

Aptavani Three

Gnani Purush Dadashri

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Notes from Translators

Aptavani 3, now being presented in English, is in two major sections. The first section is being presented here. The second section of Aptavani 3 is available as a separate book available in English since 1995, called Life Without Conflict. This book is now incorporated in the second section of this book.

As of January 2013, a number of Aptavanis of Gnani Purush Dadashri are now available and these may be accessed, and downloaded from the web, without any restrictions, at The Library of Akram Vignan.

The Gnan Vidhi of the Gnani Purush separates the Self from the self. The reader is requested to allow for the use of capital letters in the book, which have been used frequently for ease of understanding the message of the Gnani Purush. The small 's' is the self or the worldly interacting self, where the reader has to introduce one's own worldly name. The 'S' is used to denote the awakened Self after the Gnan Vidhi or the absolute Self. Similarly, the small 'y' is used for the worldly self, and the 'Y' for 'You' is for the awakened One. The small 'v' is for the vision through the worldly eyes or the physical eyes whereas the 'V' is for the Vision of the awakened One as the Self. In the same vein, the words that are meant to convey the realm and domain of the awakened Self have capital use eg. 'Knower' or 'Seer' or 'Conduct' versus knower, seer, conduct as the self.

Gnani Purush Dadashri in His *satsang* often used the word 'we'. This means

the ‘Gnani Purush and the absolute One within.’ The ‘We’ in the book denotes the plurality of the awakened Ones in Akram Vignan who are known all over the world as *mahatmas*.

Dictionary meanings fail when words are used to describe aspects of the Self, which can only be experienced, especially when two levels experiences are happening simultaneously. The same word in Gujarati changes in its applied meaning depending on the context of the conversation. Therefore the intent of the message, more frequently the meaning of the word, is placed in parenthesis that follows the new unfamiliar word in Gujarati. Many new concepts appear under a Gujarati word or phrase for which many words have to be used in English. When this becomes frequent the Gujarati word is used because the meaning has been defined in the preceding paragraphs and pages. The reader will derive new experiences with each repeated reading of the same pages of this magnificent Aptavani of Dadashri.

It is with a deep sense of gratitude that the team involved in the process of preparing of this Aptavani in English and other previous Aptavanis, offer them to the reader. It is offered with their ardent prayer that Dadashri becomes live for you as ‘You’ read it. This is sure to happen for You as you read this compilation of live recorded *satsang* of the Gnani Purush that has been done by Atmagnani Pujya Deepakbhai under the guidance of Atmagnani Pujya Dr. Niruben Amin.

Jai Sat Chit Anand

The Awareness Of The Eternal Is Bliss

Shuddha

www.dadashri.org

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Trustworthy Announcement

(Apta-Vignyan)

Dear wise One! Today Your Self verily is being given in your hands! Be devoted to it with absolute humility, so that through you being in the absolute humility for You, You will experience the independent Bliss of the Self, bliss that is not dependent on any external support!

This verily is the eternal foundation of Truth—this speech that can be absolutely trusted of the One who is beyond this world.

This verily is the eternal religion of the Truth that is eternal and beyond this world.

Jai Sat Chit Anand

The Awareness of The Eternal Is Bliss

The Surrender

This that follows is being surrendered with utmost gratitude as an offering in the Great Mission of the Most Beloved Gnani Purush Dadashri who as the fully manifest absolute Self is ‘Dada Bhagwan’. The Great Mission is for the absolute satisfaction and contentment of the ones who are deeply thirsty for the Bliss of the Self and yet are in terrible suffering of pains of three kinds which human beings of the current era of time cycle called Kaliyuga are subject to; pains of the mind, pain of the body and pain from external sources.

Jai Sat Chit Anand

Editorial

How can one describe the elemental form of the Soul (*Atmatattva*), the Soul that is indescribable, inexpressible and beyond words? Who has the capacity to do that? It is the work of the Gnani Purush, the one who is established in the state of permanent bliss of the Self, who with His ability to transmit the understanding, the accomplished energy of Knowledge of the Eternal (*Gnan*), can make the seeker attain the Self! Compiled in this book is the speech, coming forth from 'Dada Bhagwan' the absolute One who has manifest within the Gnani Purush. The one who hears this speech in person gains instant Self-vision (*atma-darshan*). Here, it is in the indirect form, yet, it is published with the intention that the explanations about spiritual knowledge that had remained undisclosed for a long time, have now been brought out in the open by the Gnani Purush, who is absolutely revered as 'Dada Bhagwan'. This shall benefit all seekers, however in the direct presence of the Gnani Purush, one attains the benefit of complete awareness of the Soul, within only one hour. This, though difficult to accept in imagination, has actually become a reality for thousands desirous of attaining the real meaning of the Self!

The 'as-it-is' explanation about the absolute science of the Soul can be given only by the 'Absolute' Scientist of the Soul who has reached '*keval*' (the state of Absolutism). The first part of this book is dedicated to the science of the Soul and the second part to the knowledge of worldly interactions. Final salvation (*moksha*) is possible only when one can fly on both the wings: the wing of the knowledge of the Self and the wing of the complete and ideal interactions in the worldly life. Flying on one wing is incomplete. The knowledge of the Self without the knowledge of pure worldly interaction is *shooshka* (barren) knowledge. Pure knowledge of worldly interactions is where one maintains: "Let no living being in this world, suffer any pain whatsoever through my mind, speech and body". Where there is, exact knowledge of the Soul (Self), there results pure worldly interactions. Whether those interactions are carried out by an ascetic or by a family man, no obstructions will be posed in climbing the ladder of freedom. Only, the purity of worldly interactions is required there. There may be profound talks

about the absolute Self only, but if daily clashes prevail in one's worldly life, from anger, pride, deceit, greed; then such knowledge is infertile knowledge. The words of Knowledge (*Gnanvani*) of deeply revered 'Dada Bhagwan' show very simple and easy remedy for all worldly difficulties; they become intrinsically effective in resolving all problems. Whenever there is a deadlock in household matters, business, job or elsewhere; one key (remedy through *Gnan*, Knowledge) will present itself and the lock will open! In this book, attempt is made to collect as many 'keys' as possible. For those who are desirous of Knowledge (*Gnan*), these keys will be effective and for that reason, the knowledgeable readers should, with pure intentions and after praying to the absolute God (*Paramatma*) within; do the reading and deep thinking to receive all the Knowledge filled approaches (*Gnankada*) and artful advice of the liberating message (*bodhakada*), and indeed they shall achieve it.

The common knowledge about a 'Gnani Purush' is that he has special knowledge of the scriptures. In the exact sense, such a person is called a *shashtragnani*. There is tremendous difference between a person who knows the scriptures (*shashtragnani*) and a person who knows the Soul (*Atmagnani*). The person who knows the scriptures is in the quest for the path himself, whereas the person who knows the Soul has completed the path and can help many reach completion! Only the One who is in a completely ego-less state and has the experience the Soul (the Self) is called a 'Gnani Purush'. After thousands of years, one such 'Gnani Purush' comes into being. At that time, He is beyond comparison in the world. He is regarded as the *Avatari Purush* (divine incarnation). At present, we have come across such a 'Gnani Purush', within whom, the most revered 'Dada Bhagwan' has manifested. This is a result of the grand uprising of great credit *karma* of the people of this Kaliyug (the current era of the time cycle)! We hail these credit *karma* with total glorious appreciation.

In the process of compiling and thus making the directly spoken speech indirect by placing it in print words, the highest amongst all speech (*Saraswati*) that has touched the manifest Absolute Self, the speech that has emanated dependant on the time evidence and circumstances; in a way that becomes heart-touching for all; whatever shortfalls that have occurred, are due to the limitations in our ability of compilation, and for that we offer our prayer filled apologies.

Jai Sat Chit Anand
Dr. Niruben Amin

APTAVANI 3

PREFACE

Dr. Niruben Amin

For countless times, one has been successful in countless goals but one has not been successful in the goal of knowing the answer to ‘Who am I?’ To find the answer to ‘Who I am?’ is indeed the right path, or those who those who point towards this path are regarded as being on the right path. A painting of a lamp does not give light - it gives the outline of a lamp only. Only the lamp that is present and real can give light. This means that the attainment of the knowledge of Self, is only possible with the present and manifest Gnani Purush.

All scriptures speak in one voice, ‘Know thy Self’ but alas, this knowledge is not contained in the scriptures; it lies in the heart of a Gnani.

How can the one who is entangled in infinite worldly situations, get out by his own-self willed effort and become the Self (*Atmarupa*) ? Whatever practices or ceremonies such as penance, chanting God’s name, prayer, meditation, yoga, repentance etc., are done in order to achieve stillness; these activities by nature are unsteady, so how can one become still? One needs to have only the precise fitting of the understanding that the exact real Self is by nature still and unchanging!

The devotion to the Soul is impossible without the instructions from a Gnani! The ‘Gnani’ has the energy to explain by a sign or a hint (*sangnya*)! No one other than the Scientist of the Soul, the Gnani Purush, is able to impart upon others, the awareness of the Soul (*laksha*) in it’s infinite intricacies; the Soul which is not in the form of words; where no words are needed, where no other medium is required, where there is only the natural Self state (*swabhav swarupa*); only the absolute Knowledge state (*keval Gnan swarupa*).

One will not take a self-made medicine just because he is afraid to die and yet one invites death of infinite life cycles from a 'self-made mixture' in regards to the Soul! If this is not ego-intellect mediated self-willed behavior (*swacchand*) then what else is it?

The Soul is not in knowledge-form (*gnan swarupa*); it is in science-form (*vignan swaroop*). The one who knows the Science of the Soul will achieve the 'Absolute' Soul. Nothing is accomplished even after spending many years in physical sciences whereas the science of the Soul makes one 'Absolute' in less than forty eight minutes (*antahmuhurta*) !

Metals in an alloy can be separated by the one having knowledge of the properties of each metal. Similarly, the Soul (the Self) is separated from the non-Self, by the one who knows the properties of both the Self and the non-Self. He does this by means of a scientific experiment called Gnan Vidhi.

The vision applied on temporary things for infinite lives is turned towards the indestructible Self by the Gnani Purush, after which it never turns away from there! The worldly life exists because of a changed vision (wrong vision)! It is the most divine energy of the Gnani that He can change one's vision towards the Self in less than forty-eight minutes; he gives the divine vision (*divya chakshu*) with which one can see the Self and the non-Self. The Gnani establishes the vision (*drashti*) into the Seer (*drashta* – the Soul). Thereafter one becomes firmly established as, 'I am a pure Soul (*Shuddhatma*)!' Even the vision will start to say, 'I am *Shuddhatma*' .

When the vision falls on the Seer, complete vision opens up. When the vision reverts to the Seer, when the vision comes towards the natural Seer (the Self) the conviction (*pratiti*) of pure Self state happens, after that the vision and the Seer come under a united intent (*bhaav*). Where there is vision of the Self (*Atma drashti*), there is a state without any restlessness or agitation. The vision as the Self opens the doors to final Liberation! The vision as the body (*deha drashti*), the vision towards the mind (*mano drashti*), creates the worldly life.

Pure Knowledge (*shuddha Gnan*) always shows the exact separation between the destructible (temporary) and the indestructible (eternal) and that verily is the absolute Self (*Paramatma*)!

Because the worldly interactions are activity-based and because the interaction of the Soul is knowledge-based, the behavior of both is different at all times. One is the doer and the other is the Knower. Doer is the ego and Knower is the pure Soul; and the *sansar* (life after life entry into worldly life) of the one who attains just this much difference comes to an end. If someone wants to attain this difference and has not met a 'Gnani Purush', if he constantly prays to the God within, 'O God, Knowledge is Yours and activity is mine,' he will surely meet a 'Gnani Purush' one day !

How can one be called Knower-Seer (*Gnata-Drashta*) without becoming the Self (*Atma*)? Until the happening of awareness of the state of the Self (*nija swarupa*), the knowing-seeing is dependent on the knowledge mediated by the senses (*indriya gnan*). The exact state of the Knower-Seer is arrived at only when the Knowledge that is beyond the senses (*atiindriya Gnan*) is attained.

Gnan (Knowledge) and the Self are inseparable (*abheda*). The correct state of *Gnan* is understood (*darshan*) when the wrong vision (*mitya drashti*) is replaced by the right vision (*samyak drashti*). This *darshan* then continues to gain an exact foothold through further *satsang* of the Gnani Purush into *Gnan* (experience as the Self) leading to conduct as the Self (*Atma charitra, Atma pravartan*). Where there is no other conduct except the conduct of *Gnan-darshan* (Knowing and Seeing) it is called *keval Gnan* (absolute Knowledge).

The knowledge that prevails in the world i.e. *mantra*, chanting, scriptural knowledge, meditation, *yoga, kundalini* etc., are all *indriya gnan* (sense mediated knowledge). It is illusory knowledge, it can make the worldly life tranquil; *moksha* (liberation from all pains and subsequent liberation from life after life entry into a body) is through *atiindriya Gnan* (Knowledge beyond the senses)!

The scriptural knowledge is knowledge attained from listening or from memory; it is not the Knowledge of Self (*Atmagnan*). There is no Self (*chetan*) in books or in words. Yes, where the absolute Self (*Paramatma*) has manifested, such Gnani's or *Tirthankara*'s (the supreme and the ultimate

embodiment before final liberation that becomes the medium of *moksha* for millions), speech comes forth after ‘touching’ the absolute Self within and therefore it awakens the sleeping Self (*chetan*) in others!

“*Sarvadharmā parityajaya, māameyakam śharaṇam vraja.*”

“Abandon all the religions, and surrender unto Me; dwell there and progress.”

“*aḥam tvam sarva-pāpēbhyo mokṣayisyāmi mā sucaḥ*”

“ I shall deliver you from all sin reactions and fear. Do not worry.”

Sri Kṛṣṇa
The Bhagavad Gita
Chapter 18
Verse 66

The religions of the body, the religions of the mind, the religions of the speech, are religions of the non-Self (*para dharma*) - leave them all and come exclusively unto Me—meaning the religion of the Self (*Atma dharma*). ‘My’ or ‘Me’ does not mean the one with the flute (Lord Krishna) but it means the absolute Self within Lord Krishna. Lord Krishna has said to surrender to that the manifest absolute Self that resides within!

Ignorance about one’s own Self-state is verily the wrong belief (*bhṛanti*) and that verily is the illusion (*māya*). The imagination of (believing) what one is not, is called *bhṛanti* (illusion)! One has to know the Self, which cannot be known through words has to be known (experienced) through experience of the Self. One has to understand the main essence. It is only with understanding that *moksha* exists.

Illusion arose due to the pressure of circumstances (*sāiyog*). In reality the Soul is without illusion; the Soul is not the culprit. The seeming presence of the culprit is the ignorance (*aGnan*, absence of awareness of the Self).

A complete Gnani cannot remain hidden. He stays with the world to give the gift of the bliss that He has experienced. Seekers of Salvation will recognize the ‘Gnani’ by simply looking at His eyes.

When someone swears, picks the pocket, cuts off the hand, cuts off the ear; attachment or abhorrence (*raag* or *dwesh*) does not happen; when there is no ego (*ahamkar*) or 'my-ness' (*mamata*); that is when it is understood, that the experience of the domain and realm (*satta*) of the Self prevails!

The bliss of the Self will not leave even when a body part is paralysed. The experience of the Self turns the painful into the pleasant. When awareness of 'Who am I?' happens, the experience of the Self happens.

'Theoretical' means understanding, whereas 'practical' means experiencing. The experience of the Self happens within one hour only through the Science of Akram (*Akram Vignan*)! Otherwise, there is no such experience even after millions of arduous efforts for achieving the Self and for over millions of lifetimes!

When one's awareness of the Self remains constantly; that verily is the state of Self-realization. That which remains present, under any circumstance whether of joy or sorrow and keeps one on the safe side; is known as *Gnan*.

The one, who knows the gravel, knows the wheat.

The one, who knows the destructible (*aSat*), knows the eternal (*Sat*).

The one, who knows ignorance (*aGnan*), knows the Knowledge (*Gnan*).

Who experiences the Self?

The one who previously had the awareness, 'I am Chandulal', is the same entity who now has the awareness, 'I am *Shuddhatma* (I am pure Soul), and that is the entity who experiences the Self.

The knowledge (*gnan*) that happens from thinking is not pure Knowledge of the Self; thought in itself brings over a veil. The Self is without thoughts (*nirvichari*). Thoughts and Self are completely separate. The state of the Self is separate from the state of mind, intellect, *chit* (knowledge and vision component within) and ego, words or thoughts.

Knowledge, Vision and Conduct (*Gnan, Darshan and Charitra*) are It's (the Self's) state and absolute bliss is its nature (*swa-bhaav*); that Self that needs to be known (experienced).

'Chandulal' is the experiment (*prayog*) and 'Shuddhatma' is the experimenter (*prayogi*). The result of believing the experiment to be the experimenter is worries and difficulties.

The energy of intellect (*buddhi*) runs the world and the energy of the direct light of the Self (*pragnya shakti*) makes it come to a stop. Upon receiving the Knowledge of the Self, *pragnya* arises and the intellect takes leave. The intellect makes one wander around in the world (life after life) and the direct light of the Self takes to *moksha*! The manifest direct light of the Self always shows what is beneficial for the Self; it constantly alerts from within, thus bringing closure in the worldly life! Its role is: how can the Self that is only the light of absolute Knowledge, become free from the worldly life? That can only happen because of *pragnya shakti*. *Agnya* (energy of intellect) arises from energy of imagination of the self (*kalpashakti*) and if the ego gets involved in it, the worldly life goes on without any breaks! Because of terrible pressure of circumstances, the natural Knowledge-Vision of the Self, became unnatural. In the *Siddha Gati* (place where the absolute Self exists), there are no circumstances, there is no pressure of circumstances; therefore there is no *vikalp* ('I am this') there.

To be doubtless in the state of doer-ship, is the state of ignorance. To question one's role as a doer is the state of *sthita pragnya*. When the very doership goes away, *pragnya* arises (liberating energy of the Self which is the direct light of Knowledge that is there on the non-Self).

The difference between the *chit* and *pragnya* is that the *chit* can only see what was seen before whereas *pragnya* can see everything as new and sees more. *Pragnya* shows one one's own faults. *Chit* can see everything else but it cannot see *pragnya*, whereas the Self can 'see' even *pragnya*! *Pragnya* serves the Pure Soul until the state of absolute Knowledge (*keval Gnan*) is attained.

With a single *vikalp* ('I am this', 'I am Chandulal') of the *Atma* (the Soul) and the *pudgal* (the non-Self complex) arranged the whole game and as a result, the worldly life came into existence! Here, there is no independent doer (*karta*) in this. The pressure of circumstances created this

(worldly) situation. This *pudgal* (the non-Self complex that fills and empties) is verily constantly changing, in the form of situations! In the elemental form, the *pudgal* is in the form of *parmanu* (subatomic particles) that are eternal. *Pudgal* = *pur* + *gal*: *pur* means intake or filling and *-gal* means output or emptying. That which fills and empties, is the *pudgal* (non-Self complex). Form (*rupa*), taste (*ras*), smell (*gandha*) and touch (*sparsha*) are the four main qualities of the *pudgal*. There is no Knowledge-Vision (*Gnan-Darshan*) in the *pudgal*, there is no experience of feelings and there is no experience of annihilation of *karma* (absolute freedom from *karma*, *kshayak bhaav*). In this world, the visible activities (*sakriyata*) are only of the *pudgal*. The other elements are by nature invisible in activity (*akriya*). It is verily due to this attribute of the visible activity (*sakriyata*) on the part of the *pudgal*, that all kinds of forms (*rupa*) are visible in the world.

Even a minute amount of poison can make the Soul vacate the house (depart from the body) in a second! Such is the energy of the non-Self complex (*pudgal*)!

The pure state of the *parmanus* is called *vishrasa*. Due to the pressure of circumstances, ignorance that is, 'I am Chandulal and I did this' begins, and this is when the *parmanus* go through the process of charging; therefore, they are called *prayogsha*. The charging process with the *parmanus* creates a causal body (*karan deha*), which in the next life become *mishrasa* (mixed *parmanus*) and they remain as *mishrasa* until they give the bitter or sweet effects and then they leave. At the time of effect, because of the prevailing ignorance, in the situation of one without awareness (of who am I in all this), one creates a new 'charge' and the cycle repeats. What people refer to as suffering of *karma* as pleasure or pain effects; is 'Seen and Known' continuously by *Gnan* (the Self) as situations; which in essence is the result of changing state of the subatomic particles (*parmanus*). For that reason, no new process of charging happens and the cycle (of charge and discharge) is broken!

The body is densely filled with all varieties of *parmanus*. When there is the unfolding of *karma* of hot (in a state of agitation) *parmanus* of agitation, if one becomes one with (*tanmayakar*-'this is happening to me') with these hot *parmanus* of agitation, anger (*krodha*) is born. If one sees something that attracts him, the subatomic particles of attraction burst and becoming involved with them, greed (*lobha*) is born. If one becomes involved (*tanmayakar*) in the subtle pleasure *parmanus* that arise when

respected, pride (*maan*) is born. In all of these situations (*avastha*) if the Self remains *nirtanmaya* (does not become the mind-body complex) then anger, pride, deceit or greed has no existence at all. Then what is left behind is the effect of the *parmanus*, which become exhausted (*nirjara*)!

In the event of anger effect (hot *parmanu* discharging), it is the *pratishthit atma* (the current self, that was created in last life and is ‘seen’ discharging in this life) who gets involved; it is also known as the ‘belief self’ (the one with beliefs). The Self (main Self) is not involved in it at all.

The science of ‘filling’ (*puran*) and ‘emptying’ (*galan*) is further explained with more depth by the Gnani; in the common worldly language, eating is called filling or *puran* but that intake is the really the ‘first’ output and going to the latrine is the ‘second output’. And the actual filling, (charging) that happens; is very subtle and that is ‘Seen and Known’ only by the Gnani!

When the vision that enables the total spectrum of effect (*paarinamik drashti*) that happens in the *pujgal* (non-Self complex) arises, one finds all pleasures of the senses insipid. After eating a *Jalebi* (dessert), what will it be in the morning when it comes out? What does a milkshake taste like after it has been vomited? Such a result filled vision should prevail.

The *parmanus* of the body and the *parmanus* of the mind are verily changing moment to moment. Despite undergoing transformation, they do not increase or decrease (the total number of *parmanus* in the universe never changes).

