences (missing links, *purava*) present themselves through circumstances (*sanjog*)?

Dadashri: Yes, when circumstances come together, they manifest externally. There are some evidences that remain within and torment you. Even that happens when the circumstances come together. They are internal circumstances; they are scientific circumstantial evidences.

When a husband is verbally abusing his wife at home, he thinks, 'No one has heard anything, and this is the way it always is!' Couples say all kinds of hurtful things to each other, in the presence of their young children thinking what do the children understand? Hey you! What about the taping that is going on within the child? It will come out when the child becomes an adult.

Questioner: What is the solution for the one who does not want to record-tape anything?

Dadashri: Do not begin any vibrations; just keep 'seeing' everything. But that does not happen, does it? This too is a machine and it is under the control of some other entity. That is why 'we' show you another alternative if it gets taped. Erase it immediately if it is taped and that will work. This *pratikraman* is a tool to erase it. With that, a change will happen within one lifetime and hurtful speech will come to an end.

Questioner: *Pratikraman* is constantly going on after I attained the awareness of the Self.

Dadashri: Then you no longer remain liable.

'We' can hear Kaviraj's *pads* (hymn of Akram Vignan) for two to three hours, in the same voice, same tune and melody. What must that be? This is a machine. This is the greatest of the great science. The other (machine) is man made and this is not man-made (*anupcharik*), a machine

that does not need electricity or batteries. Man cannot create such a machine. It will run day and night, rain or shine.

If you met someone fifteen years ago and you were to meet him again today, you would remember him. Such is this machine.

Every *parmanu* (subatomic particle) has the energy to record. Eyes have energy to record movie; there is infinite energy within. All these infinite machineries are created from this one single inner machinery. Therefore, this is powerful machinery.

As long as you have a need for the worldly interaction, say words that are pleasant, and will win over the minds of others (*manohar*). He whose mind, body and speech are *manohar* becomes a *Paramatma* (absolute Self). But how is one to learn this? On the contrary, people talk in such a way that the other person would stop offering him a cup of tea even if he was about to.

If you go to a strange village but you keep complaining, 'These petty-shopkeepers are like this and like that', then are you likely to get anything to eat there? Instead you should say, 'You people are very good', and people will actually come up to you and ask you whether you had something to eat or not.

You cannot even make fun of anyone in this era time cycle. You cannot utter even one word. You cannot call a fat man 'fat' and a tall man 'tall'. The people of this era have become insensitive. Our people will criticize anyone. Not just humans, they will even criticize these fruits. One will say, 'This will be very pungent…this will give me gas' Hey you! It may give you gas but not others. But what can you do when people's language is so awkward?

This world has arisen because of spoken words, and spoken words will bring an end to it.

In good households; in the homes of civilized people, pain does not arise because of hurtful actions, but because of hurtful words. Do people throw stones at each other? No! They fire 'arrows of speech' (harsh and hurtful words). Which is better, throwing a stone or 'firing' hurtful words?

Questioner: Stone is better.

Dadashri: People prefer stones over that which does not hurt (physically). You can have a doctor look and treat the wounds that bleed and burn and the wound will heal. But wounds caused by words do not heal. They will hurt even after fifteen years. What is the reason for this? It is because one believes that the person himself said those words. 'We' assure you that everyone's speech is a taped record. 'Our' speech too is a record. Would you get irritated if this long playng record here were to play on the gramophone that, 'Chandubhai is a bad man, Chandubhai is a bad man'?

Questioner: That is a machine, is it not?

Dadashri: Even what human beings say is a taped record. If you consider all your spoken words a taped 'record' and the other person's words as a taped record playing, then your problems will be solved. There is no other solution to win the world. The moment you say 'record' the other person becomes *nirdosh* – without any faults.

In the state of ignorance (not having Self-realization), as long as you feel, 'He keeps telling me this hurtful thing over and over again; how long can I go on tolerating it?' then the disease will not go down. You do not have to suffer or tolerate anything; you just have to understand that it is a record that is playing. If you do not believe that speech is a taped record, then even your speech will come out like that, thus perpetuating the cycle of cause and effect, effect and cause.

Speech is a complete 'thermometer'.

This science is such that it will bring about a solution. If someone scolds you, if he laughs at you, then you to should laugh with him at yourself. We know that the record is playing this way. How can the other person say anything when he himself is a 'top' (a toy that spins because it has been wound up); on the contrary you need to have compassion for him.

Questioner: This kind of awareness is not there at the time.