Just as all the Souls have the same nature, all the subatomic particles too have the same nature too. It is only due to a difference between locations (space) that there is change of view-intent-outlook (*bhaav*) and because of the change of *bhaav*, there appears to be differences in everyone; this is the basis for the existence of the universe. *Parmanus* are the element of matter only; they are lifeless (*jada*), but by getting the *bhaav* of *Chetan* (the Self), they become energized and are known as *mishra chetan* (mixed Self). As long as the *parmanus* are outside the body, they are called *vishrasa* (pure state of *parmanus*), when they enter the body they are called *prayogsa* (entry into experiment) and at the time of giving result they are called *mishrasa* (mixed form).

The *parmanus* that are acquired (within the subtle body) for the sole purpose of attaining the Self are of the highest quality. They grant the comforts of the likes of an emperor until the final Liberation.

Change is possible at the stage of *prayogsha* (the charging stage, formation within the causal body), however no one can have any control over the *parmanus* after they become *mishrasa* (mixed, ready to give effects in discharge). *Parmanu* that are on the outside, are by nature, independent in the pure form (*vishrasha*). When they come in contact with the Soul, they become transformed; they become caught up in the experiment (*pariyogsha*). *Vibhavik pudgal* (the non-Self complex that arose from non-Self intents) is destructible (*vinashi*) and *swabhavik pudgal* (non-Self complex in its natural state) is eternal. *Vibhavik pudgal* is not independent; it is under the authority of *vyavasthit* (scientific circumstantial evidences).

Parmanus (subatomic particles) in their original form are visible only in the state of absolute Knowledge (*keval Gnan*).

The Self has infinite energy, similarly the *pudgal* (non-Self complex) too, has infinite energy. The Self 'ventured out' to know about the energy of the *pudgal* and became a prisoner Himself! Because of the thrusts of the *pudgal*, the evidentiary-doer-state (*naimitik kartapanu*) has arisen in the self.

New independent transformation result (*vishesha parinam*) arises as a result of two eternal elements; the Self and *pudgal*, coming together.

The *bhaav* 'I am doing' is (*karta bhaav*) doer-ship and doer-ship is verily the *karma*. Where there is no doer-ship, there is no *karma*; therefore, in that state, there is no *punyai* (helpful *karma* effect) or *paap* (hurtful *karma* effect).

The body is made of *parmanus* (subatomic particles of matter). When there is an excess of *parmanus* of anger (*krodha*) and pride (*maan*), one gets the body of a man and when there is an excess of the *parmanus* of deceit (*maya*) and greed (*lobha*), one gets the body of a woman. If there is a change in the proportion of the *parmanus*, there can be a change in one's gender in the next life. These differences do not exist in the *Atma* (the Self).

There is an appearance of good or bad because of *vikalp* ('I am Chandubhai'). There is no good or bad for the *nirvikalpi* ('I am pure Soul').

Parmanus that are visible to the eye or can be seen with the aid of microscopes are all gross particles (*sthula parmanu*). The mixed (*mishrasa*) particles are subtle (*sukshma*), the particles entering the experiment (*prayogsha*) particles are subtler (*sukshmatar*) and the pure (*vishrasa*) particles are the subtlest (*sukshmatam*)!

Pudgal too is *Sat* meaning it is eternal, indestructible. The *pudgal* too has phases (*pariyaya*), which change within its own regions; phases are destructible (*vinashi*). *Pudgal* by nature is a complex that fills and empties.

All the *bhaav* (intent-outlook-view) except for the *bhaav* of the Self (*Atma bhaav*) are of the *pudgal* (non-Self complex). Mind, intellect, *chit*, ego, anger, pride, deceit, greed; are all *bhaav* of the *pudgal*. They are to be 'seen' continuously. Mixing with them is a liability, and not mixing (involvement, *tanmayakar*) with them is liberation! That which 'sees' (*joovey*) and 'knows' (*jaaney*) the *bhaav* of *pudgal* is *Atma bhaav*. When face turns ugly, when the mind becomes upset, when all effects happen; it can be said that one has become mixed with *bhaav* of *pudgal* (non-Self complex).

As long as one does not have the experience (Knowledge) of the domain of the Self (*swa satta*), one is under the domain of the non-Self (*para satta*). To believe the domain of the non-Self as being the domain of the Self, is ego (*ahamkar*).

The slightest misuse of the energy and authority of the self causes that energy to perish.

All activity and all knowledge (*gnan*) about the activity, is totally the domain of the non-Self (*para satta*). That which is *akriya* (not in activity), the Knower and Seer and is in eternal bliss; which Knows the knowledge of activity, is the domain of the Self (*swa satta*). The expression of the domain of the Self is in direct proportion to the prevalence of *shuddha upayoga* (applied awareness as the Self). Even If the energy of non-Self does not take over in the midst of a terrible insult, it can be said that one has achieved the Soul – the Self! The energy of the Self can be experienced if one can remain in the Self and do *Pratikraman* (repentance) for one hour.

When another entity (scientific circumstantial evidences) is the ‘doer’, the (prevailing) belief, ‘I am doing’ is called *paraparinati*. To continue to ‘see’ with *vitaraḡ bhaav*, what scientific circumstantial evidences (*vyavasthit*) makes one do; is *swa parinati*. (*Vitaraḡ bhaav* means without any attachment or abhorrence). The One who does not enter into *para parinati* even for a second is the Gnani! He verily is the *dehadhari Paramatma* (the absolute Self in a living body). The One who is in *swa parinati* is absolutely untouched (unaffected) by *para parinati*.

“When *Gnan* (Knowledge of the Self, and of the ‘doer’) comes in *upayoga* (applied awareness), then One comes in *swa parinati* (domain of the Self).”

Agna of the Gnani (following the directives of the Gnani), *Darshan* of the Gnani (attaining the inner Vision by meeting the Gnani) brings one into the domain of the Self. *Para parinati* (belief of doership) lasts as long as there is the slightest dependence on anyone.

One goes into a state of non-Self by believing the discharge *bhaav* to be ‘my *bhaav*’ (discharge *bhaav* is all the effects that happen through the current mind-speech and body). If one does not believe the discharge *bhaav* to be ‘my *bhaav*’ then One is in *swa parinati* (domain of the Self). The One who does not believe even a single discharge *bhaav* to be ‘mine’ is a Gnani Purush!

Every living being (*jeeva*) has *swaparinam* (result as the Self) and *paraparinam* (effect as the non-Self). To believe the non-Self effect as ‘mine’, and ‘I verily am the doer and I verily am the knower’ is called ignorance (*aGnan*).

The non-Self complex (*pudgal*) and the Self both, by nature, have result oriented *bhaav* (effects). So, even though the effect changes from moment to moment, the intrinsic nature (*swabhav*) of the *pudgal* and the *Atma* never change. The *paarinamik bhaav* of the *pudgal* means knowledge of the relative that presents that eating potatoes will cause flatulence *paarinamik bhaav* of the Self means the Knower-Seer! Anger, pride, deceit, greed are the *paarinamik bhav* of *pudgal*; no changes can be made in them because they are a result, an effect. Now, when the world calls for renunciation, the *Vitarags* (the fully enlightened Ones without any

attachment or abhorrence) consider that as ‘giving an exam’ (charging *karma*), the results (*parinam*) of which will come naturally.

The nature of the Self is that it becomes what is envisioned (*chintavan*) instantly. Ego (*ahmakar*) arises because of movement of the light of the Self beyond the Self. The original Soul, never envisions but whenever is done through the false medium of the ego (*aropit bhav*), one becomes that, the *vikalpi* (‘I am Chandulal, this is happening to me’)! *Chintavan* does not mean process of thinking but the decision of the visualization through the mind.

If one envisions, ‘I am filled with all kinds of pain (*dukhi*)’, one becomes afflicted with pain and if one says, ‘I am happy’; one becomes happy. If a person with chronic stress and neurosis envisions ‘I am fine’, he will become well.

As long as there is the belief that ‘I am a woman, this is a man’, there will be no *moksha* (freedom from all pains in life, and final liberation where there is no further reason to enter into a physical body complex). When ‘I am the Self’ prevails, only then there is *moksha*!

The nature of the *pudgal* (body complex) is to descend (*adhogami*) and the nature of the Soul is to ascend (*oordhvagami*). When one comes in the association of those with highly developed intellect (*buddhishadi*), one goes lower. The greater the veils of *parmanus* (subatomic particles of matter) over the Soul, the lower one goes. When the Soul becomes veil-free (*niravaran*) final *moksha* happens!

One attains the exact result (knowledge) of the Self only when the Self is known (*jaanyo* experienced) with its attributes and functions (*gunadharmas*). The Soul is inherently endowed with attributes of infinite knowledge (*anant Gnan*), infinite vision (*anant Darshan*), infinite energy (*anant Shakti*), infinite bliss (*anant sukha*), freedom from pain (*avyabadha*), formless (*arupi*), freedom from association (*asang*), it is eternal (*amar*)...

The purity of the Self does not decrease or leave despite knowing-seeing infinite *gneyas* (that which is to be known) for an infinite period of time!

Whosoever can completely understand this wonderful sentence of the Gnani, can achieve that state:

“In all the situations (*avsatha*) that are the result of knowing the infinite objects to be known (*gneya*) I am completely and absolutely pure (*shuddha*) in all ways. ”

As the phases of the non-Self complex change, so do phases of knowledge *gnan*. In the continuously changing phases of the non-Self, the *Gnan* (the Self, the Knower) remains completely and absolutely pure in all aspects!

There are no differences when it comes to Knowledge (*Gnan*). In the state of *keval Gnan*, there is no difference between Knowledge and Vision (*Gnan* and *Darshan*). An element and its attributes are always one; they seem to be separate when words are used to convey them.

The knowledge of situation is destructible (temporary from the view of the eternal); the original natural Knowledge (*Gnan*) is eternal! When that which is to be known (*gneya*) comes in front of *Gnan* (the Self), even though it becomes the form of the *gneya*, it never leaves or departs from its *shuddhata* (purity) at any time!

The Soul as well as the non-Self body complex (*pudgal*) are inherently characterized by having matter (*dravya*), attributes (*guna*) and phases (*paryaya*). The attributes of the Soul are *anvaya* (intrinsic and always there) and its phases are subject to changes. The subtlest state of an element is called a phase (*paryaya*).

While knowing that to be known (*gneya*), if there is attachment or abhorrence (*raag-dwesh*), there is bondage, and if one remains *vitrag* (without *raag-dwesh*), one is free.

Darshan (vision or understanding) is a generalized state and *gnan* (knowledge) is an indepth state of knowing so that the things that are to be known, are seen in various forms and that is why the phases of knowledge can take the form of that to be known (knowledge becomes *gneyakaar*) but (the knowledge) does not take the form of that which is being seen (*drashyakar*). The Soul, by nature, is like space, like the light. Even if a light is shut in a box, nothing can stick to it. The ‘matter’ (*dravya*) of the Soul is

similar to light. Its energy to illuminate is Knowledge-Vision (*Gnan-Darshan*) is the attribute. Everything 'known' in the illumination of that light is called *gneya* – that being to be known.

Chetan (the Knower-Seer, the Self) has the phases of *chetan* and *achetan* (that without the knowing seeing ability, the non-Self complex) has the phases of *achetan*.

The bliss of the Self only arises after attaining the Self. When absolute bliss prevails continuously, in whatever situation of any kind, it is defined as *moksha*. The bliss that has arisen independent of anything external is the bliss of the Self. Bliss is an intrinsic attribute of the Self. It is there with the Self, even in the fully liberated state. Having attained the experience of the Self (in the Gnan Vidhi) the bliss of the Self arises, and it rises in expression in a stepwise order until reaching the state of completion, which is absolute continuous bliss.

Every living being has infinite energy (*anant shakti*) within, but that energy is veiled and unexpressed. That energy is unveiled when the ego (*ahamkar*) and my-ness (*mamata*) leave. The only thing worth asking from God (within) are the energy of *Gnan* and the energy of stillness (*sthirata*) ; it is not worth asking for the energy of the body-mind complex! The energy of the Self is verily strength of the Self (*Atma virya*). Energy of the Self becomes obscured with ego. When the energy of the Self feels as if it is lessening or weak saying out loud 'I am with infinite energy' twenty-thirty times, the energy will rise again! "I have infinite energy against all obstacles on the path of liberation", it is necessary to say this, but once one is in *moksha*, it is not necessary. All obstacles are destroyed by staying in the Knower-Seer state; with that the energy of the Self manifests. The illusory attachment towards things that are destructible and temporary veils the energy of the Self.

The six eternal elements, in their pure form are not subject to increase or decrease (*aguru alaghu*). The Soul is immiscible (*tankotkirna*) because of this quality of no-increase, no-decrease.

Anger, pride, deceit, greed are not the attributes of the Self, neither are they the attributes of the *jada* (non-Self complex). They are not intrinsic qualities (*anvaya*) of either of them. They are attributes that arise in the non-Self (*pudgal*) in the presence of the Self. Thus they are called *vyatirek*

attributes (that which arises as a separate quality, not inherent in either of the original elements). This is like a stone becoming hot in the presence of the Sun.

The Soul is formless (*arupi*); it has no form. It is indeed a wonder that the formless has been captured and possessed by one with a form (*rupi*)! It appears to be so in illusion (*bhranti*). In fact, it is not so.

Immiscible (*tankotkirna*) means that the Soul and the non-Self complex (*pudgal*) exist in a mixture form, not in a compound form! Two elements have come into close proximity but have never become one and this is due to the attribute of immiscibility of the Self. They are in a mixture form, not in a compound form. No matter what is done, oil and water never become one. Both will remain in their separate form. The same is the case with the Self (*Atma*) and the non-Self (the body complex-*pudgal*)! All six elements in their original form are *tankotkirna* (immiscible)! The meaning of the word '*tankotkirna*' can be only be done by a Gnani! This is a wonderful word of the *Vitarag* Lords.

'*Avyabadha*' is an attribute of the Self, is such that it can never hurt any living being whatsoever at any time! In the same token, the Self too, can never be hurt. If there is even the slightest doubt of 'I have hurt the other person', then *pratikraman* is needed. Pain and painful suffering happen to to the 'belief self' ('I am Chandulal, I am in pain') not to the main Self. The Self is beyond pain (*avyabadha*).

The Soul is *avyaya* (not expendable), and also it can contract or expand according to Its divisions. Soul is *niranjan* (free from *karma* particles) and *niarkari* (without shape) and yet is in the shape of the body; It has Its own natural shape.

Until the shapeless absolute Self (*nirakari Paramatma*) is attained, one should worship the body where the absolute Self is manifest and by worshipping the visible Gnani Purush, the absolute Self within will manifest.

The Soul is *amurta* (formless) and it resides in a *murti* (one with a form). The Gnani in whom the formless God has manifested is called *murta-amurta* (form with formless).

The Soul is the absolute light of illumination (*param jyoti swarupa*). It is the knower of all things internal and external. It knows things as things and phases as phases. It illuminates the Self and the non-Self, therefore it illuminates the Self as well as other elements.

Fragrance or stench does not touch the Soul. This is comparable to a light being untouched by the odors of a gutter!

When the Soul is freed from the final body to ascend to final Liberation, it illuminates the entire universe. It spreads in the form Knowing (*gnan bhaavey*) and is therefore omnipresent (*sarva vyapak*).

All Souls by their natural attributes are one and the same but the existence of each is independent. The Soul is not a doer of anything in the world. It is the doer of only the Knowledge activity (*Gnan kriya*) and Vision activity (*Darshan kriya*). It is not active anywhere else. However because of the presence of the Self (Soul), associated activity is generated in other elements.

Knowledge + Vision = *Chaitanya* (the Self). The Soul has infinite Knowledge (*Gnan*) and infinite Vision (*Darshan*), therefore, it is called *Chaitanya ghan* (The Self through and through, a millionth slice of it will be the same as the original).

The Self has infinite regional location (*Atmapradesh*) and at every regional location, there is the energy of pure Knowledge (*Gnayak shakti*). By believing that ‘to be known’ (*gneya*) to be ‘the knower’ (*Gnata*) the regional locations get veiled with the ‘dirt’ of *karma*. The Self is not a doer. The Self is not a doer of any activity of the world. The Self is the ‘doer’ of It’s natural activity which are *Gnan kriya* (Knowing) and *Darshan kriya* (*Darshan kriya*) – besides these two, It is not active anywhere else .

There are mainly eight obscuring (veiling) *karma* on the Self such as the veil over Knowledge (*Gnan avarniya karma*), veil over Vision (*Darshan avarniya karma*). After the attainment of the Knowledge of the Self (*Atmagnan*), these veils break down and as a result, bliss continues to manifest. Each living being (*jiva*) is with veils. As many veils get removed from a regional location over the Self, by that much the illumination of the Self will manifest.

“Potey potani akhaa brahmandney prakashvani jey swasamvedan shakti chhe, teeny keval Gnan kahevaaya.”

“ The experiential energy of the Self that illuminates the entire universe is called absolute Knowledge (*keval Gnan*).”

~Gnani Purush Dadashri.

The *aGnani* one without the energy of the knowledge of the Self) suffers pain.

The ones who have attained the Self, but have an indistinct experience of the Self (*aspashata vedan*), attempt to be the Knower-Seer (*Gnata-Drashta*) of pain. They do not suffer the pain but they feel its burden and load. And the One with a direct and clear experience of the Self (*spashta vedan*), the Gnani Purush; is not touched by the pain; He remains the Knower.

Who is the one who suffers (*bhogavey*)? The ego does, not the Self.

The Soul has four levels of applied awareness (*upayoga*): Impure (*ashuddha*), inauspicious (*ashubha*), auspicious (*shubha*) and pure (*shuddha*). The one in pure applied awareness will attain *moksha*. In *shuddha upayoga* (pure applied awareness), the pure Self within all, the flawlessness of the world, is ‘seen’ with continuous presence of ‘I am pure Soul’. There is no result that arises from becoming one with the mind, body and speech in *shuddha upayoga*. The Gnani’s applied awareness is completely pure. The Gnani has awareness of the applied awareness.

“*Shuddha upayoga ey Gnan swarupa kahevaya aney upayoga ma upayoga ey Vignan swarupa kahevaya.*”

“Pure applied awareness is the state of Knowledge (*Gnan swarupa*) and absolute awareness on the pure applied awareness is the state of the Science (*Vignan swarupa*).”

~Gnani Purush Dadashri.

Absolute knowledge (*keval Gnan*) means prevailing as the Self. “Absolute’ knowledge verily is *keval Gnan*. And only *keval Gnan* gives bliss. *Keval Gnan* is to constantly prevail as the Self (*swa parinati*) ; there is no result of the non-Self (*para parinati*) in *keval Gnan* at all.

“*Nijaparinati ey Atmabhavna chhe, 'Hoon Shuddhatma chhoo' ey Atmabhavna nathi.*”

“Prevailing as the Self is *Atma bhavna* (the outlook-view-‘intent’ of the Self). ‘I am *Shuddhatma*’ is not *Atma bhavna*.”

~Gnani Purush Dadashri

Until absolute Knowledge happens, one has to see all the *gneyas* (that which is to be known) within the body and after absolute Knowledge happens, the *gneyas* of the whole universe are illuminated in front of the absolute Self.

“*Keval Gnan akaash jevoo sukshma chhe, jyarey agni sthool chhe. Sthoola sukshma ney baadi na shakey. Maro, kapo, bado toye potana keval Gnan swarupa ney kayee ja asar thhaya teym nathhi.*”

“Absolute knowledge is subtle (*sukshma*) like space, whereas fire is gross (*sthula*). The gross cannot burn that which is subtle. Beating, cutting, burning has no effect on one’s absolute Knowledge state whatsoever.”

~Gnani Purush Dadashri.

It is the state of absolute Knowledge when the absolute awareness is continuously prevalent on pure applied awareness. I am pure (*shuddha*), the other one is pure (*shuddha*) too; that is *shuddha upayoga*. The awareness that prevails over such *upayoga* is called *upayoga* over *upayoga*.

“*Keval Gnan swarupa kevo dekhaya? Akha deha ma akash jetlo jey bhaag potano dekhaya. Akaash ja dekhaya, beejoo kashoo dekhaya nahi. Koi murta vastu ema hoi nahi.*”

“What does the absolute Knowledge state look like? In the whole body, the area that is space, that space is the (space of the) Self. Only space is seen and nothing else. There is no thing in it with a form.”

~Gnani Purush Dadashri.

“Aa jagat ma jey kayee pan karvama aavey tey jagat poshaya ya na poshaya chhata hoo kai ja karto nathhi evo jey satat khyal rahevo tey keval darshan chhe. Ey samaj rahevi tey keval Gnan chhe!”

“Whatever is being done in this world, whether the world can accept it or not accept it; I am not the doer of anything at all. When this awareness (*khyal*) is present continuously it is absolute Vision (*keval Darshan*). When this understanding (*samaj*, Vision) prevails naturally it is absolute Knowledge (*keval Gnan*)”.

~Gnani Purush Dadashri

“Mun, vacchan, kayani tamaam sangi kriyaoma Shuddha chetan taddan asnag ja chhe.”

“In all the joint activities of the mind, speech, body; the pure Soul is completely dissociated (*asang*) indeed.”

~ Gnani Purush Dadashri.

“Mun, vacchan, kayana tammam lepayamaan bhaavo jey aavey chhe tenathhi ‘Shuddha chetan; sarvathha nirleyp ja chhe.’”

“The pure Soul is verily unanointed in all ways; from the anointing intents arising in the mind, speech, body.

~Gnani Purush Dadashri.

That which arises in the mind as *bhaav* (intent-view-outlook), the thoughts that come, the speech and the body - are all vibrations (*spandan*) of the state of ignorance (*aGnan*); there are no vibrations in the state of Knowledge (*Gnan*).

After attaining the Self (*swarupa Gnan*), the *bhaav* (intent-outlook-vision) that arise in the mind try to anoint (smear and veil) the Self. There only and verily with the awareness (*jaग्रuti*), ‘ This is not My state, I am verily free from this,’ can One remain free.

“Mun, vacchan, kayani tevo aney tena swabhavney ‘Shuddha chetan’ jaaney chhe aney potana swa-swabhav ney pan tey jaaney chhekaaran key tey swa-para parakaashak chhe.”

“The pure Soul knows the habits of the mind, speech and body (the self) and the nature of those habits and It also knows the nature of the Self because the Self is the illuminator of the Self and the non-Self.”

~Gnani Purush Dadashri.

The Self knows the habits of the mind, speech and body and It also knows the nature of the habits. The nature of habits means knowing ‘this habit is strong’ ‘this one is weak’, ‘this habit is sticky’, ‘this habit is deep’, ‘this habit is shallow’ etc. The Self knows all that. Habits do not leave until death. However, the nature of habits slowly goes away after Knowledge (experience) of the Self (*Atmagnan*).

“Sthula sanyogo, sukshma sanyogo, vanina sanyogo para chhe ney paradhin chhe, aney Shuddha chetan tenu Gnata-Drashta maatra chhe.”

“Gross circumstances, subtle circumstances and circumstances of speech are of the non-Self, and are dependent entirely on external factors (the non-Self); and the pure Soul is only the Knower-Seer of them.”

~Gnani Purush Dadashri.

The inner circumstances of the mind, intellect, *chit* and ego are all subtle circumstances. Circumstances of speech are subtle-gross. Circumstances of the worldly interactions are gross. All these circumstances are of non-Self and are entirely dependent on external factors (the non-Self).

“Prakrutino ek pan guna Shuddha chetanma nathi ney Shuddha chetan no ek pan guna prakrutima nathi. Banney guney kariney sarvathha juda chhe.”

“Not a single attribute of the non-Self complex (*prakruti*, the self) is in pure Self and not a single attribute of pure Self is in the non-Self. By their attributes both are completely separate in every way.”

~ Gnani Purush Dadashri.

First one has to attain liberation from ignorance (*aGnan*) and then one has to attain liberation from the ‘effects’ arising from ignorance.

The nature of the element of the Self (*Atma dravya*) never changes but changes happen for the ‘worldly interacting self (the relative self or the non-Self, *vyavahar atma*) on the basis of interaction between matter (*dravya*), space (*kshetra*), time (*kaad*), and intents (*bhaav*). This is the result of the worldly intents (*sansari bhaav*) that happen to the self.

Attachment and abhorrence (*raag* and *dwesh*) stem from the wrong belief. They are not an attribute or the nature of the Self.

In the relative, is ‘the self (*atma*)’ and in the real, is the absolute Self (*Paramatma*). Pursuing (worshipping) the relative, one is destructible (*vinashi*) and pursuing the real, One is immortal (absolute Self).

In every living being, the Self (*chetan*) is of the same nature, the difference lies in the veils.

Contemplation of the eternal makes one see within, and contemplation of the transient and destructible, makes one see outside.

The simple way to attain *moksha* (liberation from all pains and further, liberation from any further entry into a non-Self complex) is to follow in the footsteps of the experienced guide of *moksha*.

How can *samata* (absolute equanimity) arise as long as there is *mamata* (my-ness)) for the mind, speech and body?

When no pleasure exists (derived) through the medium of any external evidence (*nimit*) - the five senses, pride-fame intoxication (*maan-taan*), wealth, sexual and sense indulgence; and yet bliss prevails within, that is the bliss of the Self. As long as there is inclination to derive pleasure from the sense objects (*vishaya*), clear and distinct experience of the Self (*spashta vedan*) does not happen.

Just as the person standing inside an elevator is separate from the elevator, the Self and the body are completely separate. The elevator does all the work and the person inside has to only press the button. Similarly, the one who has desire for material things should press the button of the ego and

the one who has the desire for absolute *moksha* should only press the button as the Self (*Atmabhav*).

The one, who comes in the domain of the Self (*swa satta*), becomes the *Purush* (the Self) and comes into *purushartha* (progress as the Self); is a God. The one who plays within the domain of the *prakruti* (the self), is a mortal.

The Self (*Atma*) has never adopted and taken up the physical form; only the wrong belief, 'I am this body' has set in.

Neither the body nor the Self gets liberated (*moksha*). *Moksha* happens to the ego. The vision of the ego changed and that is why it believes to be what it is not.

By saying 'I am' (identification with the self), one becomes separated from the Self. Once that ignorance goes away, there will be oneness with the Self. The ego decreases in direct proportion to the number of faults of the self that are 'seen'.

Every living being is endowed with intuition or insight (*sooza*). Intuition is a natural gift. *Sooza* does not arise when there is a veil, and as soon as the veil leaves, insight or intuitive knowledge arises. One does not have insight due to obstruction (of *karma*), once the obstruction is removed, insight will be there. When concentration happens, insight arises. The mistaken belief of the world that insight is *purushartha* (effort of the Self); is due to illusion! Each person's development as a human being can be measured from his insight. In humans, insight is the only thing that is not a 'discharge'; everything else is a 'discharge'. Insight can be considered as vision (*darshan*). In the path of life, insight keeps growing until, in the end, one has the insight of, 'I am pure Soul' and then the inner vision becomes completely unobstructed.

One is not able to take advantage of insight because of ego; otherwise everyone has insight that expresses. Insight develops and increases as the ego decreases.

After attaining the knowledge of Self, first comes indifference (*udasinta*), thereafter arises the state of *vitaragata* (absolute absence of attachment and abhorrence). Indifference is the mother of *vitaragata*.

Indifference means there are no likes or dislikes. *Vitaragata* means a state of being beyond attachment and abhorrence.

“The charged self (*pratishtit atma*) is the support of the world.”

~ Gnani Purush Dadashri

“I am Chandulal’, ‘this is my body’, ‘the mind is mine’ etc., these are the beliefs with which one has done installation (*pratistha* – giving life to or charging of *karma*) and through these installation there is the creation of the new charged self. Ignorance (*aGnan*) is the root cause of this. The charged self is *pudgal* (the body complex) but the Self energises it; it is mixed with the Self. Anger, pride, deceit and greed are installed in the charged self (*pratishthit atma*). These bear fruits (effect of created causes).

The one that does good or bad intents is called the worldly self (*vyavahar atma*). Prior to one attaining the Knowledge of the Self, it cannot be called charged self (*pratishthit atma*). After attaining the Knowledge of the Self, whatever remains is the charged self.

The main Self is free from positive intent or negative intent (*bhaav abhaav*). Intent or lack of intent is generated in the presence of the Self.

The Self that is absolutely still (*achad*) is verily ‘Dada Bhagwan’. That which is unsteady and changing is mechanical in its entirety. The one who speaks the sentences of *Gnan* is the Gnani in worldly interaction (*vyavahar*) and the One who has manifested within is ‘Dada Bhagwan’. The Gnani Purush too bows to ‘Dada Bhagwan’ within. At certain times, He is one with ‘Dada Bhagwan’, engrossed with ‘Dada Bhagwan’ and while speaking, He is separate from the Dada within; this is a wonderful state of the Gnani Purush!

There is no independent doer (*karta*) in the world. No one is the boss, not even God. The energy that runs the world is a ‘mechanical adjustment’, like a computer and is run by ‘scientific circumstantial evidences (*vyavasthit shakti*). However, because of ignorance, one believes, ‘I am running everything’ or ‘God is running (the world)’. After one attains the awareness of the Self, one becomes free from all this.

The Second Second of the Aptavani 3 has been available since 1995 as:

Life Without Conflict

by

Gnani Purush Dadashri

The World Has Been Given Religion & Worldly Interaction Knowledge

Make a book that has the knowledge of worldly interactions. If people's worldly interactions improve it would be enough. These words of mine will change their minds for the benefit of all. Keep my words as they are. Do not alter them. They have tremendous power in them. They are without any sense of ownership. The preparation for publication and presentation is your task.

This knowledge of mine on the art and science of worldly interaction is such that it will be useful for all in the world. The entire mankind will benefit from it.

My worldly interaction was very ideal. I am teaching worldly interaction as well as religion. Everyone will benefit, from the one with gross understanding to the one with subtle understanding. Therefore do something that will help all people. I have read many books that claim to help the world, but they fall short. They may help a little, but none exist that make a meaningful improvement in life. For this you need a doctor of the mind. I am the full doctor of mind.

~Dadashri

EDITORIAL

LIFE WITHOUT CONFLICT

Everyone lives life, but real living is only if their life is free of conflicts.

In the current time cycle of Kaliyug bickering and clash starts in the home from the time of breakfast, so what remains to be said about the rest of the day? Even in the past time cycles of Satyug, Dwapar and Tretayug, conflicts were present in the homes of prominent people. Even people of purity, such as the Pandavas spent their entire life planning a battle with the Kavravas. Shri Ramchandraj, who was exiled in the forest, had nothing but conflict and friction from the time Sita was abducted, to the point of the Ashvamegh Yagna. Nevertheless, they all overcame all conflicts in their lives with spiritual knowledge, and that verily was their special power.

The prime source of all conflicts in life is misunderstanding. ‘You are the root cause of all your miseries’, this statement of Dadashri divulges the very root cause of all miseries with such profoundness, that no one could ever imagine.

If a person continues to paddle his boat of life without deciding on his destination, how can he ever embark on the right course? He will get tired from paddling, give up, and ultimately drown midway in the ocean. Therefore it is very necessary to first decide the destination. Life without a goal is synonymous to keeping an engine running idle. If you want the ultimate goal, then liberation should be that goal. But, if you want something in between, and you do not have happiness in your life, then at least make your life free of conflicts.

Every morning you should sincerely pray five times, ‘I do not want to hurt any living being to the slightest extent, with this mind, speech, or body,’ and despite doing this, if you happen to hurt someone, then you should sincerely repent and take a vow that you will not hurt anyone again. By doing this, washing of your mistakes, your life will truly become peaceful.

The bickering and quarrelling between parents and children can only be resolved through understanding. Primarily it is the parents who must understand. Excessive attachment will result in a lot of friction and suffering, creating more problems for both the parties involved. You have to

fulfill all of your worldly obligations, but by no means are you to perpetuate the merry go round of attachment. Dadashri has clarified, and given us tremendous inner understanding, of the interactions, between children and parents. This knowledge has resulted in tremendous improvement in families' lives.

Despite the love that exists between husband and wife, there are also tremendous inner conflicts and overt quarrels between the two. They are so trapped by their need for security in each other, that despite their internal conflicts and quarrels, they continue to live as husband and wife. Through a very informal and jovial approach, Dadashri has given the total solutions by which the husband and wife can attain ideal interactions with each other.

Dadashri also gives us the keys to prevent conflicts between mother-in-law and daughter-in-law, a master and a servant, a businessman and his customers, and between business partners.

Many aspirants who seek true knowledge do not attain it because they give importance only to the soul and disregard their worldly life. This one-sided approach, renders their knowledge infertile. Real Gnanis, like Dadashri have traversed the spiritual realms by maintaining a parallel between both the worldly life, as well as the spiritual life. He has given to thousands of seekers, the ultimate understanding of matters regarding both the worldly and the spiritual life, and within them, instilled tremendous awareness of the two.

In this short compilation we have put together examples which have come through the power of Dadashri's speech, whereby we can live an ideal life. Seekers desirous of more detailed and extensive solutions for their worldly life should do so through the detailed and extensive compilation of Dada's books. Books such as, 'Generation Gap,' 'Harmony in Marriage,' 'Speech in Worldly Interactions,' 'Money in Worldly Interactions,' etc., are books which undoubtedly will bring peace in one's life.

Dr. Niruben Amin

Translator's Note:

Throughout the book Gnani Purush Dadashri uses the word 'Atman' for the Soul or the Self. Two types of self are commonly considered - the self that is the ego, also called the learned, superficial self of mind and body, an egoic creation, and the Self which is sometimes called the "True Self", the "Observing Self", or the "Witness". The eternal within all is the Self or the Soul, and the changing, transient state of the ego, mind and body complex is the self.

Mass Corrections of words made in this book

Word 'non-self' to 'non-Self' 25 times.

The word 'Soul' to 'Self' 534 times.

The term, 'demerit karma' to 'sin' 3 times.

The word 'karmas' to 'karma' 34 times

The word 'pragna' to 'pragnya' 37 times

The word 'moksha' was changed to 'moksha' 47 times

The word 'atmagnan' replaced with 'Atmagnan' 10 times

The word 'shuddhatma' with 'Shuddhatma' 34 times

The word 'punya' to 'punyai' 7 times

The word 'gnan' to 'gnan' 35 times

'mamata' is 'my-ness' and not deceit. Attachment is raag.

The word 'Gnanis' replaced by 'Gnanis'. 37 times

The word 'Shuddhatma' switched to 'Shuddhatma' 49 times

The word 'Vitrag' to 'Vitarag' 5 times. This is because tragu...is half tra. Vita is without.

The word 'parmatma' to 'Paramatma' 36 times

The meaning 'pudgal' (physical self) is changed to 'pudgal' (non-Self complex).

The word 'pragnashakti' to 'pragnyashakti' 6 times

The word 'agnashakti' to 'agnyashakti' 5 times

The word 'happiness' replaced with 'pleasure' 76 times.

The word 'attachment' replaced with 'deceit' 69 times. (maya in krodha, maan..)

The word 'control' replaced with the word 'authority' 69 times

The word 'upyog' corrected to 'upayoga' 96 times.

The word 'contemplates' replaced with 'envisions' 6 times

The word 'Gnan' replaced with 'Gnan' 137 times.

The word 'swaroop' replaced with 'swarupa' 27 times. Please note that this is the commonest spelling from internet Indian texts. Same for 'roopi' to 'rupi' and 'aroppi' to 'arupi'. Conformity to common internet spelling of Gujarati words will increase our exposure on Internet via search engines.

The word 'karma' has been replaced by 'karma' 117 times.

The word 'focused' has been replaced by the word 'applied' 26 times with reference to the word 'upayoga' which has been changed from 'upyog'.

Where Dada defines a word, we do not need to define it. For example on page 51 : To know what is sat and what is asat is called samyak darshan (enlightened view). So here the following correction is made.... 'To know what is sat and what is asat is called samyak darshan.' In fact the exact translation, which throws more light is: To know that this is how this sat is and this is how asat is, is called samyak darshan.

Please note that the matter in blue is the use of the material that has been translated in the Dadavani Magazine.

Shuddha's corrections are in red. They directly replace Bachulal's version sent to Shirish in Dec 2011 to LA.

This version received back from Shirish on Aug 13 2012. Joint review begins on this version. Filed under Shirish and Shuddha Folder.

Note on Jan 8 2013

This is the final version, which was completed jointly by Shirish and Shuddha on November 15 2012. Shirishbhai's corrections made together with Shuddha appear in blue. The Q&A sessions answers with Pujya Deepakbhai are also incorporated in this version.

Jai Sat Chit Anand

Sns/shuddha



Dada Sargurve namo namaha:
Highest obeisance to the eternal Guru 'Dada'

Aptavani Three

Section 1

Section 2 of this book has already been published and is available as, 'Life without Conflict.'

Atmavignan Science of the Self

[1]

Who Am 'I'?

Only thing worth knowing in the world

What is the goal of life?

A person should have only one goal, and that is to discover the answer to 'Who am I?' there should be no other goal besides this.

If a person is in search of the answer to 'Who am I?' then he is on the right path. If he is searching for this, and teaches others to do the same then these thoughts are on the right path. Otherwise, every thing else has been known, has it not? Will you not have to let go of all that is known in the end? For so many lives, one has continued to know about everything except what he really needs to know.

All the scriptures have spoken with the very one voice: know *Atmagnan* (knowledge of the Self, knowledge of the Soul). *Atmagnan* is not in books. It is the only knowledge that cannot be put in books. The Soul (*Atman*) is indescribable (*avarniya*), inexpressible (*avaktavya*), it is beyond words (*nihshabda*). So how can it be contained in the scriptures? It is beyond the four Vedas and the four Anuyogas of the Jains. At the end of all the four Vedas, the Veda itself says, 'This is not that, this is not that, go to

Gnani.’ Even the Jain scriptures say that *Gnan* (knowledge of the Self) is in the heart of a Gnani. The ultimate settlement is not attained through scriptural knowledge; it is attained through experiential knowledge (of the Self).

It is not easy to know the Soul (the Self, *Atma*, *Atman*). It is the most secretive thing of this whole world. What the world believes as the Self, there, there is not even a shadow of it. There is not even a shadow of the Self where the world believes it to be. How can one attain and know the Self when one has never come out of the infinite situations of the *prakruti* (non-Self complex)? It is not easy to find the Self. What the world believes as the Self (*Atma*) is really the ‘mechanical’ *atma* (the self mediated by ego); the *gnan* (knowledge) they keep looking for is the knowledge of the mechanical self. They have no awareness of the main, original Self (*muda Atma*) at all. One does *jaap* (chanting *mantras*), *tapa* (penance), *tyaga* (renounce) or *dyhan* (meditate) to make still (*sthir*) that which is verily restless (*chanchad*). People try to make still and steady only that which is inherently restless and unstable, whereas the Self, by nature is steady and still. That which is naturally still is the stillness of the Self. However, through lack of understanding people take it into their own language (interpretation), therefore they get an unnatural restlessness.

How can one know the Soul?

Questioner: How can one worship the Soul, the Self?

Dadashri: Ask a Gnani Purush, ‘do something for me so that I can worship the Self’, and He will do it for you. A Gnani can do anything you ask because he is not the ‘doer’ of anything! What can a Gnani not do when even God has become *vash* to Him (has surrendered since God doesn't have doership so in order to do *jagatkalyan* God has ‘surrendered’ to Gnani)? Yet he is constantly in a completely egoless state (*nirahamkari*); he is always in a state of a *nimit* (instrumental in the process).

The Self cannot be understood through words; it can be understood through *sangnya*. The Gnani Purush awakens your Self through *sangnya*. Just as two people who are dumb and cannot speak; they communicate in their own language. They communicate with each other through sign language and they both reach their destination. They understand each other through their *sangnya* (association of sign language). We would not

understand them. Similarly, only a Gnani understands a Gnani's *sangnya*. When a Gnani graces you and explains to you through His *sangnya*, your Self will awaken. The Self is not in the form of words (*shabda swarupa*); its form is its own attributes (*swabhav swarupa*). The secret of the Self is infinite. It is the abode of infinite attributes; infinite knowledge, infinite vision, infinite bliss and infinite locations. However, at the moment, for you, veils of ignorance cover up all those locations. The Gnani Purush can remove those veils. Every word of His has such energy and energy that it can remove all veils. Each word of the Gnani can produce whole scriptures.

The Self is not *gnan swarupa* (knowledge form) but *vignan swarupa* (science form). Therefore, know the science. The science of the *vitargas* (the ones who are absolutely free from attachment or abhorrence) is not difficult, but the 'Knower' (*Gnata*) and 'giver' of such a science do not exist. Rarely, when a Gnani Purush is present, He will be able to solve that problem. Otherwise, the easiest is the *vitagar vignan* (science of the One who has the experience of the absolute Self); other sciences are difficult. One needs research centers for other sciences and for a person to carry out the research he has to forget about his wife and children for months. And this *vitagar vignan* can be attained naturally and easily just by going to the Gnani Purush.

Questioner: How can one attain the knowledge of 'I am the Self'? How can one experience that?

Dadashri: 'We—the Gnani Purush' are sitting here to give you that experience. Here, when 'we' give you *Gnan*, 'we' separate the Self and the non-Self for you and then send you home.

Gnan is attained only from a Gnani

Otherwise, a person cannot do this by himself only. All the saints and ascetics would have done so if it were possible for a person to do it on his own. But this is a job of the Gnani Purush only. The Gnani Purush is a *nimit* (instrumental in the process) for it.

Do you not need a doctor for medicines, or do you make them yourself at home? How particular you are in such matters that you may die if the medicine is not prepared properly. Whereas, when it comes to matters regarding the Self, people mix their own 'tonics and remedies'. They prepare

the mixture by reading the scriptures and interpreting them through their own intellect, without the understanding from a guru, and they drink it. God has called this *swachhand* (according to self-guided will and intellect). This *swachhand* has caused deaths of countless life times, whereas the other will cause death of only one life.

People believe the temporary self to be the real Self. If you collect brass believing it to be gold, you will not get even a dime for it if you try to sell it. The Gnani Purush himself will tell you ‘Throw it away. That is not gold. It is just polished brass.’ When is gold? It is gold only when it has the intrinsic properties of gold.

If you want pure gold from a mixture of gold and copper, you have to separate the two. This can be done if you know the properties of gold and the properties of copper. Similarly, one has to know the properties of the Self and the non-Self to be able to separate the two. Who has knowledge of this? Only the Gnani Purush. The Gnani Purush is the greatest scientist in the world and therefore he would know how to separate the two. Not only can he separate the Self and the non-Self, but he destroys your sins (*paap*), gives you the divine vision of the Self (*divyachakshu*), and gives you the total solution of ‘what is this world all about? How does it run? Who runs it? Etc.’ He solves all this for you and that is when your work is completed.

Atmagnan (knowledge of the Self) is not something that can be given or taken. But this is Akram Vignan – the direct path of experience of the science of the Self-and it is a wonder, which is why it has become possible. Therefore it is possible to attain the Self through ‘us’. Do you think you can do without knowing God (the Self)?

When *punyais* (merit *karma* effect) of millions of life times awaken, that is when you can do *darshan* (live connection) of a Gnani, otherwise how are you going to have the *darshan*? You will have to recognise a Gnani to attain the *Gnan*; there is no other way. A seeker will always find the Gnani for sure.

Your work will be done only when your vision changes

Questioner: All we are asking for is the devotional reverence (*aradhana*) to attain the experience of the Self (*Atmaswabhav*).

Dadashri: To attain the Self (*swabhav*) is indeed *samyak darshan* (right vision after awareness of the Self). The vision changes once you attain *samkit* (right vision, right belief). That which shows you the intents (*bhav*), ‘there is happiness in the temporary worldly things’, is the *mithya drashti* (deluded view; wrong belief). When that vision turns ‘this way’ (inward) then only the natural attributes of the Self (*swabhav*) will be seen. That is *swabhav drashti* – to see the Self, to ‘see’ as the Self; it always shows the indestructible (*avinashi*) state! The world exists because of the wrong vision, the vision that has changed. No one except the Gnani Purush can change this vision. When He gives the vision of the Self (*divyachakshu*); he awakens *pragnya* (the direct light of the Self), and that is when the vision changes. Not only can you ‘see’ your Self, but also you will be able to ‘see’ the Self in others. The vision becomes ‘*Atmavat sarva bhooteshu*’ (There is the Self in every one).

Questioner: Please explain *drashti* (vision), *drashya* (that which is seen) and *drashta* (the seer).

Dadashri: *Drashya* and *drashta* are always separate. *Drashya* does not stick to the *drashta* i.e. that which is being seen does not stick to the one who is seeing it. Do your eyes burn if you are watching a bonfire? What all is there in this world? There is *drashya* (that which is seen) and *gneya* (that which is known), as well as *drashta* (seer) and *gnata* (knower). Anything that is seen through the five senses is all *gneya* and *drashya*, but who is the *drashta* (the seer) in it?

Whichever direction you are facing; that direction, is the externalized vision. This prevents the vision of the other side (the side of the Self). Whichever direction your vision is, that is verily the direction in which the *gnan* (knowledge), *darshan* (vision), mind, intellect, *chit*, ego, all, are engaged in. Whichever direction the *drashti* (vision) falls, the *gnan* (knowledge) of that will come into operation. That is called *darshan*, *gnan* and *charitra*. Now the currently prevailing vision that exists as *dehadrashti* (‘I am this body’; ‘She is this body’), *manodrashti* (‘This is my mind’, ‘I am having thoughts’), *sansardrashti* (vision of worldly life, ‘this is my life’), if someone changes them and turns them towards the Self, it will give rise to *Atmadrashti* (Vision of and as the Self). Thereafter the Vision (*darshan*) of that side will commence, then *Gnan* (experience as the Self) will commence and will ultimately *Charitra* (conduct as the Self) will commence.