Dadashri: First you have to decide that 'Speech is a record…speech is a record…it is a record…it is a record…' 'Overt circumstances, subtle circumstances, and circumstances of speech are of the non-Self (*para*), and they are dependent on the non-Self (*paradhin*)'. Speech is neither under the control of the speaker, nor the listener. Circumstances of speech are of the non-Self and dependent on the non-Self. Now who would stick his hand in these flying fireworks?

The Self (God) moves away from any discussion that goes beyond two minutes. The Self leaves, disappears when there is excessive analysis, or ego based discussion. There is nothing wrong in discussion, but there should not be insistence in it. The one who insists increases the burden.

Speech is open ego

Speech from any human source is verily the open exhibition of ego. Whatever and however much one says, it is all open ego. Only when Gnani speaks with *syaadvaad* (that speech which does not hurt any living being to the slightest extent) , there is no ego in it. However, when he says anything else, it is his ego expressing. It is called discharge ego.

Questioner: So, is the speech coming out without ego?

Dadashri: It is considered 'lifeless' ego. Speech will hurt others if it has the ego in it is alive. 'Our' speech is without ''my-ness' (*nirmamatva*) and ego-less (*nirahmakari*) and that is why people experience joy..

You can tell what kind ego and to what extent it was charged with, simply by listeneing to someone speak. Speech that is without *syaadvaad* is all ego. In contrast to speech, in conduct one's ego is not that evident. In conduct it shows up when he is given a lot of importance or when he is flattered.

'How well I spoke!' is a *parigraha* (acquisitiveness) of speech. 'I am talking' is the awareness (belief) by which a new seed of karma is sown.

Questioner: What is *sahajik* (spontaneous and natural) speech?

Dadashri: It is speech without the slightest of ego in it. I do not become the owner of this speech even for a second, and therefore 'our' speech is *sahajik*.

The self (worldly self) is *sacharaachar* (mixture of the still, the Self and the changing, the non-Self). There are three '*chars'* in '*sachars'*. They are *aachaar* (conduct), *vichaar* (thoughts) and *oochaar* (speech). There is no problem if these three remain in normality. The one in whom these three are in normality is liked and respected by all. What is the greatest test of a man? Do not test a man by his conduct, do not test him by his thoughts, but do test him by his speech.

No solution without vitarag speech

When someone asked the Lord, 'What is the solution-instrument-method for moksha?' The Lord replied, 'Except for the speech that is *vitarag*, there is no other solution.' Such a speech is *siddha* speech (that which accomplishes the ultimate) and it grows and flourishes within the listener.

Questioner: What is the definition and level (*pramaan*) of *vitarag* speech?

Dadashri: *Vitarag* speech means that it is acceptable to every soul and every religion. Only an obstinate person will not accept it. *Vitarag* speech is pleasant to the soul whereas the other speeches are pleasant to the mind. The moment you hear the *vitarag* speech, it will appear as new; a speech that has never been heard or read of before. *Vitarag* speech is that which is acceptable to the followers as well as the opponents-the non-believers. Even the non-believers will say, 'It is true but it does not suite us.'

Taping of the speech

Questioner: You say that you are not speaking and that it is a taped record playing. Please explain how that is so?

Dadashri: You can tell from its attributes. There is no attribute of the Self in this and neither is there any attribute of even *pudgal* the non-Self complex. It is a phase *paryaya* of *pudgal*. Speech is recorded through a prompt from the ego; ego does not do it itself. Ego prompts from within, 'this is how I want to speak in the court' and there after the tape will come out accordingly.

Questioner: When was Your speech *vani* taped?

Dadashri: It was taped in the past life and it is being now played in this life.

Questioner: Is speech something that has become overt *sthula* from that which used to be subtle *sukshma*?

Dadashri: Yes, the subtle turned into overt.

Questioner: Where did the subtle arise from in the first place?

Dadashri: First the overt gives rise to the subtle. Due to *raag-dwesh* attachment-abhorrence happening in the overt, it gives rise to a new subtle one. This process can end if one remains *vitarag* (absence of attachment and abhorrence) for just one lifetime. However one simply continues to sow new seeds through attachment-abhorrence.

Questioner: Is what You are saying *samadhi bhasha* (language that gives inner stillness and peace)?

Dadashri: Call it a *samadhi bhasha* if you want to, or call it *syaadvaad*. 'Our' speech is never hurtful to anyone; it makes everyone happy. This speech is not under 'our' ownership. This record of speech becomes clear when the ego becomes absolutely zero. My record-speech became clear after Gnan manifested in Me.