The Gnani Purush does only this much. The vision (*drashti*) that used to stay all over, on the external, is placed on the 'Seer' (*drashta*) by the Gnani Purush. This means the vision has now become fixed at the original location (the Self) and only then liberation happens. And the one who was able to see with certain limitations, is now able to see all the scenes (*drashya*) fully, and know them. When Gnani Purush places the *drashti* (vision; seeing) in the *drashta* (Seer), then one becomes convinced that 'I am pure Soul (*Hoon Shuddhatma Chhoo*)'. The *drashti* too will say, 'I am *Shuddhatma*'. There is no separation between the two now; they have become one. Before the *drashti* (vision) was searching for the Self; it was looking for it but could not find it. Now that the *drashti* has come to be with the Self, it gives rise to a state of *nirakudata* (state of bliss; bliss of the Self). Until then one remains in a constant state of easiness-uneasiness (*akud-vyakud*).

With *dehadrashti* ('I am this body'), *manodrashti* ('I am this mind') worldly life results, and vision of the Self (*Atmadrashti*) *moksha* (liberation) is attained. All the paths of religion come together with *Atmadrashti*. Beyond *Atmadrashti* there is only one path. *Atmadrashti* is the first gate of *moksha*.

Where there is worldly view, there is no *Paramatma* (absolute Self, God), and where there is *Paramatma*, there is no worldly view (*loka drashti*, the vision of the self).

This is what worldly interactions are like...

Pure knowledge (*shuddha Gnan*) verily is *Paramatma* (absolute Self). *Shuddha Gnan* is that knowledge which shows everything 'as it is'. What do we mean by 'as it is'? It shows all the destructible (*vinashi*) things and all the indestructible (*avinashi*) things. And the *viparit gnan* (wrong knowledge) shows only the destructible things. From the day you are born, people give you the wrong *gnan* (knowledge) saying, 'You are Chandubhai', and that wrong belief has an effect on you to the result of, 'I am indeed Chandubhai'. This is wrong knowledge (*gnan*). The natural rule is that, the knowledge that arises and prevails is directly based on the kind of belief one has, and that verily will manifest in conduct. What is *sansar* (worldly life)? It means to keep immersing, over and over again, in the wrong knowledge. Now how can a poor person escape from that?

...and this is what the Soul's interactions are like

Questioner: What is the difference between *sansar vyavahar* (worldly interactions) and *Atma vyavahar* (interaction of the Self)?

Dadashri: *Sansar vyavahar* is activity based (*kriyatmuck*) and *Atmavyavahar* is *Gnan* based (based on Knowing). One performs actions and the other continues to 'see'. The one that is the doer is not the knower, and the one that is the knower is not the doer. The doer and the knower cannot be one. They are always separate. They were separate, they are separate and they will always remain separate. If for six months, one were to constantly say to the Lord within, 'Dear Lord! The *Gnan* is yours and the actions are mine', it is quite likely that the Lord will meet him.

Seeing and knowing based on knowledge of the senses (*indriya gnan*) is with *raag-dwesh* (attachment - abhorrence). You have a right to 'see' and 'know' through *atiindriya gnan* (knowledge beyond senses), otherwise you do not have any right to 'see' (*javoo*) and 'know' (*jaanavoo*). Many claim, 'I remain the Knower-Seer (*Gnata-Drashta*), but *Gnata-Drashta* of what? You are still Chandulal, are you not? The state of *Gnata-Drashta* (Knower-Seer) begins only after the awareness as the Self is attained.

Liberation, after attaining the Knowledge of Liberation

Questioner: What is liberation?

Dadashri: Right now, do you not have a fleeing of 'I am bound'?

Questioner: I do.

Dadashri: First, you have to have the *gnan* (experiential knowledge) that, 'I am in bondage'. Because of this bondage, the knowledge of liberation will happen. If you attain the knowledge of 'I am free', then you will become free.

The nature of the Self is verily Gnan

Questioner: What is the nature of *Gnan*?

Dadashri: Nature of *Gnan* is the Self, and the nature of the Self is verily *Gnan*. *Gnan* verily is the Self. You have *shraddha* (faith) that, ‘I am Chandulal’; it is a wrong belief. This very faith has caused you to wander life after life. Only when the Gnani Purush fractures this wrong belief, will the right belief start; that is when one will begin to understand the nature of *Gnan*. Having understood the nature of *Gnan*, it will not come into conduct right away. After understanding, through *satsang*, the Knowledge (*Gnan*) and Vision (*Darshan*) will grow, and it will come into conduct. When it comes into conduct completely, that state is called *keval Gnan* (absolute Knowledge). When there is nothing else going on, except *Darshan* and *Gnan*, that is *keval Gnan*.

Bondage cannot be broken without pratyaksha – a living Gnani

Questioner: What is *Gnan*?

Dadashri: *Gnan* itself is the Self.

Questioner: Then what is this *gnan* in the scriptures?

Dadashri: It is called *shrutgnan* (knowledge through listening), or it is also called *smrutignan* (knowledge through memory). It is not *Atmagnan* (knowledge of the Self). Once it enters into books, it becomes *jada* - inert and inanimate.

Questioner: The scriptures have the speech of the Lord; is it still considered inanimate (*jada*)?

Dadashri: Even the Lord’s speech, when it enters into books, it is considered *jada* (inanimate). When it is heard, it is called *chetan* (animate, alive). However, even then it is not truly *chetan* (the Self). It gives results like *chetan* speech, because it comes out having touched the *chetan* (Self) within. That is why it has been called *pratyaksh pragat vani* (living manifest speech). However, everything once recorded in books, becomes *jada*; it can never awaken the *chetan*. It can never awaken the Self (*chetan*) within.

Questioner: This has been going on for such a long time based solely on the scriptures.

Dadashri: That is how everything works. If there is a Gnani around, if there is a lighted lamp around, only then can your lamp be lit. Otherwise, the rituals will always continue.

Questioner: Can one attain liberation through chanting *mantras* or through the path of Knowledge (*Gnan*)?

Dadashri: Rituals give peace in the worldly life. *Mantra* that pacifies the mind gives worldly peace. But there is no *moksha* without the path of *Gnan*. With ignorance, there is bondage; with knowledge there is liberation. The knowledge that prevails in the world currently is knowledge of the senses (*indriya gnan*). It is the illusion (*bhranti*). Exact *Gnan* is knowledge beyond the senses (*atiindriya*).

What was said? And what was understood?

Questioner: All religions say, ‘Come under my shelter’, so whose shelter should a human being take?

Dadashri: What is the fundamental element (*tattva*) of all religions? It is to know, ‘I am *Shuddhatma* (pure Self)’. *Shuddhatma* is verily Lord Krishna, *Shuddhatma* is verily Lord Mahavir, and *Shuddhatma* is verily God. They all say, ‘Leave all the religions and come under my shelter.’ They are trying to convey, ‘Leave this *dehadharma* (naturally happening state of the body), *manodharma* (religion-natural state- of the mind) and *indriya dharma* (religion—natural state of the senses), and come into your natural *dharma* (state); *Atmadharma* (religion—natural state of the Self).’ People misunderstood this and took it to mean to come ‘under the shelter of Lord Krishna’. And what is their understanding of who Lord Krishna is? They think of him as ‘the one with the flute!’ Now is it the doctor’s fault when the patient swallows the medicine that he prescribed to be applied on the skin only? That is what people have done; they have ‘swallowed’ the medicine, which was to be applied to the skin, and that is why they wander around life after life.

It is worth knowing Gnan, which is devoid of illusion

Whatever you have known and read thus far is all illusion. How long are you going to remain in such an illusion? What do you think? Whenever a person talks about the *Atma* the Self, he is doing so, under the influence of

illusion. One has to come out of that illusion, only then will the talks be fruitful. What kind fruit will it yield? The fruit without any illusion; it will give rise to *nirakudata* (bliss of the Self, the state free from agitation and turmoil). The entire world is trapped in a state of *akud-vyakud* (disturbed and agitated-tension filled fearfulness). *Nirakudata* (blissful state) is one of the eight attributes of the *Siddha Bhagwan* (the absolute Self without a body). *Nirakudata* arises when the real thing (the Self) is attained. Otherwise, there is no end in sight; one has continued to know this *bhrant gnan* (illusory knowledge) for countless past lives, has he not?

Questioner: Is *bhranti* the same thing as *mayavaad*? Please explain more about illusion?

Dadashri: Illusion (*bhranti*) and *maayavaad* are one and the same. Ignorance of the Self is the number one illusion. Illusion means imagining or projecting (*kalpana*) that which is not. *Atmagnan* (knowledge of the Self) is not an imaginary thing. Where *Atmagnan* is concerned, words will not work there; one has to have the experience (*anubhav*). Self-realization has to happen. The Self is not like the Self (*Atma, Atman*) that has been written in books. To know 'Who am I' is not a use and application (*prayoga*) of words but a use and application of experience (*anubhav prayoga*).

One has to understand this; if one understands this, then liberation is spontaneous and easy (*sahaj*). Otherwise, *moksha* liberation will not happen even if he immolates himself, hanging upside down (all kinds of extreme self mediated efforts). *Punyai* (merit *karma* effect) will be bound (created for next life), but bondage will happen.

Who is under the illusion?

As long as there is relationship, there is binding of *karma*. There is freedom from relationship upon coming into the Self (*swarupa*). What is relationship? Name is a relationship; 'I am Pushpa. I am this woman's daughter,' that is relationship. Coming into the nature of the Self (*swabhav*), one is verily *asang* (unconnected; without company), one is verily *nirleyp* (unanointed, unsmeared).

One has been in an illusionary state from countless lives. The Self does not have any illusion. Human beings have the illusion. *Vibhavik gnan* (knowledge of the non-Self) arises due to certain causes and pressure of

circumstances, and so man is not at fault. He appears to be at fault because of illusion. And through *Gnan* he is flawless (*nirdosh*). The Gnani sees the whole world as flawless.

Gnani Purush is indeed matchless

Questioner: Does Gnani mean a realized Self?

Dadashri: Except for a Gnani, no other man is Self-realised. It is not an easy thing to be an *Atmagnani* (the knower of the Self). There are many other different kinds of *gnanis*; there are *gnanis* of scriptures and many other things. After all this is India.

Common gnan: Additional gnan

Questioner: There is a statement in Aptavani (Books of the Gnani Purush Dadashri) which states, 'Remain in ordinary and common (*samanya*) *gnan*, do not get into additional, specific (*vishesh*) *gnan*.' Please explain that.

Dadashri: Additional-specific *gnan* goes in the (category of) intellect (*buddhi*) and there is always ego associated with intellect. Common *gnan* means to continue to see pure Self (*Shuddhatma*) in every one. If you are walking in a forest, to see pure Self (*Shuddhatma*) in every tree is common *gnan*. And to see in details, like 'this is a lemon tree' or 'this is a mango tree' etc., is additional, specific (*vishesh*) *gnan*. Common *gnan* means use of *darshan* (vision of the Self).

Questioner: What is the difference between additional (*vishesh*) *gnan* and *sanchit gnan*?

Dadashri: *Vishesh* (additional, extra) *gnan* involves the use of the intellect, and *chit* (visual knowledge) is used in *sanchit gnan*. The intellect can sometimes be wrong; it says, 'I have seen this tree somewhere, but I have forgotten where,' thus it is churned.

How to know the experienced One?

Questioner: We want to catch the Self, we make all the efforts to do so; we have a great desire for it, so then why can we not catch it?

Dadashri: It cannot be caught that way. Not only the Self, but you cannot catch even its shadow either. If someone were to catch even the shadow of the Self, then some day he will find the Self.

Questioner: How can it be understood that one has experienced the realm of the Self that illuminates the Self and the non-Self *swa-par prakashak* (that which illuminates the Self and the non-Self)?

Dadashri: If someone picks your pocket, or insults you and even then *raag-dwesh* (attachment-aborrence) does not happen, then know that as the experience of the realm of the Self (*chaitanya satta*). For testing beyond this, if someone cuts off the hand or the ear and even then *raag-dwesh* does not happen, then know that the experience of the realm of the Self is present. When the experience of the realm of the Self exists, there is only the *nirleyp bhaav* (nothing sticks or anoints). Being in the ocean, not a drop of water touches!

Questioner: How can one recognize a person with such an experience?

Dadashri: You will know that when you throw some insults at him. Would you not be able to tell whether he strikes back at you or not?

Questioner: Many people have a very calm disposition and so they can remain peaceful, can they not?

Dadashri: Yes, some can remain calm. If he passes that test then you have to try something else. Where there is no ego (*ahamkar*) or *mamata* (my-ness) there is the *swa-par prakashak* Self.

Questioner: The one who has the experience of the realm of Self is considered a Gnani, is he not?

Dadashri: Yes, he is indeed a Gnani.

Questioner: Such *Gnanis* are hidden; it is difficult to recognize them.

Dadashri: There is no *Gnan* in the one who is hidden. *Gnanis* move around in the world, they can never remain hidden. The *Gnanis* have a desire

to impart the bliss they have attained, and therefore you will not see them hidden in forest or jungle.

Questioner: There may be *Gnanis* in this world but people are not able to recognize them as *Gnanis*, are they?

Dadashri: One may not recognize the Gnani from his appearance but one will definitely know from his words. You can recognize the Gnani when you look into His eyes. Just as a police officer can recognize a rogue by looking into his eyes, you can recognize a *vitrag* from his eyes.

When experience happens

Even during a stroke and paralyzed state, when the bliss does not vanish then it is called experience of the Self. During intense hunger within, a severe headache, or severe external difficulties, when inner *shata* bliss prevails, then that is the experience of the Self. Experience of the Self *Atmanubhav* can turn even pain into pleasure and a *mithyatvi*—the one with the wrong belief, will see pain even in pleasant circumstances. This is because of *drashti-pher*— his vision is in the wrong direction. He does not see things as they are; he sees just the opposite. Only the vision needs to be changed.

Otherwise, even if you do hundreds of thousands of life times of activity (*kriya*), your reward will only be a worldly life. The vision needs to change. That which has arisen through ignorance *agnan* needs to be destroyed through knowledge - *Gnan*. Once the agitation of the *pudgal* non-Self complex of mind, speech and body stops, the experience of the Self happens.

Questioner: When can we say that the experience of the Self has happened?

Dadashri: When the conviction *pratiti* of the Self happens. When one is convinced that ‘I am pure Soul’ and that the belief ‘I am Chandulal’

turned out to be wrong; when this is experienced, then know that ignorance (*agnan*) is gone.

What do *Gnanis* call the experience of the Self *Atmanubhav*? Whatever was seen till yesterday is gone and one 'sees' something completely new. One was wandering for countless lives and in that relative state whatever was being seen is gone and now the new 'real' has begun to come in the Vision—inner vision of the Self. That which was visible become non-visible and that which was non-visible became visible.

Nothing that is theoretical is considered an experience; it is considered an understanding. Practical is called an experience.

The one who has the complete experience of the Self is called a Gnani Purush. He can give a description of the whole universe. He can give you answers to all questions. No matter what the topic, if someone asks questions about *Khuda* God of Muslims, Christ, Krishna or Mahavir, the Gnani is able to answer them. Through this Akram Vignan, you too have attained the experience of the Self. You have attained the Self naturally and therefore it will benefit you and you will progress further. You have to understand it through having as much acquaintance as possible with the Gnani Purush. You do not have to do anything. In the *kramic* path, it is only after one makes so much effort that he will begin to have an idea about the Self, and that even, it is very faint. However, he will never attain the awareness *laksha* of the Self. He will have to keep the Self in his awareness *laksha*. Whereas in the path of Akram Vignan, the Self becomes your experience, you have a direct experience *anubhav* of the Self.

That which presents is verily Gnan

Dadashri: Awareness (*laksha*) of the Self remains for you, no?

Questioner: Yes sir.

Dadashri: How long does it last?

Questioner: Constantly. It has remained from the time you gave us the *Gnan*.

Dadashri: Without the experience of the Self (*Atmanubhav*) that awareness can never be there. Does the awareness come the moment you wake up?

Questioner: Yes, immediately. It happens automatically. The moment I open my eyes, 'I am *Shuddhatma*' is the first thing that comes in awareness.

Dadashri: That is called *shaksatkar* (direct experience; it presents). That is called *Gnan*. The *gnan* which does not present as a direct experience is called *agnan* (ignorance).

When it is so difficult to establish even a conviction (*pratiti*) of the Self ('I am a pure Self'), where can we even begin to talk about its experience (*anubhav*) and awareness (*laksha*)? *Pratiti* of the Self mean the doubtless state (*nihshankata*) of the conviction that 'this verily is the Self'. 'We' give you that conviction. That is why for you the mind, intellect, *chit* and ego become *nihshanka* (without doubt).

Gnan is that which presents during any circumstance and at any time. It will be present, wherever you go. Presenting, it gives all the solutions. This *Gnan* of ours is a *Gnan* that solves everything (*samadhan*). It resolves any situation, at any place and at any time. Such is this Vignan (science). This *Gnan* will give a resolution even when someone throws insults at you or picks your pocket. This *Gnan* alerts constantly within.

Questioner: I want the realization of this *Gnan*. What is it in fact?

Dadashri: Not only the realization but that which remains with you eternally is called *Gnan*.

Gnan, same light since time immemorial

Dushamkal, *Sushamkal*, *Kaliyug* and *Satyug* (different eras of the time cycle), they all change but the *Gnan* has been the same since time

immemorial. The *Gnan* of the *Vitarag* Lords is eternal. *Gnan* means light (*prakash*). With it stumbling will not happen, worries will not happen.

This is a science of the *Vitarags*. The religions of Jain, Vaishnav, etc., are all tools that lead to the *Vitarag Gnan*. *Gnan* must be attained from a Gnani, only then will it be present at the right time. Falsehood cannot go on working. One who has attained his own salvation, and gives salvation to others as well, is a Gnani.

There are no *siddhi* (the ultimate accomplishment without any doubt or controversy) without *Atmagnan*. All other practices are *hathayoga* – attempts to unite with the Self through ego of obstinacy and insistence. With *hathayoga Gnan* is not attained at any time. Experience of liberation is felt from the moment ignorance (*agnan*) is gone. Ignorance leads to bondage. Ignorance of what? One is verily ignorant of one's Self. Lord Krishna has called this *guhyattam vijnan* – the deepest and most secret science. When a person cannot understand at the gross level, how is he going to understand at the subtler or the subtlest level?

The one whose interaction (*vyavahar*) with the non-Self complex (*paudgalik*) comes to an end is considered to have attained the *nishanka* Self (the Self that is free of all doubts). That state is called *kshayak samkit* and that was the state of Lord Krishna. Only after beggary (*bhikha*) leaves completely will one be able to see the world 'as it is'.

When the experience of the Self (*Atmagnan*) happens one becomes the Lord (*Swami*) of the universe. Until then one is called a devotee (*bhakta*). After attaining the knowledge of the Self (*Gnan*), one is God as well as a devotee. Then he worships his own Self only.

Sat and asat in Gnani's language

Only the Gnani Purush has the distinction between what is *sat* (*Gnan*, the Self, the eternal) and *asat* (ignorance, destructible, non-Self). The world believes the *asat* to be the *sat*. To know that this is how this *sat* is and this is how *asat* is, is called *samyak darshan*. Many people believe the gross and tangible (*sthula*) *asat* to be *sat*. Many believe the subtler (*sukshmatar*) *asat* to be the *sat* and many believe the subtlest (*sukshmatam*) *asat* to be the *sat*. The one who knows the *asat* completely is the one who knows the *sat*. If one

knows *agnan* (ignorance) completely, then on the other side of that is the complete *gnan*. If you know how to see the tiny grit, then you will know the wheat grains, or if you know wheat then you will know what is grit and gravel.

All situations (*avastha*) are *asat*; they are destructible. The Self is the *sat*; it is eternal. The eternal does not have to worry about the perishable.

Who got the experience of the Self?

Questioner: Who gets the experience of the Self? Who experiences the Self?

Dadashri: The 'self' verily experiences that! The illusion (*bhranti*) that had existed out of ignorance goes away and the *astitva* (existence) comes back to its right location. I get rid of the awareness of 'I am Chandubhai' in the one who had that awareness; and that verily is the one who attains the awareness of, 'I am pure Soul (*Shuddhatma*)'. The subtlest (*sukshmatam*) ego, which cannot be photographed, which is like space, it is the one that gets the experience of 'I am *Shuddhatma*'. Once the gross (*sthula*) ego of 'I am Chandubhai' leaves, then beyond that there remains the subtle (*sukshma*), subtler (*sukshmatar*) and the subtlest (*sukshmatam*) ego. The subtlest ego gets the experience, 'I am *Shuddhatma*'. That ego was the one that was headed in the wrong direction; it has now turned around. After attaining this *Gnan*, you still have the gross ego, which is lifeless (*nirjiva*). The living (*sajiva*) part has been pulled away. It is possible to take a picture of the gross ego. Then remain the subtle, subtler and the subtlest ego - the one that gets the experience. What is this like? While talking, dozing happens. Now who is dozing off, and who knows this? It is like that.

Can the Self be known through the process of thinking?

Questioner: Can the Self be attained through the process of thinking?

Dadashri: Knowledge through thought (*vichaar*) is very heavily veiled. It is relative knowledge. Real *Gnan* is *nirvichaar* (beyond thoughts, state where one is absolutely separate from thoughts). The state of *nirvichaar* is the absolute state of *Gnan*.

In searching for God through thinking, you are still at the *sthula* (gross level). Thereafter when you go into the subtle, subtler and the subtlest level, you will see the Lord. Thought will take you towards that direction. Thoughts and words are associated with a veil. As long as there is a word, there is a veil. Where no word can reach, where thought cannot reach; there sits the Lord.

Questioner: When we separate the Self (*Atman, Atma*), does its origin not come from thoughts?

Dadashri: Thought is a very different thing. The Self is completely separate from that. However, because of illusion, one feels that, 'I am thinking.' That link of illusion must be broken. Once the belief of illusion, 'I am Chandubhai' is destroyed, then the problem is solved.

Questioner: Does the state of the Self remain constantly, or is it short-lived like a thought?

Dadashri: That which is short-lived cannot be called the Self. Only when the Self remains constantly can we say that the Self has been attained.

Questioner: We constantly have thoughts about the *sansar* (worldly life.)

Dadashri: If you want to forget this world even for a second, it is not possible. Only when *Gnan* happens, the world falls into oblivion; constant *samadhi* (state of being unaffected despite all external and internal turmoil; state of eternal bliss) remains.

This talk is beyond the 'sun' and the 'moon'. That is where 'we-the Gnani Purush' take you. Sun means the intellect (*buddhi*) and moon means the mind (*mana*). The Self is beyond these; it is on the top.

Questioner: Is the Self not an imagination (*kalpana*) of the mind?

Dadashri: No matter how much you imagine about the mind, it will not help. The Self is *nirvikalpi* (egoless) and imagination of the mind is *vikalpi* (ego mediated, 'I am Chandulal').

Questioner: Can the Self be known through the process of recollection in the mind (*mana smruti*)?

Dadashri: This is something beyond that. No man can know the Self through his own efforts. A *vikalpi* (with ego) can never become *nirvikalpi* (egoless). Only a Gnani Purush who has attained the *nirvikalp* (egoless) state, can help others reach that state.

The Self is not in the form of mind, intellect, chit, ego or words. It is not in the form of thoughts. It is *nirvichaar* – beyond thoughts.

Atma, tremendous is Its State

‘He who has known the Self, knows everything’

- *Shrimad Rajchandra*

Every scripture of the world has been written only to know the Self. If there is anything in this world worth knowing, it is verily the Self. Know the 'knower' (*jaananaro*). One has experienced life even as an Indra and Mahendra – the status of the highest celestial, and yet his wandering from one birth to another has not ceased. Except for the pure Self, everything is *parmanu* (subatomic particle), they are physical, and trapped within them lies God – the Self.

Questioner: Does the Self have a natural state (*swarupa*)?

Dadashri: Whatever is there as *vastu swarupa* (eternal element state) has a natural state for sure. The Self too is a *vastu* (thing, eternal element), and it too has a natural state (*swarupa*). In fact, It's state is magnificent, and that only and verily has to be known. That which has the (*swarupa*) natural state of *Gnan* (knowledge as the Self), *darshan* (vision of the Self), *charitra* (conduct as the Self) and whose natural intent (*swabhav*) is eternal bliss is verily the One to be known.

The Self is not at all like what the world knows it to be. The Self verily is the *Paramatma* (absolute Self). Nothing in this world compares to the state and attributes (*guna dharma*) of the Self.

However, even this *jada* (matter, non-Self complex, non-Self) has so much energy that it has obstructed even the Lord (the Self)!

Worldly life; circumstances in the path of spiritual evolution

Worldly life by its very nature is *vikalpi* (ego based). Everything is created by the *pudgal* (physical self; non-Self complex). In all that, there is only *vikalp* ('I am Chandulal') of the self; there is nothing else at all.

Questioner: Is there no *Atmabhaav* (intent of the Self) in it?

Dadashri: No. It is all a play of the *pudgal* (non-Self complex). Coming together of all the scientific circumstantial evidences, created a *vikalp* (wrong belief of 'I am Chandulal') in the self (*atma*) and all this arose.

Questioner: What is the basis for the *vikalp*?

Dadashri: It happens because of the pressure of external circumstances.

Questioner: Whose external pressure? Of the *pudgal*?

Dadashri: Yes. The worldly life (*sansar*) is like a flowing stream and there is a lot of pressure of circumstances along that flow. And that is mandatory (*farjiyat*). Worldly life means path of evolution and change (*samsaran marg*) in which a change is constantly taking place; change is happening continuously. Some are on the eleventh mile, some on the sixteenth mile, some on seventh mile, some on seventieth mile. And on that seventieth mile, some are on the first furlong, some on the second; this way living beings are at different places. Because of different locations, each *bhaav* (inner intent) is different and therefore everyone will bind different accounts of *karma*. The *Atma* the Self, however is separate from all this; simply an illusion has arisen and that is why in the *vibhavit* state, i.e. in the non-Self state, it appears as one.

An experiment is separate from the experimenter

Can the experiment (*prayog*) and the experimenter (*prayogi*) be the same or are they separate? 'Chandulal' is the *prayog* and the Self, the

Shuddhatma is the *prayogi*. People believe the experiment (*prayog*) to be the experimenter (*prayogi*). You have to add (*puran*) things or remove (*galan*) things from the experiment, whereas there is no *puran* or *galan* in the experimenter (*prayogi*). In this ‘experiment’ (non-Self complex) food and drink has to be added (*puran*), and it is taken out or excreted (*galan*) in the toilet.

‘*Potey ja prayogi chhe, prayogin ni moorchha ma.*’

‘The The Self is indeed the experimenter, caught up in the illusion of the experiments.’

Navneet

The experimenter (*prayogi*) himself has been caught up in the illusory deceit of the experiment (*prayog*), and that is why he has lost the awareness of the Self. Say that there is experiment going on with boiling water; what would happen if you stick your hand in the boiling water? One becomes aware in this, but is not able to understand this in the matter of the Self, and therefore keeps interfering with the experiment (the non-Self complex unfolding through mind, speech and acts) Then you do not experience the separation. Then you will never experience, ‘I am separate from this’, will you?

Questioner: Who is the main experimenter (*prayogi*) in this?

Dadashri: The Self itself is the experimenter. I have merely used these words so that you would understand. This body is an experiment (*prayog*) and that which is separate from the body is the *Atma*. Therefore, do not interfere with the experiment.



Agnyashakti : Pragnyashakti

Energy of ignorance: Energy of the Self

Bondage through agnan : Liberation through pragnya

The cycles of birth and death in the world perpetuate because of the energy of ignorance (*agnyashakti*). This *agnyashakti* is not likely to weaken until one is about to attain *moksha*. In the *kramic* path, only at the very end when *agnyashakti* departs that *pragnyashakti* arises. Whereas, here in the Akram path, when ‘we’ give you *Gnan*, *pragnyashakti* arises first, and then *agnyashakti* leaves. This *pragnyashakti* is what will take you to *moksha*. However, in all this the Self remains as it is. The Self is *vitrag* (absolutely without attachment or abhorrence) here and it is *vitrag* there too. Only these two energies do all the work.

How does *agnyashakti* arise? When there is a tremendous pressure of circumstances on the Self, the natural attributes of knowing and seeing (*swabhavik*) become associated with the non-Self (*vibhavik*) and because of this *agnyashakti* arises. This *agnyashakti* arises mainly from the attribute of imagination of the Self (*kalpa shakti*). It becomes what it imagines to be. Then everything perpetuates from there because of the association with the ego. There is one place where there are no circumstances, and that is the *Siddha gati* – the location where all the liberated Souls ascend. That is where the path of evolution of living beings (*samsaran marg*) end.

Pragnya (liberating energy, light of the Self) arises when you meet a Gnani Purush. *Agnya* (ignorance of the Self) will not let you come out of the worldly life and *pragnya* will not allow you to slip into the worldly life. A conflict will continue to take place between the two. The stronger one of the two will win. Now that You have become *Shuddhatma* (pure Self), You will always side with *pragnya* and so it will indeed win.

Once the Self within is awakened, *pragnya shakti* will then continue to caution you. *Pragnya* is constantly looking after the benefit of the Self (awakened Self). After this, *pragnya* will take care of everything, all the way to *moksha*. The Self does not have to do anything.

Questioner: Is *pragnya* the same as the Self, or is it different?

Dadashri: The Self and *pragnya* are two different things. *Pragnya* arises only after the Self is awakened; it is a part of the Self.

The difference between agnya, sthitapragnya and pragnya

Questioner: What is the *sthitpragnya* state? Is it the same as *pragnya*?

Dadashri: *Sthitapragnya* is smallest state and yet people consider it a very high state. The arising of *pragnya* energy is a very big thing; it alerts you constantly. It is the grandeur of the Self.

To be doubtless (*nishanka*) in, 'I am the doer' is the state of ignorance (*agnya dasha*). When doubts arise in, 'I am the doer,' that is the state of *sthitpragnya* and when 'I-ness' (*hoonpanu*) goes away then *pragnya shakti* arises.

Questioner: The Self has infinite energy and the *pudgal* too has infinite energy, so then who separates the two?

Dadashri: It is indeed the *pragnya shakti* that separates the two; however *pragnya* arises only after one meets a Gnani Purush.

Questioner: What is the difference between *pragnya* and *chit*?

Dadashri: The *chit* sees only that which has been previously seen and *pragnya* sees that which is completely new. The one that shows you your own faults is *pragnya*. The *chit* can see everything but it cannot see *pragnya*. We (the Self) can see *pragnya*. The *chit* sees that which has been seen before whereas, *pragnya* knows the extra specific knowledge.

Questioner: Is *pragnya* and *divyachakshu* (divine vision), the same?

Dadashri: No *divyachakshu* is an eye and *pragnya* is an energy. *Divyachakshu* is something that will not be used if you do not use it, but *pragnya*, once awakened, will continue to warn you.

Questioner: Is *pragnya*, *pudgal*?

Dadashri: No. It is not *pudgal*, it is a part that is in between. It will remain until the Self attains *moksha*. It is like pulling the steps up once everyone has boarded the ship.

Questioner: Does *pragnya* remain until one attains *moksha* or until one attains *keval Gnan*?

Dadashri: It remains until *keval Gnan* happens, then it moves aside. When 'we' say 'until one attains *moksha*', 'we' mean until *keval Gnan* (absolute Knowledge) is attained. That is the meaning of *pragnya*.

Questioner: Who does the *bhaavna* (expressed intent; desire) of *jagat kalyan* (salvation of the world)?

Dadashri: It is because of *pragnya*. Actually it is not the job of *pragnya* to do a *bhaavna* of the *jagat kalyan*, but when an enlightened being has only one or two more lives before he attains *moksha*, another *shakti* (energy) is at work along with *pragnya*, however they are both very similar.

Pudgal in elemental form

What is the attribute and energy of pudgal?

Questioner: Just as there is infinite energy (*shakti*), infinite knowledge (*Gnan*), and infinite vision (*darshan*) in our Self, what is the energy of the natural attributes of the subatomic particles (*parmanus*) of the *pudgal*?

Dadashri: It is through *pudgal's* energy that the whole world is seen. The Self is not visible anywhere at all. The *pudgal* too has tremendous energies; that element is so amazing! It too holds tremendous energy and it is constantly changing. The *pudgal* too is continuously changing in its infinite parts. If you put just a little extra water in this tea, it will taste different, and it will taste different if you put less water. It will taste different if you drink it an hour later. This is just one and the same *pudgal* but its infinite phases are constantly changing in its infinite parts. The Self is in elemental form (*tattva swarupa*) and so is the *pudgal*. No matter how many situations (*avastha*) change, no change, no increase or decrease, happens in any thing (*vastu*) by even an iota.

Pudgal means *pur + gal* i.e. add + remove, fill + empty. Wherever *puran-galan* (addition-removal, filling-emptying) is taking place; it is all *pudgal*. How beautiful this world appears. That is the cause of all the entrapment that has happened. It can appear beautiful as well as ugly, because it is relative. The *pudgal* has its own independent attributes. Form (*rupa*), taste (*ras*), touch (*sparsha*) and smell (*gandha*) are its attributes however; it does not have the ability to 'know' (*gnayak bhaav*). *Pudgal* cannot know its own state on its own. It does not experience feelings.

All the miraculous skills are of the pudgal only

Knowledge (*Gnan*) is of the Self and all skillful activity is of the *pudgal* only. The Self would never do any such miraculous activity. If it is snowing in the Himalayas, a statue looking like Mahavira would be formed suddenly. That is the miraculous doing of the *pudgal*; it is temporary. The

pudgal is so intensely associated with activity (*sakriya*) that change is happening of all kinds in it.

If someone puts chillies in hot oil, everyone will start sneezing. Now who is doing all that? You do not have the desire to sneeze. And if you are the doer, why don't you stop the sneezing? But no, it is the miraculous working (*karamat*) of the *pudgal*. This talk about *karamat of pudgal* is very subtle.

People in this world are so hard working that they will break the links of heavy metal chains, and yet they cannot break this subtle bondage between the Self and the *pudgal* (the non-Self). And if they try to break it, they end up becoming bound even more in the process.

How powerful the *pudgal* is!! Even *Paramatma* (God, absolute Self) Himself is trapped in it. What happens if you make it drink a little poison mixed with something in a cup? The *chetan* (the Self) within will immediately leave. It is understandable that poison has tremendous energy, but people start to tremble even if they receive a letter from the income tax office. They even start cursing the tax officer. But when they open the letter, they find a tax refund! This is how things are. Even the *pudgal* shakes up the Self. In the morning awakening happens from sleep, worries happen, anger happens, what is all this? When you plant seeds on a farm, it will come back to you multiplied by so much in quantity. When people renounce something, it returns to them in manifold multiplication.

Whether you renounce with deceit or with abhorrence, its reaction will come for sure. The *pudgal karamat* (miraculous activity of the non-Self complex) is such that if you reject a thing with contempt, you will never encounter it again. You may possibly encounter it again in this life but you will not, in the next life.

What are the various situations of the parmanus?

The whole world is filled with *pudgal parmanus* (subatomic particles of matter). The *Tirthankara lords* have called *parmanus* (subatomic particles) in their pure form, *vishrasa*. Now due to the pressure of circumstances, when anger happens with someone, at that time, with the *gnan* knowledge that exists as 'I am Chandulal and I did this', *parmanus* from outside are pulled by it. In other words, the Self becomes engrossed

(*tanmayakar*) in the circumstance of the *pudgal* because of illusion, and one believes that the apparent (*bhasyamaan*) result is his, and so the subatomic particles *parmanus* become ‘charged’. Because a *prayog* (experimental process) took place, it is called *prayogsa*. This *prayogsa* remains within as a causal body and it becomes *mishrasa* in the next life, this means it will become the effective body in the next life. On the basis of scientific circumstantial evidence, those *parmanus* of *prayogsa* discharge, giving bitter or sweet fruits, and leave. During this time of discharge, they are called *mishrasa*. After discharging, they become pure and are called *vishrasa*.

While making a donation, if the inner intent-disposition (*bhaav*) is, ‘I am making a donation’, it will attract *parmanu* of *punyai* (merit *karma*), and while doing bad deeds, *parmanus* of *paap* (sin) are attracted. Then the fruit of these *karma* will be pleasure or pain. As long as one is an *agnani* (unaware of the Self and unaware of the doer), one suffers the fruits, pleasure or pain whereas a *Gnani* (aware of the Self and aware of the doer) does not suffer fruits, pleasure or pain; he simply continues to ‘know’ only.

When the Self becomes *avasthit* (when the Self becomes involved in the situation of the non-Self) in the *pudgal parmanu* (subatomic particles of non-Self), it is *prayogsa*. And when *vyavasthit* (scientific circumstantial evidence) brings forth the fruit of that *prayogsa*, it is *mishrasa*. Once *prayogsa* has taken place, giving the fruit goes under the authority of *vyavasthit*. When the timing, location, when all such scientific circumstantial evidences come together, then it will manifest into an effect. When the knowledge of the Self happens, one does not become the body-mind form (*tanmayakar*), or engrossed in the *karamat* miraculous work of the *pudgal* and therefore new *prayogsa* will not occur. The old ones pending from the past remain to be settled with equanimity.

The effect of parmanus is different: Kashayas are different

This body is made up of *parmanus*. Some are hot, some are cold; there are all kinds of *parmanus*. Hot *parmanus* bring heat (*oograta*). When the hot *parmanus* explode, because of ignorance of the Self, one becomes *tanmayakar* (the body mind form) in it and that is called anger. When does greed happen? When *parmanus* of attraction arise upon seeing something one likes, then if one (the self) becomes *tanmayakar* in it, then greed (*lobha*) will arise. When someone praises you and sweet pleasure arises, if you (the

self) get involved in it, then it is called *maan* (pride). If the Self does not become *tanmayakar* in any situation (*avastha*) of the *parmanus* and remains verily free and separate (*chhooto*), then it is not considered anger (*krodha*), pride (*maan*), deceit (*maya*) or greed (*lobha*). Then it is simply called *oograta*. Anger that does not have any *tanto* (lingering effects; grudge that continues to be linked with a conflict) or any violent intent (*himsak bhaav*), is not considered anger. On the other hand, one may not say anything, but *tanto* and *himsak bhaav* remains within; Lord has called that anger. This world remains standing because of *tanto*. A link of anger, link of pride, link of deceit, link of greed – these *kashayas* – will become lifeless when the link that supports them goes away.

Questioner: I do not understand it when you say ‘the self (*atma*) mixes with anger’.

Dadashri: It is the *pratisthit atma* (the relative self, the self) that mixes with anger; the original Self does not mix, it is the ‘belief self’ that mixes. This is a science of *parmanus*. To like or to not like the taste of something is the effect of *parmanus*. Many people will feel like drinking tea the moment they see a cup of tea, and many will have no desire at all. Why is that? It is because the *parmanus* within are asking for it.

First galan, second galan!

Whatever activity of eating and drinking that are visible, are all the results of the non-Self, and they are in the form of *galan* (effect, emptying). What is in a form of an emptying-discharging (*galan*), people understand as ‘I am eating or I am drinking’.

Questioner: Is eating not considered *puran* (intake, filling)?

Dadashri: It is considered *puran* in the worldly language, but it is actually *galan* (an effect or a discharge of a cause from the past life). Eating is *puran* but really it is the first *galan* (effect; discharge), and going to the toilet is the second *galan* (effect of effect). Going to the city is the first *galan* and returning from there is second *galan*. People believe what they see, as the truth. But, this belief in the knowledge mediated through the five senses as the truth perpetuates the worldly life. Only a Gnani Purush can see it in its original form. Only the ‘Gnani’ can see in His *Gnan* the filling *puran* that

is happening. Otherwise, this whole world is *galan* (emptying, effect, discharge) only.

The paarinamik vision of the pudgal

Puran-galan will happen to everyone continuously. There is no difference between *puran-galan*. Differences are in the ego. 'I am a rogue, I am honest, I am a family man, I am a renunciate'; these are differences of the ego. The Lord says that whatever kind of *puran* (filling) has been done, it will be the *galan* (emptying). So why do You, *Shuddhatma* interfere in the process? Let go of it! If one of our mahatma's *karma* is unfolding and he starts to act a little crazy, then understand what kind of filling must have happened that resulted in such emptying? So You should be compassionate for him. Compassion is the only solution for it.

Pleasure derived from *vishaya* (sexuality, also pleasure from involvement in the five senses) will feel tasteless when the understanding of the science of *puran-galan* happens. A person will even wipe off the dirt from a jalebi (sweet) if it fell on the ground, and eat it. When he eats it, does he have awareness of what will happen to that jalebi the next morning? No, because he is not aware of filthiness. When someone drinks *doodhapak* (sweetened milk with rice) and then vomits, what does it look like? So within, it is nothing but a collection of filth. But such vision that sees the end result of anything (*paarinamik drashti*), should arise, should it not?

Pudgal, what is it like as parmanu?

Questioner: Science says that the *parmanus* (subatomic particles) of the body change every second.

Dadashri: That is true. *Parmanus* of the mind also continue to change. Discharge means to change every second and then new *parmanus* enter. Only the ones that have been charged express. *Parmanus* do not increase or decrease. Only those that come together disperse and then again new ones come together.

Questioner: The Self has infinite energy. It is the abode of infinite bliss. Are these energies independent or dependant on the *pudgal*?

Dadashri: All the energies of the Self are independent energies.

Questioner: Are energies of *pudgal* (the non-Self complex, matter), needed to attain *moksha* liberation?

Dadashri: The knowledge of the Self manifests through the medium of the body complex (*pudgal*). *Shrutgnan* (knowledge attained through hearing), *matignan* (knowledge attained through intellect), *avadhignan* (knowledge beyond the senses; extraordinary knowledge that sees beyond limits); all these forms of knowledge arise through the medium of the *pudgal*. Just as one 'sees' different through eye glasses number 3, different through eye glasses number 4.

Questioner: What kind of work does the *pudgal* do in the state of Gnani?

Dadashri: *Pudgal* does exactly what the word *pudgal* implies. The process of *puran-galan* does not keep any difference between you and me. The process that I am talking to you about is the process within me; the only difference is that your obstacles hinder you.

Questioner: Are all the *parmanus* different or the same type?

Dadashri: *Parmanus* are of one type only, just as all the Souls are of one type only. The differences that are seen are due to difference in location. A different location gives rise to a difference in *bhaav* (intent, outlook) and it is due to the difference in *bhaav*, that this entire world has arisen.

The kind of *gnan* knowledge one sees in whatever the kind of circumstances, is the basis of what one learns. One learns from the chance one gets. This chance does not come his way accidentally. It comes due to scientific circumstantial evidence. Nothing at all happens as 'accident' in this world. It seems as an accident to people.

Questioner: Do the *parmanus* remain the same or do they change?

Dadashri: The *parmanus* change otherwise how does your complexion become darker? These *parmanus* are what expose us. They expose people as cunning, a rogue, a thief etc., because *parmanus* take on these forms. Whatever *bhaav* happens to the 'one' (the self), the *parmanus* take on-become that form. The body trembles when one gets angry. During

that time, the entire body will pull the *parmanus* inward. The *parmanus* are pulled in with a great force.

Questioner: Are there any other *parmanus* besides those of the *pudgal*?

Dadashri: There are no other *parmanus*, other than of the *pudgal*. Whatever you see and experience is all a play of the *pudgal*.

Questioner: Is *chetan* (the Self) present in *parmanu*?

Dadashri: *Parmanus* have become associated with *chetan* (the Self) through attaining the intent-outlook of the Self (*chetan bhaav*). Whatever was filled (*puran*), is exactly what will empty (*galan*). Whatever *bhaav* intent-view it got, such will be the discharge (*galan*). You do not have to do anything at the time of *galan*, it will continue to happen on its own. Whatever *parmanus* there are in this body, they have all attained the intent-outlook of the Self (*chetan bhaav*); they have become *mishrachetan* (mixing of Self and the non-Self).

Questioner: Do they attain the intent-outlook of the Self (*chetan bhaav*) when they are out side the body or after they enter the body?

Dadashri: As long as they are outside the body, they are called *vishrasa parmanus*. When they enter the body they are called *prayogsa* and when they give fruits (bitter-sweet effects), they are called *mishrasa*.

Questioner: Whatever *sadhans* (evidentiary instruments, like scriptures, spiritual masters) there exist for the goal of the Self, only pure *shuddha parmanus* enter via them, is this correct?

Dadashri: Yes, these are very high quality *parmanus*. They will help one attain the ultimate goal, the Self. They also help in making all other comforts complete. The one who does everything for the benefit of the Self, will find all the comforts and ease a *chakravarti* (emperor) would have.