Questioner: When can one claim that speech is a record?

Dadashri: When you do not see any like or dislike on his face, then realise that the ownership of the speech is gone. That is where one attains liberation!

The charging point of speech

Questioner: If this (the current) is a discharging tape, then how is the new tape created?

Dadashri: A new tape is being made as you are talking now. That tape is created through your *bhaav* (inner intent). It is taped according to your *bhaav*. What is my *bhaav* in talking? 'I want to insult you', then it will be taped accordingly. 'I want to respect you and act lovingly towards you', then it is taped that way. Therefore, it is taped according to the inner intent (*bhaav*).

Questioner: Is it created anew when *bhaav* happens?

Dadashri: Yes of-course, a new tape is created when a *bhaav* happens. You cannot change anything, even if you try after it has already been recorded, taped. This speech is not an attribute of the non-Self complex (*pudgal*). It is not real (*aupcharik*). Therefore the inner intents (*bhaavs*) of the past life unfold a as effect now, and that is how they are immediately taped and released as words. This happens very fast. It is a wonder! The speech that comes out today does not have the main (charge) *bhaav*, but the old *bhaav*. Old inner intent (*bhaav*) is a discharge intent, and the speech comes out according to that intent. Therefore speech is a discharge of the discharge. And the mind is a pure discharge. Discharge *bhaav* means 'life-less' (*nirjiva*) *bhaav*.

Questioner: How did speech get recorded in the first place?

Dadashri: The Soul encounters circumstances of *parmanus* (subatomic particles), and that is where charging happens. The presence of the Soul gives rise to vibrations of like-dislike (*bhaavabhhav*), and if ego enters into it, then it gets taped.

Speech is such that it cannot show two viewpoints at the same time, and therefore in order to describe; one has to speak another sentence. One can 'see' it all in entirety in vision (*darshan*) but noone can descibe it through speech 'at a time'. That is why speech is called *syaadvaad*.

Reciting *mantras* is an overt thing. There is benefit in the overt, but then you have to go into the subtle aspect. After saying, 'I bow down to Dada Bhagwan', you should be able to visualize 'Dada', even in the absence

of his photograph. Then you have to go into the subtler level where you reap instant benefits.

Your work gets done where there is a lit lamp

This world has deteriorated because of not knowing the Self. People believe that all the movements and actions cannot take place without the Soul within. However, what they consider as life (*chetan*), is actually not the real life element; it is life that has been charged. 'We' call it *nischetan-chetan* (energized non-Self complex). It is not real life (*chetan,* the Self). It is a discharging life. It is mechanical life; it is that which has been given the energy of life like a winding toy. The real *chetan*, the Self is within you, it is eternally still (*achar*). The other is changing continuously (*sachar*). That is why this worldly beings are called *sacharaachar*. That which is going to perish (temporary) and moves is *sachar*, and that which is eternal is immovable and unchanging (*achar*).

That is why it is written in every scripture 'Know the knowledge of the Self (*Atmagnan*)', but it is not so easy to do. It is possible for this knowledge to manifest (*pragat*) in the one who has been working a lot for it, from countless previous life; or one can attain it from a Gnani Purush. Otherwise, he knowledge of the Self (*Atmagnan*) is not an easy thing to attain. One may know all the scriptures, but one cannot attain the Self through that. Even if one memorises all the scriptures, he will not realize the Self (Atma), and if does understand it, it will be only in words. He will be able describe what it is like. He will think, 'The Atma is like this…it is like this.' If you tell him to say, 'Instead of saying that the Soul is like this, say, 'I am like this or I am like that'; he would say, 'No, how can I say that?'. Therefore, only he who becomes 'That' (the Self) can say, 'I am full of infinite knowledge, I am full of infinite vision, I am full of infinite energy.' Would you say that or not?

Questioner: Ye, I do.

Dadashri: That is because you have become 'That' (the Self).

Questioner: But Dada, only He who knows the Self can help others know the Self; no one else can, can he?

Dadashri: That is why it has been said, 'Know the Atmagnani as the *Paramatma* (the absolute Self) in a human body'. Gnani's of the past have said that a Gnani Purush has become *Paramatma* in a human body; therefore get your work done. The absolute Self has manifested in the Gnani Purush, and that Self is worth knowing.

Jai Sat Chit Anand

Aptavani 4 of Gnani Purush Dadashri with many images

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