Is there doership of the Soul in this?

Questioner: Where is the place of the *pudgal* in the functioning of this world?

Dadashri: The *pudgal* has its own different energies that attract the Self. It is because of these energies ‘we’ have taken a beating. And the Self ventured out to investigate the energy of the *pudgal*, ‘what is this?’ To investigate, ‘What is this energy?’ Now in so doing, it only became trapped. The absolute Self itself became trapped! The absolute Self is formless (*arupi*) but it has become imprisoned by the non-element (not physical) chain of *roopi parmanus*. Now how can it become liberated? It can become free when it attains awareness of its Self.

Questioner: The entrapment of the Self is a *naimitik* (evidentiary) entrapment, is it not?

Dadashri: Of course. The *pudgal* is doer (*karta*) by nature; it is *kriyakari* (involved in activity). But it can never be considered as an independent doer, can it? It needs the presence of *chaitanya* (Self). The Self has become the doer due to the pressure of the *pudgal*. Had there not been any interference on the part of the *pudgal*, there would not have been anything. That is why the Self has been called a *naimitik doer* – an instrumental evidence doer.

Discharge is dependent on the non-Self

Questioner: When I eat, I am not able to maintain any authority on eating food.

Dadashri: When eating, the part that keeps on eating is the nature of the *pudgal*. *Pudgal* (body complex) attracts *pudgal* (food). When five hundred people sit down to eat and you ask someone with etiquette to join you for a meal, he will say no at first, but once he sits down to eat and if there is a delay in serving rice, he will start putting his fingers in his *daal* or the vegetable. That is the nature of the *pudgal*.

Questioner: But the *pudgal* has authority, does it not?

Dadashri: The *pudgal* does not have authority; the *pudgal* is dependent on *vyavasthit*.

Questioner: Then there is nothing like *karma*, is there? There is nothing like *paap* (sin) and *punyai* (merit *karma*), is there?

Dadashri: That is true. 'I am doing this' is an *aropit bhaav* (false outlook, false intent, imposed intent) and that indeed is *karma* and because of that there is *paap* and *punyai*. When the *karta bhaav* 'I am doing this'-doership leaves, then *karma* are gone.

Questioner: Are *parmanus* visible?

Dadashri: *Parmanus* are visible through *keval Gnan* (absolute knowledge).

Questioner: When suffering of *karma* comes, is that dependent on *vyavasthit*?

Dadashri: Yes, that is dependent upon *vyavasthit*. The realm and authority (*satta*) of *pudgal* is also dependent upon *vyavasthit*. By nature it does not have any authority. Indeed if the *pudgal* had its own independent authority, then no one would get hungry, would anyone?

When uninterrupted stillness ('I am pure Soul' experience) happens pure *shuddha vishrasa* (purification of subatomic particles) happens. As long as there are *prayogsa parmanus*, there is the ability to change speech, however once *mishrasa* happens nobody can do anything.

Questioner: How does that ability to change work?

Dadashri: If you curse someone, then such *parmanus* will become bound within. Depending upon the intent at the time of binding, the 'batteries' within become ready, according to the account of the intent. All this is verily the charging of batteries. However, if after a short while you say, 'Sir I made a very big mistake when I said those hurtful words to you,' then that prior mistake will get erased. However once the *prayogsa* becomes *misrasa*, no one has any authority. Then one has no choice but suffer it for sure.

Through vibhavik pudgal, the world appears this way.

Any *pudgal* that touches the Self becomes *vibhavik* (laden with extra intent or outlook). It is present with every being with a body. The situation (*avastha*) of natural *pudgal* keeps changing. This body is made up of

unending *parmanus* but they are *vibhavik parmanus*. Whereas all the other *parmanus* that are on the outside are all *swabhavik* (natural).

Pudgal in its original natural state is permanent. *Vibhavik pudgal* is temporary. That which has resulted as *vishesha bhaav* (extra intent, extra outlook, 'I am this body') is temporary. The *pudgal* with original nature exists as *parmanus* and it is permanent.

Questioner: Why does it result in *vishesha bhaav*?

Dadashri: It is because the Self and all this coming together. *Vishesha bhaav* ('I am this body complex') arises when *saamipyaa bhaav* (that which happens when the *pudgal* and the Self come into close proximity with each other) arises. And because of that *vishesha bhaav* has also arisen in the *pudgal*. Real *pudgals* are in the form of *parmanus*, or they are in the form of bunch (*skandha*), but it is real. Whereas *vishesha bhaav* means that it is in a mixture *bhaav* within this.

Questioner: On the basis of which cause does a woman get a female body and man gets a male body?

Dadashri: The body has been formed or bound verily by *parmanus* of anger, pride, deceit and greed. In the body of a male, the *parmanus* of pride and anger are in greater quantity and in the body of a female the *parmanus* of deceit and greed are in greater quantity. If *parmanus* of deceit and greed increase in a man, then he will become a woman in his next life. And if the *parmanus* of deceit and greed decrease and anger and pride increases in a woman, then she will become a man in her next life. A woman does not remain a woman forever. The Self remains as the Self, the *parmanus* keep changing.

The good and bad that is seen is really the *vibhavik* situation of *pudgal*. Do not separate it with, 'this is good and this is bad'. The ones who are in duality have made that separation. These are all *vikalp* ('I am this body', extra imagination). A *nirvikalpi* (the One who does not have 'I am this body' sense) sees, both the good and the bad as *vibhavik* situations.

How subtle are parmanus?

Questioner: What are the boundaries of *sthula* (gross), *shookshma* (subtle), *shookshmatar* (subtler) and *sookshmatam* (subtlest)?

Dadashri: *Sthula* – the gross state of *parmanu* encompasses everything that is visible to the doctors and scientists. Even things that are seen through the powerful telescopes and microscopes are considered gross. *Vishrasa* which are the subtlest (*sukshmatam*) *parmanus*; *prayogsa* are subtler (*sukshmatar*) *parmanus*. The *parmanus* that are pulled within and become a resultant change (charged with intent) and collect within, those *mishrasa parmanus* are called *sookshma* (subtle). *Mishrasa* is effective body and *prayogsa* is causal body.

Questioner: How subtle are these atoms and electrons that the scientists talk about?

Dadashri: They all go into the *sthula* (gross) level. All the discoveries made by the scientists are at the *sthula* level. The *parmanus* that the Gnani Purush talks about can be seen by *kevalis* (the Ones who have attained absolute knowledge) only.

Pudgal in its elemental form is indestructible

Questioner: ‘The *Atma* is *satya* – the Self is the truth’ why do they say this? What about the *pudgal*; what is it?

Dadashri: *Atma* is not *satya*; it is *sat* (eternal). *Pudgal* too is *sat* (eternal). *Pudgal* has intrinsic qualities (*gunadharmas*) and phases (*pariyaya*). But the phases keep changing. The phases are destructible (*vinashi*). The Self exists as a thing (*vastu*), is independent and has intrinsic qualities (*gunadharmas*). The *sat Atma* is verily called *Paramatma* absolute Self.

Questioner: In what way is the *pudgal sat* (eternal)?

Dadashri: *Atma* is *sat*, *pudgal* too is *sat* (eternal). The Self is indestructible (*avinashi*). *Pudgal* too is indestructible. The Self has phases (*pariyaya*); the *pudgal* too has phases. The phases of the Self change and the Self remains in its location. The Self exists as *Sat-chit-anand* awareness of the eternal is bliss. *Chit-anand* blissful awareness is not a *gunadharmas* inherent quality of *pudgal*. *Pudgal* is *sat* (eternal). Its nature is *puran-galan*

(filing-emptying). Anything that exists as a thing (*vastu*), has attributes (*guna*), is independent and indestructible, is called *sat*.

Pudgal bhaav, dissociative by nature

There are two kinds of *bhaavs* (intents). One is *atmabhaav* (intent of the Self; 'seeing' and 'knowing' the Self and the non-Self) and the other is *pudgalbhaav* (intent of the non-Self, result of the non-Self). All *pudgalbhaavs* come and leave. They are destructible, and they do not stay. They will leave within ten minutes, fifteen minutes or half an hour. They are all *saiyogi bhaavs*. Whatever arises or happens for us, meets us, is called *saiyogi bhaav*. All *saiyogi bhaavs* are disassociative (*viyogi*) by nature. We do not have to get rid of them, only when they leave on their own, it is correct. When bad thoughts come, You have to say, 'Come on in, this is your own home.' you have to let them stay for the time you have collected the 'rent'. Bad thought is a *saiyogi bhaav* (it has arisen), so it will leave in due time.

How can it all be understood without a Gnani?

Whatever the results (the effect) of the mind, the intellect, *chit*, and the ego; thoughts that arise in the mind, what is seen in *darshan* (visualized) through the intellect etc., are all *pudgalbhaav*. The One that 'knows' the *pudgalbhaav* is *atmabhaav*.

The knowledge (*gnan*) of all the scriptures is this. Because one does not understand this, he tries to memorise entire scriptures. How can he get rid of this mistake? Except the Gnani, who can destroy this mistake?

There is liability if you become engrossed with it.

Anger, pride, deceit, greed are *pudgalbhaav* (arising in the non-Self). They increase or decrease. The nature of the Self is such that it does not increase or decrease. Such a nature (*swabhaav*) is called *agurulagho*. Therefore when anger, pride, deceit and greed happens, You simply have to 'see' them, 'Wow! This one increased, this one decreased!' So You remained separate from them. Thereafter, You are not liable for them. If you mix with the *pudgalbhaav*, then liability is yours; it means that you endorse them. However if You do not endorse them, if You did not mix with them it means You are free; that is what the Lord says.

Questioner: How can I be exactly sure whether I mixed or did not mix with the *pudgal bhaav*?

Dadashri: Your face spoils, your mind spoils; you will become affected in every way. However, even when you are affected, it is possible to remain separate. However, only You will know this. The moment you mix with *pudgalbhaav*, you take a beating and you will immediately realize that you have crossed Your boundary.

The mind carries out its *dharma* (intrinsic role); the intellect carries out its *dharma*, the ego carries out its *dharma*. They are all *pudgalbhaav*. They are not the *atmabhaav*. To 'see' and 'know' all these *pudgalbhaav*, is *atmabhaav*. Knowing, seeing and eternal bliss verily is *atmabhaav*. *Pudgal bhaav* are infinite. Whole world is trapped in the *pudgalbhaav* only.

[4]

Swasatta –domain of the Self: parsatta –domain of the non-Self

How much authority does one have?

Not a man is born in this world, who has the independent authority over his bowels movements! When he cannot evacuate his bowels, he will know whether the energy to do so was his or not. When sleep does not come, then he knows that to sleep is not his energy. When he wants to awaken, and cannot, then he will know that this energy too is not mine. Everything that is happening in the world is not in our *satta* authority or domain. ‘We’ do have complete authority, however we do not know this. And *parsatta* the authority that is not in our domain, we believe to be our domain *swasatta* indeed. God does not have any such authority.

Until the awareness of one’s Self happens, everything is useless. It is ‘market material’ (*pudgal*, filling and emptying, give and take, stock and sell). What is the point of keeping ‘egoism’ about this? And if one can have an ego about something, it is the Gnani Purush who can because the authority of this entire universe is in His hands. But He has no egoism at all. Where there is no authority, there is ego and where there is authority, there is no ego there. The Gnani Purush is like a child.

Authority is attained due to punyai

It is rule of the world that whatever authority one gets, will be lost if it is misused even the slightest.

The proper use of authority is called compassion and abuse of that authority is demonic tendency. What for is the authority? One attains authority through *punyai* (merit *karma*). If you are promoted to a managerial position with five people working under you, it is only because of your merit *karma* that you attained the position. Don’t people come inquiring, ‘Is the principal Sahib in?’ Do they not keep asking for the principal?

Questioner: Yes.

Dadashri: It is because of merit *karma* otherwise no one will bother about you, you could be working as an ordinary clerk somewhere. ‘You’ now

have to tell 'Chandubhai', 'Why do you use your authority? Why don't you have a little compassion?'

Questioner: After receiving Your *Gnan*, that is exactly what I do.

But all that is the authority of non-Self

Dadashri: What is your authority?

Questioner: Nothing.

Dadashri: Why is that? You do not even know 'Who you are'. You believe 'Chandubhai' (the body) to be indeed 'I am'. That is the authority of the non-Self. What is 'Yours' in all that? You are under the authority of some other entity, like a top (Dada is using analogy of a spinning top (human) karmically bound in the past life, which is unwinding (discharging *karma*) in this life as it is spinning). Everything is under the authority of *vyavasthit* (scientific circumstantial evidence).

When you eat, drink or go anywhere, it is all under the authority of some other entity. Anger, pride, deceit, greed, that happen, are all under some other authority (*parsatta*). You have not seen and you are not aware of Your authority (*swasatta*). One can become the absolute Self (*Paramatma*) if one becomes aware, even for a second, of his own authority and domain.

I do not even have the energy (*shakti*) to even talk. The speech that comes out is a taped record. When you talk, it is your taped record too. The only difference is that you have the egoism (of talking), whereas I do not.

Why do you have worries and anxiety? If you were to sit in Your own place (as the Self), there would not be *upadhi* (non-Self induced problems). Would you not be scared if you were sitting in someone else's house? Right now, you are sitting in a place that is not Yours. You have become the lord of place that is not Yours (*parakshetra*) and the authority you use is not Yours either. You do not know 'your' Self (*swa*), Your domain (*swa kshetra*), or Your authority (*swa satta*) at all.

Knowing the authority of the non-Self, is the authority of the Self

Questioner: Why can a man not be the owner of wealth by remaining in the domain of the Self?

Dadashri: Which wealth?

Questioner: Why is he not the owner of *riddhi* (material wealth), *siddhi* (intellectual achievements), and status?

Dadashri: The Self can never be an owner of all that, all that is temporary. These things will manifest when it is time for them to do so, but that is not an inherent nature of *Gnan*.

Questioner: One becomes the master of circumstances in the *stithapragnya* state (steady in the light of the Self), does he not?

Dadashri: As long as he is owner of anything, he cannot attain *stithapragnya* state (steady in the light of the Self, in this context) . Ownership has to leave.

Questioner: But at the same time one should not remain a slave either, should he?

Dadashri: He—the Self is not a slave at all. Chandulal (non-Self) is the slave. How can the You be a slave? Everyone who has a body is a slave for sure. They are all slaves to *vyavasthit*. You, the *Shuddhatma* are not a slave at all.

Questioner: Why does God not take all this under his authority and control?

Dadashri: There is nothing that God can do to take up.

Questioner: Why does the heart not remain under control?

Dadashri: Nothing needs to be controlled and nothing can remain under control. It is *parsatta* (authority of something else). All You have to do is constantly ‘know’ that this part remains in control and this part does not. The One that knows is the Self.

Wow! What a Gnani calls swasatta!

Questioner: The *Gnan* sentence ‘Second by second, let me remain in *swasatta* (domain of the Self), and continuously enjoy the domain of the Self only.’ You have given us the *swasatta*, so how can I use that? And it also says, ‘May I never venture out in *parsatta* - the domain of non-Self – where I do not have any authority’. How do I not venture out into *parsatta*? Can you please explain this in detail?

Dadashri: Every *kriya* (activity through mind speech and body) is *parsatta*; not only every *kriya* but the knowledge of that *kriya* also is *parsatta*. The *Gnan* that is *akriya* (does not involve any activity of mind, speech and body), the *Gnan* that is the Knower and Seer (*gnatadrashata*) and is eternal bliss (*paramanandi*), the *Gnan* that knows the *gnan* (knowledge) of all activity; that is Our *swasatta* (our own domain and authority). That verily is the *Shuddhatma*.

Questioner: How should a *sansari*-one living the worldly life make use of the *swasatta*?

Dadashri: Just remain the Knower, Seer, in eternal bliss. The mind, body and speech are effective by nature. Cold and heat bring effects. When the eyes see something bad, disgust arises. If the ears happen to hear something bad, effect happens within. You (the Self) simply have to ‘know’ all these effects. The effects all belong to the ‘foreign department’ (the non-Self) and Yours is the ‘home department’ (the Self).

Questioner: Is *swasatta* the highest?

Dadashri: In that *satta* domain there is no superior indeed. When even *Paramatma* (the absolute Self) is not superior; that is called *satta*.

Swasatta manifests through the Gnani

I have opened up the energy of your absolute Self for You. That is the complete authority. How can you call it a domain and authority when someone can take it away or remove it? Not even the absolute Self (*Paramatma*) can bother You in Your *swasatta* (domain of the Self). At the moment the wealth that You possess, not even the *Paramatma* has it.

Questioner: How is that?

Dadashri: The *Paramatma* does not have a 'record'(speech). He does not have any mechanical energy of speaking, talking etc. Therefore, He cannot do anything for the salvation (*kalyan*) of others, whereas You can help towards the salvation of others along with Your *swasatta*. So understand this point. Nothing is to be done at all. Wherever there is 'doing', one dies and wherever there is 'understanding' ('seeing'), one is liberated (*mukta*). If someone insults you very badly, then that authority (*satta*) of the other should not overpower You. Not only an insult, but even if someone were to cut off your nose (extreme public slander), do not accept (acknowledge) the authority of the other. Do not let it affect you.

Having attained the Self, what now? Whatever *shuddha upayoga* (Being the Self- 'seeing' the Self; 'seeing' the relative as pure) remains, that much *swasatta* authority of the Self, will arise. And when complete *swasatta* arises, one becomes a God. The *pudgal* (that which is filling and emptying- the complex of mind-speech and body) is in *parsatta* (under some other authority). And the self (*atma*) too is verily in *parsatta* until the Self is realized. When a Gnani is met and the self comes under *swasatta* domain of the Self, the dominant influence of *pudgal* becomes weaker or almost dead. As the *purushartha* (progress as the Self, remaining in the five Agnas of the Gnani Purush) increases, the *pudgal* becomes weaker. Remaining as the Self, if you do *pratikraman* for one hour, You will experience *swasatta*.

Swaparinam : Parparinam
(State of the Self : State of the non-Self)

What is the natural state of being in the Self?

What is *parinati*? It is that which happens naturally, nothing needs to be done in it. The awareness of 'I am doing' should never arise in the activities (*kriya*) of the *pudgal* (non-Self complex of the body and interacting elements of the non-Self) that are being carried out by *vyavasthit* (scientific circumstantial evidences). They are result of *vyavasthit* and the Lord has called them *parparinam* (results of the non-Self). To believe 'I am doing' in that which is the result of the non-Self, is *parparinati* and this is the cause of the worldly life. The Lord has called *swaparinati*, *moksha*.

Questioner: What is *swaparinati*?

Dadashri: *Vyavasthit* makes 'Chandulal' do everything, and You simply have to 'see' all that, that is called *swaparinati*. You (the Self) do not have to interfere or be concerned about right or wrong. You (the Self) should not have any attachment (*raag*) or abhorrence (*dwesh*) towards it.

You should understand everything form the Gnani

If you explain to the people of the world (not Self-realised ones) what *parparinati* is and what *swaparinati* is, even if you teach them and make them sing about it, they will forget as soon as they go home. Until the Gnani Purush uproots *kashaya bhaav* (anger, pride, deceit, greed), the work will not get done. The world exists on *kashaya bhaav* (ownership of anger, pride, deceit and greed). The Self has been bound by the links of chain of *kashaya*. This is why those who have conquered *kashayas* are called *Arihants*.

Kashaya leave when the Gnani Purush gives *Gnan* and thereafter He gives the experiential understanding of the distinction between *swaparinam* and *parparinam*. Otherwise, nothing is achieved by rhetorical teaching. It is forgotten right away. If there is large pond covered with algae and you throw a large stone in it, it will create a circle of 20-25 feet wide, free of algae. But

after a while, everything will turn back the way it was before, the algae will cover the pond again. Thus nothing is attained. Only if you completely remove the algae from the pond, it can be brought under control, then it would not have much energy.

Questioner: That is difficult.

Dadashri: No, Gnani Purush will do all that for you for sure, but you have to sit here with 'us' and understand this matter, what is *swaparinati* and *parparinati*.

Parparinati exists as long as there is ignorance

Many say 'this man's *parinati* (situation, tendency) is not very good'. *Parparinati* is something completely different, but people use this word very loosely. This word *parparinati* should not be used either in traditional religion or in any other place. If a person goes to hear a discourse and sitting there he has thoughts about the worldly life, he will believe that as *parparinati*. And involvement in any religious activity is considered as *swaparinati*. But he does not realize that from the very main root he is in *parparinati* ('I am Chandulal') As long as *atmaparinati* (being the Self) has not arisen, there is *pudgal parinati* only ('I am Chandulal', 'I am the doer'), and so how can he understand that the *pudgal parinati* is absolutely separate from *swaparinati*? The moment one says, 'I am' and 'this is mine', then both flow as one.

The Gnani is constantly in the state of swapariniti

Questioner: Dada, whenever we see you, you always appear free. You are always in a 'liberated' mood. What is the reason behind it?

Dadashri: Not even for a moment are 'we' in the *parparinati* (the doer or 'my-ness'), 'we' are always in *swaparinati* only. If only for an hour the state of *parparinati* were to arise within me, you would see a change on my face. The Gnani never has *parparinati*. It is a wonder of this world that he remains constantly in the *swaparinati*. Writers of the Hindu scriptures have given a very high state to anyone who comes into *swaparinati*, even for a second. Krupadudev (Gnani Purush Shrimad Rajchandra) has said that the Gnani Purush is *dehadhari Paramatma* (an embodiment of the absolute Self, God with a body). That is why it is said, 'Why are you searching for

Paramatma God elsewhere? Look for a Gnani Purush who has come here with a living body (*dehadhari*). Who is considered the embodiment of the absolute Self? It is the One who does not have any *parparinati* at all; He is constantly in a state of *swaparinati*.

The purushartha of being in swaparinati

The Lord was always in *swaparinati*. 'We' too remain in *swaparinati*. We do not consider *parparinam* (effects of the non-Self) to be ours. So that you too can remain in only the state of *swaparinati*, 'we' are telling You that, 'You should keep a worldly interacting relation with Chandulal (the self). Whether you are able to keep a relationship with others or not, what does it matter? Others will not come to sleep in your 'room', whereas Chandulal is going to sleep with You all the time. So maintain a worldly interaction (*vyavahar*) with him. Massage his head or legs for him. Talk to him and sympathize with him because he is your neighbor, is he not?

All You have to do is understand which *dravya* (eternal element) results are these. Is it the result of *pudgal dravya* (the non-Self) or is the result of *chetan dravya* (the Self)? *Parparinam* and *swaparinam* should separate instantly with this vision.

After 'we' give *Gnan*, *parparinati* ceases. But because you do not know how to 'see', you get trapped and continue to be confused in the storms of the mind and the intellect. You experience suffocation. All You have to do is see what *parinati* it is, is it of the Self or of the non-Self? Externally let there be a war or a storm, we do not have any problems. If such a state of *swaparinati* arises then no state of *parparinati* will touch you. The vibrations of the mind, intellect and *chit* that arise are *puran-galan* (emptying of that which was filled); 'You' do not have anything to do with them. The Self does not do anything in this; the *pudgal* is the verily the doer.

From the moment of arising in the morning, the *pudgal* is in its *parinam* (effect) and the Self is in its *parinam* (knower state). But if the mind is emitting more vibrations and you say, 'why is this happening to me?' then that ghost gets stuck to you again! So all 'You' have to do is keep 'seeing' and 'knowing' that right now there is heavier storm within. Just because there are winds of 65 mph, does that mean that you have to abandon your home and run away? The storms will keep coming. There will be many hurricanes on the path to *moksha* but they do not obstruct You in any way.

The One who does not like these external effects of the non-Self, finds them useless and does not consider them His *parinam* (results); that indeed is the presence of the Self. That is the *swaparinam*.

Only a Gnani can make you attain the science of separation

Both the eternal elements (*dravya*) become established in their state. i.e. the *pudgal* (non-Self) and *chetan* (Self), both maintain their property. *Pudgal* continues to result in its nature and *chetan* remains in its nature. Neither leaves its own inherent nature, but only after the Gnani separates the two. Until He separates them, nothing will be achieved in a wandering of infinite lifetimes. It is a science of separation (*bhedavignan*) in totality. It is mightier than all the scriptures of the world. In the scriptures all they have written is do this and do that. They are full of rituals. However, the science of separation (*bhedavignan*) is a different thing altogether. You will not find it in the scriptures. It is only attained through the grace of the Gnani Purush.

The One for whom *swaparinati* prevails, there is no *parparinati* and is living, is called a *sadguru*.

When is nijparinati?

When *swaprinati* arises even for a second, it is called *samayasaar* (essence of the Self). Even for a *samaya* (the smallest fraction of time which cannot be divided further) when the state of *samayasaar* (the Self) arises in anyone, that state will remain forever for sure.

Questioner: ‘*Shudhatma* is not *nijparinati* (same as *swaparinati*); *Gnan* is *nijparinati*’ – please explain this sentence.

Dadashri: *Shuddhatma* is not *nijparinati* (*swaparinati*). *Shuddhatma* (pure Soul) is *sangnya* (word association). The *Gnan* that 'we' have given, that *Gnan* (experience) and when that *Gnan* comes in *upayoga* (applied awareness as the Self) then One comes in *nijparinati*.

Questioner: When One is in one of the five agnas that you have given us, is that considered *nijparinati* or not?

Dadashri: Yes that is called *nijparinati*. 'Our' *Agnas* are verily to remain in *nijparinati* (the state of 'seeing' and 'knowing' the non-Self); there is no other *parinati* (result) in that.

Questioner: When the intent (*bhaav*) to do *darshan* (see) of Dada Bhagwan, does that intent come under *swabhaav* (nature of the Self)?

Dadashri: Those are all results that lead to the Self. They are *parparinam*- results in the non-Self. However, they are considered beneficial because they lead to the Self.

Besides *swaparinati*, all other is *pudgal parinati*. As long as there is the slightest dependency on anyone or anything, it is considered *parparinati*. If there is dependency on an idol, a guru, scriptures, or renunciation, it is all *parparinati*, and the dependency on *Shuddhatma* is *swaparinati*.

How did Dadashri prevail in swaparinati?

Questioner: Despite knowing that this is temporary, who is making a mistake in knowing the permanent?

Dadashri: It is the one who believes the 'temporary' to be 'permanent'. After attaining knowledge of the Self (*Gnan*), he believes discharge *bhaav* (*bhaav*-view, that which arises in front, in the current life) to be his own. That is a mistake; it (the *bhaav*) is a 'reaction' from the past. To believe the discharge *bhaav* to be 'mine' is *parparinati*. Gnani Purush does not believe—each and every single (one followed by another) discharge- *bhaav* to be His and thus is continuously in *swaparinati*.

If this is not understood, it is the dullness of the awakened awareness (*jagruti*). The Gnani Purush has so much awareness that He does not believe even a single *parmanu* of discharge, as His. He sees discharge only as discharge. Even then, He does not experience absolute knowledge *keval Gnan*. Four degrees are lacking. *Gnan* is complete absolute (*keval*) at 360 degrees, 'I' was not able to digest that *Gnan* (which manifest in 1958) completely and so it stopped at 356 degrees.

All awareness, with the exception of the awareness of 'knowing' the Self; is illusory awareness indeed. It is worldly awareness. It helps in the worldly life.

Knowledge (*Gnan*), awareness (*bhaan, jagruti*) and *parinati* of the Self, is called Mahavir.

Being the Self, remaining as the Self, becoming engrossed in the Self, is a Gnani.

Gnan is attained with absolute humility

Questioner: What do you give us (so magnificently) in the *Vidhi* (Dadashri's forty eight minute scientific process of separating the Self and the non-Self- the *Gnan Vidhi*)?

Dadashri: If one were to give, he would become a beggar. 'We' do not give anything, nor do 'we' accept anything. 'We' are *vitrag* (absolutely without attachment or abhorrence) and so whatever you give, you get back a hundred fold. If you give me one flower, you will get a hundred flowers in return, and if you throw a stone at me, you will get a hundred in return.

Questioner: The grace that you bestow so heavily, upon us, what is that?

Dadashri: That too is this thing indeed. Whatever intent you place here, it will come back to you a hundred times over.

Questioner: What should one's conduct be like if he wants to attain *Gnan* like Yours?

Dadashri: Humility towards parents is required. You have to follow their agnas (instructions). Similarly, *param vinaya* absolute humility is needed here.

Questioner: What is absolute humility (*param vinaya*)?

Dadashri: It is the state without any ego. The nature of *Gnan* is such that it comes down from above and so if a person misses absolute humility, he sends that very *Gnan* back.

Absolute humility (*param vinaya*) means to keep on acquiring. It is to keep earning the *rajipo* (pleasure) of a person worthy of worship (*pujya*). There no matter how much he abuses you, you have stay with him. To show humility towards insolence is considered strong humility (*ghaadha vinaya*), and to show humility towards one who slaps you is considered an absolute steadfast humility (*param avghaadha vinaya*). The one who attains this *param avghaadha vinaya* will go to *moksha*. He will not need a *sadguru* (the One who is established as the Self and nothing else) or anything else. I guarantee that he will become Absolute on his own (*swayam buddha*).

Both results are seperate by nature

There are two kinds of results: one is *pudgalik parinam* (effect of the non-Self) and the other is *Atma parinam* (effect of the Self) - *chetan parinam*.

How can *chetan parinati* (the ‘knowing’ ‘seeing’ nature as the Self) arise when one has not even known the Self? Such a one will be in The state *pudgal parinati* (‘I am this body, I am doing this, I know’). *Chetan parinati* has arisen for You because of this Akram Vignan. Prior to this, the result of the Self (knowing)- *chetan parinam* and the result of the non-Self *pudgal parinam* (doing) were flowing together as one. What good is a lit candle to a blind person? The one for whom the separation of ‘I am *Shuddhatma*’ and ‘I am not Chandulal’ has not happened, is verily in continuous *pudgal parinam*. And the One for whom the separation has happened is called *shuddha parimani* (attained the pure).

One has only to understand this talk. Karma are *pudgal* (forming-dissipating, arising-abolishing, filling-emptying) by nature. They will continue showing their *parparinam* (the result, effect of the non-Self). You, *Shuddhatma* is *swaparinam* – the natural ‘seer’ and ‘knower’. *Parparinam* (that which is naturally happening) is the *gneya* (the resultant state of the non-Self, the effect, that is to be known), and the Self is the Knower (*Gnata*).

Swaparinam and *parparinam* keep arising in every individual. But because of the wrong belief, one believes the result of the non-Self (*parparinam*) to be the result of the Self (*swaparinam*). Someone will claim, ‘Look I cooked the rice and vegetables.’ If we ask, ‘Do you know have the knowledge of cooking rice?’ he will tell you, ‘Not only do I know how to

cook it, I even cooked it.’ Therefore the *agnani* (ignorant of the ‘Knower’ and ignorant of the ‘doer’) mixes the two results (effects). A Gnani is a ‘doer’ of *Gnankriya*-that which is happening as the Self, not of that which is not *Gnan* (*agnan*). By mixing the two: *swaparinam* and *parparinam*, the taste gets ruined.

There is so much dependency in worldly interaction

All this is verily *parparinam* (non-Self effect) and it is not under our authority. The entire worldly interaction (*vyavahar*) is dependent on something else. How can you practice religion in that which is dependent on something else? Still, it is a path. However, it can run properly only if there are *Gnanis* or *Tirthankaras* around, otherwise it is meaningless. The only meaning to it is that the person doing religion will at least not go out drinking alcohol, and so he will not slip. Otherwise, how can a person stop anger, pride, deceit and greed in a worldly interaction where everything is dependent on something else? The world tries to stop them, and what our Akram science tells us, let me explain it to you using the example of a bouncing ball.

What a scientific principle of Akram!

As long as we are in ignorance (not aware of the Self and the doer), we keep throwing the ball (charging *karma*). Now after attaining *Gnan* (becoming the Knower, separate from the doer), ‘we’ have stopped throwing the ball, but the ball that had been thrown before will continue to bounce. It will bounce even as many as twenty-five times. That is the only result (no more) of what we had thrown. In the *kramic* path, people try to stop the bouncing ball (discharging *karma*) that is already thrown and at the same time they continue to throw another ball (charging *karma*). So they keep on trying to stop the ball on the one hand as they continue to throw with the other. Now when will all this end? What we do here in Akram Vignan is that we don’t throw any more balls and ‘we’ ask You to keep ‘seeing’ the results that bounce, arise and fall. These results are in the form of a discharge and therefore they will come to an end on their own. Now, all You need is only to ‘see’ that You do not interfere in it.

Questioner: If we interfere with the effects of the non-Self (*parparinam*), does that create any problem and confusion?

Dadashri: There is nothing but only problems and confusion in *parparinam*. You should not go there at all. You have to see the *parparinam* (results of the non-Self). You had thrown this ball because of your results (in the past life), and from there onwards (in this life) it is *parparinam*. Now all you have to do is to stop *bhaav* (that which arises in 'you' as a view-intent-outlook). How can you stop that *bhaav*? You are free from them once you surrender them to a Gnani Purush. Then remain verily in only the Agnas of the Gnani Purush. This is the *pratyaksha vijnan* (experiential science) which grants continuous *samadhi* (absolutely without any effects from the non-Self). It is not a scientific way to try and stop the ball once it has been thrown and continuing throwing another one at the same time. Once you stop throwing the ball, the bouncing will automatically stop for sure.

That is why 'We—the Gnani Purush' do not look at anyone's qualification, in this Akram path. Do not see towards *kriya* activity or conduct at all. Once a person has stopped throwing the ball, You do not have to look at his activity or conduct. After a person has attained knowledge of the Self from Me and he understands the *Gnan* completely, then even if he becomes angry, I 'see' it as discharge. It is gradually going to an end. No one has any authority over the discharge of *karma* at all. The discharge needs to be 'seen' and 'known'.

Pudgal remains as effective

Paarinamik bhaav of the pure Self and *paarnamik bhaav* of the *pudgal* are indeed completely separate.

Questioner: What knowledge is it when one is able to tell what will happen by doing this, versus what will happen by doing that?

Dadashri: That is called *paarinamik gnan* (knowledge of results). If your *prakruti* is inclined towards flatulence then you will have the knowledge of the foods that will cause flatulence even before you eat them. If that knowledge remains present (prevails), it is called *paarinamik gnan*. Such knowledge will be present in worldly matters; you will have awareness that, 'if I do this, such and such will happen, or if I eat this, such and such a problem will arise.' It is possible for you to understand what the effect will be even before the cause is done.

Questioner: One gets a result of anything that he does. Is there a consequence or fruit of doing something without expecting any result?

Dadashri: If the hand gets in fire, would it get burnt even if you do not have a desire to get burnt? That is how *paarinamik* (delivery of result) it is. It will give you immediate result; it will not leave you alone. That is how this world is. Everything is in *paarinamik swabhaav* (has a consequence). Result is bound to come.

Questioner: Many times we say things we do not want to and then we regret it.

Dadashri: You (the Self) are the ‘Knower-Seer’ (*Gnata-Drashta*) of what is said through speech but ‘You’ have to make the ‘speaker’ (Chandubhai) do *pratikraman* for the one who is hurt by the words. *Paarinamik bhaav* will not leave anyone alone. These *paarinamik bhaav* are of the *pudgal*. If you have gas and you eat potatoes, it will increase the gas. This is also one of the *paarinamik bhaav* of the *pudgal*. You have to do ‘plus-minus’ (balance) it otherwise it will become abnormal.

Chetan’s paarinamik bhaav: Gnata-Drashta

The *paarinamik bhaav* of *Shuddhatma* pure Self is *Gnata Drashta* - Knowing and Seeing only. If in the the process of unfolding of *karma*, if hurtful speech happens, You have to make Chandubhai (the self) do *pratikraman* because of Your relationship with him as a neighbor. ‘You’ feel this way (involved and affected) because of the following tendency: the outlook that he is you (*nikat bhaav*) replaces the outlook that he is a neighbor (*padoshi bhaav*). These *paudgalik* (of the non-Self) results will come even if you do not have a desire for them; even if you do not wish to say anything, you will end up saying.

Even attachment-abhorrence is paarinamik bhaav

Questioner: It is said that every living being is bound by attachment-abhorrence and therefore get rid of them.

Dadashri: The Lord has not forbidden *raag-dwesh* (attachment-abhorrence); He has said no to *kashaya* (the reactions of anger-pride-deceit-greed). He has said, ‘Become free of *kashaya*’. Attachment-abhorrence is

paarinamik bhaav, it is a result, it cannot be rid even if you want to. You, give him some such *gnan* (knowledge) so that he becomes free from them.

Not knowing about *paarinamik bhaav* (that which arises in front as effect), the world tells, 'leave *raag-dwesh*, leave *raag-dwesh*'. How can one get rid of them? Are they pieces of paper that you can write on, and tear up? What has the Lord said the root cause of the worldly life is? The root cause is *raag-dwesh* and *agnan* (absence of knowledge of the Self-ignorance). Which of the two is the main cause? It is ignorance (*agnan*). If that cause changes, then because *raag-dwesh* attachment-abhorrence are an effect; they will go away.

Do not even talk about effect; do not serve and incubate (*sevan*) the effect, it is a result. But do serve and incubate the causes for the results that will follow. Nothing happens until cause is served and incubated. Even if one reads scriptures, does penance, renounces or whatever; nothing will change.

Gnan that produces results (natural effects) is called *Gnan*. If the religious teachers have been telling you, 'let go of attachment-abhorrence, let go of attachment-abhorrence' for forty years and they do not leave, should you not realize that the *gnan* they are giving you does not work; it does not produce results? What good is that *gnan*? However, there is nothing at all to be done in the *paarinamik bhaav* (an effect). People tell you to let go of your anger, pride, deceit and greed, but those are *paarinamik bhaav* (effect) also. You can only pass if you take an examination in the first place. How wise were the *Vitarags*! But people misunderstood them. People made the *paarinamik bhaav* effect *kriyakari*- into doing further work and effort. They continued to 'drive the car that is already being driven', and even became glad in the process.

Do you not have *paarinamik bhaav* in your science?

Questioner: Science is completely based on *paarinamik bhaav*.

Dadashri: There is nothing to be done in *paarinamik bhaav*. If you put together two atoms of hydrogen and one of oxygen, then water will form automatically. What do people say? They say, 'make water.' In the same way they say, 'get rid of attachment and abhorrence, anger, pride, deceit and

greed'. Hey! Are they like your aunt's children that they will go away when you tell them?

Worldly life, relative result

There is *dhatu* (real; Self; element) and *oopdhatu* (relative; non-Self; non-element) in this. Result of the *oopdhatu* (relative) is the worldly life interaction (*vyavahar*). What happens when you consider that relative as the real? It is because of this belief that wandering in infinite lives has arisen. Throwing of this 'ball' (creating *karma*) is the result of the *oopdhatu* (non-Self) and then it does not stop from bouncing only once. It continues to bounce; even they are results of *oopdhatu*. After attaining the real element (Self, *nischaya*) just once there is indeed *moksha*. Otherwise this is all a coming together of the *oopdhatu* (non-Self). The whole world exists on the foundation of the *oopdhatu* and that is what people believe to be the *dhatu*.

Pudgal and Self, paarinamik by nature

Questioner: Why does *apaarinamik bhaav* arise every second for a living being?

Dadashri: *Apaarinamik bhaav* means *sansar bhaav* (worldly life intent) and *paarinamik bhaav* means *moksha bhaav* (*moksha* intent). The *bhaav* of the Self is *paarinamik bhaav*. *Paarinamik bhaav* is the innate nature (*swabhaav*) of the Self; it is the ultimate *bhaav*. The original nature of the Self is *paarinamik bhaav*. There are various levels: One is a *mithyatva bhaav* (deluded; wrong). Others are *upsham bhaav* (dormant *kashaya*), *kshyopsham bhaav* (some dormant- some destroyed *kashaya*), *kshayak bhaav* (*kashaya* free state), *saneypat bhaav* (delirium and confusion) and the final is *parinamik bhaav*. Out of all these, *paarinamik bhaav* is the only *bhaav* that is of the Self. The rest are of the *pudgal*. *Saneypat* is also a *bhaav*. You never know what, even a Gnani would do when he becomes delirious, but His *Gnan* is never disturbed even a bit.

The Self is *swabhaav parinami*, it does not let go of its nature just as ice does not let go its nature even when hot charcoal is placed on it.

Pudgal has remained *parinami* (changing effects) and so has the Self (coming to its own nature). *Parinami* nature means that its phases change every second. *Swaparinam* (ultimate result as the Self) is considered

Atmcharitra (Conduct as the Self). He who does not become one with *pudgal parinam* (the non-Self effect), is free from worldly life.

The Soul in its elemental form

Self : Kalpaswarupa

What is the nature of the Self? It is *achintya* (that which can not be envisioned) *chintamani* (wish fulfilling jewel, can envision anything) meaning it immediately becomes whatever is envisioned.

The Self is *kalpaswarupa* (infinite creative ability through envisioning; the *Vedas* describe *kalpa* as day of Brahma equal to 4,320,000,000 years; period between creation and destruction). This means that when the light of the Self goes out (beyond the domain of the Self), ego (*ahamkar*) - 'I am' arises. The Self (*potey*) does not envision (*chintavey*), but, whatever and however (*jevoo*) is envisioned, through the implanted ego ('I am Chandulal'), verily such- *vikalps* (impressions of ego) happen.

Questioner: So, does that mean the self changes every second? We change the *chintavan* (what is envisioned) every other second.

Dadashri: Not every second, but within the most infinitesimal fraction of every second, it (*chintavan*) revolves, but no one has that much applied awareness (*upayoga*).

If the body is not feeling well, You should say, 'Chandulal's health is a little down and weak.' If you say 'my health is not good', then that effect (*asar*) will happen, you will be affected that way. One becomes what one envisions (*chintavan*). When the doctor asks, then I do say the words, 'I have a cough,' but then 'we—the Gnani Purush', erase them immediately. You have to say that 'Chandulal' has cough, but does the pure Self (*Shuddhatma*) have the cough? One who has the goods in his shop has to declare. So why should You take it up on your Self?

Pain (*dukha*) is not a *guna* (innate property-quality, nature) of the Self. Worry (*chinta*) is not a *guna* of the Self. But through a *vibhavik* (not of the Self, of the non-Self, of the ego) *chintavan* envisioning *vibhavik* attributes arise. Envisioning 'I am trapped' will trap you. If the envisioning 'it is worth stealing' has commenced, one will become a thief, for sure.

Questioner: The Self is indeed *shuddha* (pure), so then how can the Self-*Atma* get into this thing (stealing)?

Dadashri: The Self remains verily pure (*shuddha ja*), but it is the ego that does the *chintavan* (envisioning), and becomes like, what is envisioned. That one is called is *vyavahar atma*, *mechanical atma* or *pratishtit atma* (the self). With *chintavan* of 'I am broke', one becomes broke and with a *chintavan* (envisioning) of, 'I am sick' one will become sick.

Questioner: If the 'self' becomes what it envisions, then if I envision, 'let me get a thousand rupees,' then why does it not come into 'effect' (materialize)?

Dadashri: It does come into effect 'on the moment', however it can only be understood if you understand in the language of the Gnani. The moment he envisions for a thousand rupees, he becomes a beggar. He will not receive the money but he becomes a beggar. When one envisions, 'I am very unhappy', it veils one's infinite bliss and becomes unhappy. If one envisions 'I am very happy' then he becomes very happy. If one bickers with the mother-in-law, he becomes a bickerer. Then he will even bicker when he wants to drink tea, because the envisioning is on bickering!

The Self is with infinite energy. It is possible to derive all kinds of energies from within. Whatever energies you can extract out of it, they are all yours, but first the awareness of those infinite energies has to happen. The confusion and entanglement arises because one does the wrong *chintavan* envisioning. However, if just once the envisioning of the pure Self is attained, it will remain, and then one does not have to do anything. Wherever you go, the envisioning of the pure Self keeps happening to You, does it not?

Questioner: Yes.

Dadashri: This *Gnan kriyakari* (works) on its own. This has never taken place before, not in a million years.

Questioner: If a mad person envisions, 'I am wise', would he become wise?

Dadashri: Yes. He will begin to become wise if he does that. These are all psychological effects that have become established within. ‘We’ do not let a single effect happen within at all.

Questioner: What about when others say, ‘You are like this and you are like that?’

Dadashri: People can say whatever they may, but you should not be affected with ‘I am like that’. For ‘us’ all, it should only be ‘I am pure Soul—*Hoon Shuddhatma chhoo.*’

Not a single entity that is envisioned by the Self, goes to waste. It is a good thing that these envisionings happen when in the thick layers veils of ignorance, and thus one gets by. In the envisioning of a high level there are five thousand revolutions per minute. Everyone’s *chintavan* are different and there are such infinite types of envisioning. That is why all kinds of people are seen in this world!

Questioner: What is called *chintavan*?

Dadashri: All the activities you carry out, is not called *chintavan*. To think is not *chintavan* either. *Chintavan* is the intent (purport; *ashaya*) that you have decided in your mind. If one has decided on an intended plan (*ashaya*) that ‘a bungalow, an orchard, educating the children’ then all such *chintavan* will make him that way. A *chintavan* of ‘there is nothing wrong in taking bribes’, will make one an acceptor of bribes. Everything that you see today is the fruit of your *chintavan* from your past life. ‘The Self becomes what it visualizes (*niddhidhyasan*). Some people do the *chintavan* of ‘my *Atma* is a sinner’. Where are these people headed?

Questioner: Human beings must do *chintavan* of the element that is the Self (*Atmatatva*), should they not?

Dadashri: Yes, they should. However, until a *Gnani Purush* awakens the Self within, make one pure the *chintavan* is not pure (*shuddha*). Until then his *chintavan* is through words; it is a kind of a solution . It is a station on the journey.

When pressure of external circumstances gives rise to vibrational energy (*kampanshakti*) in the Self, it pulls and acquires subatomic particles.

A person would attain *moksha* if the *kampanshakti* were to cease for one hour! One can never attain liberation with the knowledge that, 'I am a doctor. I am a woman and Dada is a man' etc. *Moksha* (liberation) only happens with the knowledge, 'I am the Self'.

Soul : It's nature is to ascend

Self's inherent nature is *oordvagami* - to go higher - to go to *moksha*. Its very nature is to rise higher, whereas the nature of the *pudgal* – the non-Self complex is to descend; to pull downwards.

If a dried gourd is coated with a layer of sugar icing three-inch thick and you drop it in water, at first it will sink because of its weight. Then it will gradually rise to the top as the sugar begins to dissolve. Similarly, all the effects (experienced through mind, speech and body) are constantly dissolving and the Self rises. But whatever interference we create gives rise to new causes. The greater number of layers of subatomic particles (*parmanus*), the lower one descends and those with fewer layers go to a higher life form. When there are no subatomic particles covering the Self, the Self will go to *moksha*.

Questioner: Ultimately there is indeed *moksha* for every living being because it progresses higher by the Self's inherent nature. So then what is the point of having a *Guru* (spiritual teacher)?

Dadashri: It is the nature of the Self to go higher, but this is only so provided it is not exposed to anyone. It will rise higher only if it does not come in touch with these intellectuals. If it remains in touch with the animals, it rises higher for sure. It is the intellect that spoils it, and thus one goes to a lower life form. The nature of the Self is to go higher and the nature of the *pudgal* is to go lower.

The state of the Siddha Soul

Having fully attained the *siddhant* (the end of the ultimate incontrovertible principle of existence), the *Siddha Bhagwants* (the absolutely liberated Souls) dwell continuously, in their absolute state without *pudgal* (non-Self subatomic particles), in the *Siddha kshetra*, the location where all liberated Souls exist.

Questioner: What is the state of the Self after becoming liberated? Where does it go? What does it do? What kind of experiences does it undergo?

Dadashri: First comes liberation from *agnan* ignorance (of the Self), then comes liberation from all remaining account of *karma*. When this mind, body and speech are completely settled (*nikal*), the Self becomes absolute. One does not need any other cause to attain liberation. The discharge *karma* of the past will verily place the Self in the *Siddha gati* (abode of the absolute liberated Souls). There the Self remains in its nature as the Knower and Seer, and in eternal bliss. There the Self can see the whole universe and continues to see what is going on in it. There prevails tremendous bliss within. One second's worth of pleasure of the *Siddha gati* is enough to last the whole world for six months. We have not seen even a drop of such pleasure!

Questioner: What is *siddhashila*?

Dadashri: That is one location (*kshetra*), where there are no *gneyas* i.e. nothing to be known, and there are no circumstances (*sanyog*). That location is *loka-aloka*, i.e. where there are all the elements that are to be found in the worldly life (*loka*) and where there is only the element of space as it is in beyond the world (*aloka*). The *Siddha gati* is located at the junction of *loka* and *aloka*. There, all the liberated Souls live as separate, independent entities.

Questioner: What do the liberated Souls do there?

Dadashri: Nothing; 'doing' is not an attribute of the Self. They remain in their state of eternal bliss and each Self in the Siddha Khestra can see only one kind of *Gnan*. If I raise my hand here, they can see that. That *Gnan* can illuminate everything. Why is it called *Gnan*? It is called *Gnan* because the Self sees the *gneyas* – that which is to be seen. The situation (*avastha*) of the *gneyas* change but the Self sees that as verily and only pure (*shuddha ja*). An *agnani* (without Self realization) sees a piece of meat, disgustful irritation arises and he becomes disgusted (part of the situation-*avasthit*), whereas the *Siddha* Lords see the same thing as a *gneya*, as the pure elemental form only.

You can attain anything through reverence filled devotion of the attributes of the *Siddha Bhagwan* (absolutely liberated Lord).

Attributes of the Soul : Knowledge and Vision

What is Self? From the perspective of the word-the Self (*Atma, Brahman*) everyone knows that it has infinite attributes. When can we say that we have the exact knowledge of the Self (*Atmagnan*)? It is when we attain all those attributes. One cannot become a diamond just by saying 'I am a diamond'. One can attain the Self only when one knows the Self with all its attributes and attains those attributes.

The Self has infinite attributes; infinite *Gnan* (knowledge), infinite *Darshan* (vision), infinite *shakti* (energy), infinite *sukha* (bliss); but the main attributes are *Gnan* (Knowledge) and *Darshan* (vision).

The Self itself is pure (*shuddha*) but its phases (*paryaya*) have become a bit impure (*ashuddha*). Everyone has to cleanse different things. The phases veil the bliss of the Self.

Questioner: Infinite *Gnan* of the Self; that quality of the Self, is it considered a *dharma* or *guna*?

Dadashri: The Self has infinite *guna-dharma*; *guna* is permanent and *dharma* is temporary.

'I am with infinite Knowledge' ('*Hoon anant Gnan vado chhoo.*') is the permanent *guna* of the Self. I am with infinite Vision ('*Hoon anant darshan vado chhoo.*') is its permanent *guna*. 'I am with infinite energy' ('*Hoon anant shakti vado choon*') is its permanent *guna*. 'I am the abode of infinite bliss' ('*Hoon anant sukha nu dham chhoo*') is its permanent *guna*.

The Self's *gunas* (Knowledge-Vision) are permanent and its *dharma* ('seeing-knowing') is in the process of being used. *Gnan*-Knowledge is permanent and 'seeing-knowing' is temporary because as a situation changes, the situation of the seer also changes. Just as the situation (scenes) in a movie changes, so does the 'situation' (*avastha*) of the viewer.

Gnan-Darshan is a permanent *guna* of the Self and to 'know' and 'see' is its *dharma*. Pg: 61

In knowing infinite things to be known, arise infinite situations, and in all of them the pure Self is completely and absolutely pure. (*Ananta gneyaone janvama parinameli ananti avasthaoma 'shuddha chetan' sampurna shuddha chhe, sarvanga shuddha chhe.*) In seeing infinite things to be seen, arise infinite situations, and in all of them the pure Self is completely and absolutely pure. (*Ananta drashyone jovama parinameli ananti avasthaoma 'shuddha chetan' sampurna shuddha chhe, sarvanga shuddha chhe.*)

Questioner: Infinite *gneyao* (that which is to be known) and infinite *avasthao* (*situations*) and there in the infinite knowledge – this is a very high-level talk. I have never heard such a sentence before. Please explain this in more detail.

Dadashri: I speak this sentence after seeing it in *keval Gnan* (absolute Knowledge). The speech, which flows from the mouth of a Gnani Purush is completely independent and unique. It is not picked up from anywhere else. It's 'welding' (construction; connection) is completely different. They are not words from the scriptures. One sentence of the Gnani Purush can create numerous scriptures.

If a person completely understands just this one sentence, 'In knowing infinite things to be known, arise infinite situations, and in all of them I am completely and absolutely pure,' (*Ananta gneyaone jaanvama parinameli ananti avasthaoma hoon sampurna shuddha chhoo, sarvanga shuddha chhoo*), he will attain the ultimate state!

Situations (*avasthao*) are not real and the main thing (*vastu*) - the Self is real. We (the awakened Ones in Akram Vignan) are the Knowers of the situation, and those people (not awakened to the Self) become the form of (one with) the situation. When he gets married, he says, 'I got married,' and when his wife dies, he says, 'I became a widower'. He becomes one with, takes on the form of the situation.

That which is destructible (*vinashi*) undergoes changes. In this the energy of Knowledge (*Gnanshakti*) of the Self undergoes changes, because the 'seer' of situations is *Gnan*. So as the situation changes, the phases of *Gnan* also change, the phases are constantly changing, however, in all that,

the *Gnan* verily remains pure (*shuddha*) only. It remains completely and absolutely pure.

Questioner: In what form-state does *Gnan* change? Is it in the form of phases?

Dadashri: Yes. The one that is the knower of its own phases is the *Shuddhatma* pure Self.

Questioner: We are able to see the changing things of the world but we cannot see our own 'eternal state'.

Dadashri: That which eternally sees the changes taking place in anything, is verily the eternal, the permanent. (the Self).

It is because of infinite knowledge (*anant Gnan*) that we (the Self) are able to cope with infinite things to be known (*anant genyas*); how could we otherwise? If you hear just once that your uncle-in-law's son has died, you do not make a note of it in a book or anything like that. Then when you go to their home some twelve years later, you do not ask them, 'Is Chandulal home?' do you? Once you know he is dead, how is it that this knowledge always stays with you! Some of the people die, but that awareness prevails, does it not?

Questioner: Absolutely.

Dadashri: There is tremendous energy in the Self. You can do everything, conduct your business etc., and despite this, You can remain in the Self!

Questioner: From which perspective are the attributes of *Gnan* and *Darshan* of the Self, so called?

Dadashri: They are natural things.

Soul: By nature is without any difference with any other Soul

Questioner: Is *Gnan* with separation (*bheda*) or with oneness (*abheda*)?

Dadashri: It can never be with separation or divisiveness. *Gnan, darshan* is indivisible and one with the Self. Gold is yellow; that is its property (*guna*). Then its weight and heaviness is its second property. Resistance to rusting is another one of its property. Therefore these are all *guna-dharmas* (intrinsic properties that have a specific functions) of gold. Similarly, the Self has its *guna-dharma*. Just as gold maintains indivisible and without any separation in its *guna-dharma*, the Self remains in its natural state as one with all its *guna-dharma*. There is no separation or division (*bheda*) there.

Questioner: When *Gnan* comes in our thoughts, it gets broken up in pieces; it does not remain as a whole indivisible entity. We know the Self as as oneness, but if we have to describe in words, then it becomes separated.

Dadashri: If you want to describe anything, you are bound to see separation and divisions. You have to say that gold is yellow but you cannot speak of the rest of its attributes at the very same moment. You have to speak again to say it is heavy. Similarly, there is no separation with the words, 'I have infinite knowledge'. It is one with these qualities. As a thing (*vastu*) it is one and the same.

The Self remains pure in resultant situation

The nature of *Gnan* (light of knowledge) is such that it becomes the form (*gneyakar*) of that which is known (*gneya*) and yet it (*potey*) remains absolutely pure (*shuddha ja*). When one *gneya* leaves another takes its place, and the Self becomes *gnanakar* (Knowledge form) again, but the two i.e. the knower and the object to be known, never become one.

Knowledge (*gnan*) of situation (*avastha*) is destructible; Knowledge natural to the Self (*swabhavik Gnan*) is indestructible. Just as there is the Sun and it has rays, similarly there is the Self and there are the rays of the Self. The rays in this analogy represent the situation. Changes occur only in the situation only. In fact, there is no increase or decrease in the number of the subatomic particles.

Soul: Dravya, Paryaya

Questioner: What is a *paryaya*?

Dadashri: The result of becoming the form of the known (*gneyakar*) in that which is to be known (*gneya*) is *paryaya* (phase).

The light of Self is the only light that can become completely *gneyakar*. No other light can become *gneyakar*.

Questioner: What does this sentence mean “*Shunya chhe tatva thii je, poorna chhe paryaya thhi tey* - That which is zero (*shunya*) as an element, is complete as phase.” what does that mean?

Dadashri: The Self is zero (*shunya*) from the perspective of its *dravya* and *guna* and complete as far as its *paryaya* is concerned. The Self has *dravya* (imperishable element), *guna* (properties, qualities) and *paryaya* (phases). And *pudgal* (non-Self complex) also has *dravya*, *guna* and *paryaya*. Each as a phase is complete and in its inherent nature (*swabhav*) is zero. When one enters the natural Self (*swabhav*), there is *shunya* (zero, nothing).

The phases of the Self take on the form of the *gneya* but its *dravya* and *guna* are not affected. Once the *gneya* moves away, the phases also move away to elsewhere; therefore through the phases, the Self is complete, full (*purna*).

Questioner: How can the Self be *shunya* by *dravya* and *guna*?

Dadashri: *Shunya* (zero, nothing) here does not mean the same as its worldly definition. *Shunya* means a *nirvikar* state (never changes). People are trying to make the mind *shunya*, but it can only become *shunya* if it becomes like the Self. Hence, it becomes *shunya* only when it attains every attribute of the Self. The mind becomes *shunya* when it gets exhausted – discharges completely.

Paryaya (phase) is destructible (temporary) and *dravya-guna* is indestructible (permanent). *Dravya-guna* exist and work together (*sahachari*). All *gunas* (attributes) function together (*sahachari*) and *parayaya* (phases) continue to change.

Even the *Siddha Bhagwans* (absolutely liberated Ones) have *dravya*, *guna* and *pariyaya*, but all their *pariyayas* are pure, which means simply Seeing and Knowing.

The subtle state (*sookshma avastha*) of a thing (*vastu*) is called *pariyaya* and the gross or tangible state (*sthula avastha*) is called a situation (*avastha*). In English they say ‘phases’ do they not? Mind you, that too is considered (*sthula*) a tangible state.

The Self that I have understood, I am saying it through words. You can only understand the meaning of its viewpoint; otherwise the Self is indescribable (*avaraniya*).

The Self is the Knower-Seer and in absolute bliss. If these are all *gneyas* (that to be known), then the Self is *Gnata* (Knower). The relationship is of ‘the to be known-Knower (*gneya-Gnata*). This is a petal of flower and there is also a flower. The petal is not a flower and the flower is not a petal. This is how that is.

Where no mistake happens in Knowing and Seeing it is called *Gnata-Drashta* (Knower-Seer).

‘*Ananta gneyone janvama parinameli ananti avasthaoma ‘shuddha chetan’ sampurna shuddha chhe, sarvanga shuddha chhe*’

In the infinite situations arising as a result, in the process of knowing infinite *gneyas* (that what is to be known), the pure Self (*shuddha chetan*) is completely pure; it is pure in every location and part (*sarvang*).

There is no problem of any kind in knowing the *gneyas*. The Self is bound to *gneyas* through attachment-aversion (*raag-dwesh*) and it is separate from them through *vitragata* (devoid of attachment and aversion). The mind, the body and the speech may be there, but within the *gneyas* the Self is free and separate through *vitragata*.

The phases are infinite but why fear? There are a million hair on the head but they all of fall in place with just a sweep of a comb.

Soul: Gnan kriya

What harm is there to God in the activity (*kriya*) of *Gnan* (knowing) and *Darshan* (seeing) ? The problem is in the activity of ignorance (*agnan*). There is no fatigue in *Gnan kriya*. God is active (*kriyasheel*) but this activity is the activity of Knowing (*gnankriya*). There is activity (*sakriyata*) of pure Self but it is its own, and natural; and so there is no fatigue in it. When your reflection is there in the mirror, does the mirror have to make any effort or work? God- the Self is like that. The whole world can be seen like a reflection; that is how *sheshshayi* (sitting on great mythological multi-hooded serpent carrying the earth on its hoods) the God is. Why is he called *sheshshayi*? Hey, if you slip down (into the non-Self) the snake will bite you!

The Self itself is *vitaraḡ* (without any attachment or abhorrence) since time immemorial. Its attributes (*gunandharma*) have never changed. For eternity, they have existed as a mixture of the Self and non-Self (*Atman-anatma*).; they have not become a compound. True bliss of the Self can be experienced only after a Gnani Purush separates the two for you. As long as there is a single *parmanu* (subatomic particle) of the non-Self present in the Self, one will not experience the Self.

The purity of the element by *dravya*, *guna*, *paryaya*

Questioner: What is the Self like as the element?

Dadashri: It is like space (*akash*).

Questioner: Are there *parmanus* of the Self?

Dadashri: No. What can you see in space? The light of the Self is different and the *parmanus* are different. It is only when many *parmanus* (subatomic particles) come together that one can see anything. This body, the mind, speech, the *antahkaran* (inner component of the mind, *chit*, intellect and ego) is entirely made up of *parmanus*, whereas the Self is only one element.

Questioner: As an element, is the Self made of light?

Dadashri: Its nature is like that of light.

Questioner: Your sentence of *Gnan*, '*Dravya, guna, paryaya thii shuddha chetan sampurna shuddha chhe, sarvang shuddha chhe.*' (The Self -pure *chetan*, in all aspects, and in totality is completely pure in regards to its *dravya, guna, paryaya* – matter, attributes and phases); in which phases (*paryaya*) is the Self pure? Is it in the *Gnan* (Knowledge), *Darshan* (vision) phase (*paryaya*) ?

Dadashri: Knowledge (*gnan*) and vision (*Darshan*) are considered Self's attributes (*gunas*). When a mango is seen, the knowledge takes on the form of the mango. Whatever the form of that being known (*gneya*), *gnan* (knowledge) verily becomes like that form. This *paryaya* of the *gnan* becomes stuck those who do not have Self-realization and impurity (*ashuddhi*) happens. This does not happen to those 'us' (who have Self-realization); it becomes untuck from there and moves on elsewhere. It does not become the body mind form (*tanmayakar*) wherever it 'sees'.

Questioner: When you say that it takes on the form of the mango, is it not a *paryaya* of *gnan-darshan* (of knowing and seeing)?

Dadashri: No. *Gnan-Darshan* (Knowing-Seeing) is an attribute (*guna*). If you want to understand *paryaya* in gross terms, you can consider it as a situation. Via the phases, whatever a thing is, it takes on its form (*gneyakar*). There is no such thing as *drashyakar* (the seeing does not take on the form of that being seen) because *darshan* (seeing) is general and nonspecific, and *gnan* is with extra intent and specificity (*vishesha*) and that is why that which is to be known (*gneya*) is separate and varied.

Questioner: '*Dravya, guna, paryaya thi hoon sampurna shuddha chhoo, sarvang shuddha chhoo.*' 'I am completely and absolutely pure by *dravya, guna* and *paryaya*'. Does this refer to the pure Self (*Shuddhatma*) or the *pratisthithit atma* (worldly interacting self)?

Dadashri: As *Shuddhatma* (pure Self).

Questioner: When the *Siddha Bhagwants* (absolutely liberated Ones without physical body complex) who are in *Siddha kshetra* (location at the

crest of the universe where all absolutely liberated Souls ultimately reside) see a mango, do phases arise for them?

Dadashri: There is no Self without phases (*pariyaya*). It is only because of the phases that something is imperishable (*avinashi*) as an element and perishable (*vinashi*) as a phase.

Questioner: Is there a difference between the phases when we see and when the *Siddha* Lords see?

Dadashri: Of course there is a difference! We are removing the ones that are stuck to us but the *Siddhas* do not have to remove anything. Nothing sticks to them. In *shraddha* (vision-*darshan*) we have *Siddha* form and in our conduct (effect) we are this perishable form. But in *shraddha* (vision) this *vinashi* (destructible) form is gone.

Questioner: 'Dravyae karine, tatve karine sampurna shuddha chhu, sarvang shuddha chhu.' (By matter, by elemental form, I am completely and absolutely pure'), it is indeed through *Gnan-Darshan*, is it not?

Dadashri: It is indeed through *dravya*, but also through *Gnan-Darshan*, and *guna*; through all the *gunas*.

Questioner: Once the Self becomes pure (*shuddha*), does it have phases?

Dadashri: There cannot be a Self without phases.

Questioner: Does the Self not change when the phases happen?

Dadashri: Nothing changes. Take this light for example; it is lifeless (*jada*). The light is called *dravya*, its energy (*shakti*) to give out light is considered *gnan-darshan* and all the objects that are seen in the light are called *gneyas*. If you put the light in a container, it is not affected in any way; it remains untouched and pure. The Self will become like it is in your *shraddha* (vision).

Questioner: The Self is purer by its *dravya*, how is that?

Dadashri: The Self is pure by its very nature. All the elements are pure as far as their *dravya* (elemental existence) is concerned, but only by the phases the impurity has arisen.

We cannot use the word '*pariyaya*' the way it is used in the everyday language. The word '*pariyaya*' is applicable to only an element, which is eternal and imperishable (*avinashi*). It is not appropriate anywhere else. *Pariyayas* of *chetan* (Self, life element) are *chetan*, and *pariyaya* of *achetan* (non-Self) are *achetan*. If one understands *dravya*, *guna* and *pariyaya* in their exactness, then one becomes *keval Gnan swarupa* (One with absolute Knowledge only).

Questioner: What effect does the non-Self, lifeless (*achetan*) *pariyaya* have?

Dadashri: It does not affect the Gnani in any way, but it does affect the *agnani* – the one who is not Self-realized.

Questioner: Does it make the *agnani* bind *karma*?

Dadashri: Yes.

Talk of the Self's *dravya*, *guna* and *pariyaya* are very subtle; it is not something a person can fathom. The science of the *Vitarag* Lords is not one that can be mastered.

Soul: Its absolutely blissful state

As long as there is *vyavahar atma* (worldly interacting self, the self) mental pleasure exists. The bliss (*anand*) of the Self is attained only after knowing the Self. One cannot attain the bliss of the Self by merely hearing about the Self, it has to be in its exact form (experience).

To remain constantly in a state of bliss verily is *moksha*. If you do not lose bliss when someone curses you or robs you, that is *moksha*; *moksha* is nothing else. The Gnani Purush is constantly in a state of absolute bliss.

Absolute bliss is indeed the nature of the Self. The bliss of the *Siddha Bhagwants* is infinite. A minute of their bliss is equivalent to a year's worth

of collective pleasure of all the living beings in the world. However, this is only a very gross simile.

Any pleasure experienced from an external source is *paudgalik* (non-Self complex) pleasure. When there is no pleasure coming from the outside, not an iota of pleasure is coming from the non-Self *parmanus*, and when it is natural, spontaneous and attained effortlessly, that is the bliss of the Self. Pleasure you experience from reading scriptures cannot be the pleasure of the Self; it is *paudgalik* (from the non-Self) pleasure. That pleasure is like the relief a very tired man feels standing under the sparse shade of the acacia tree on a hot summer day. You experience the pleasure from the effort you put in. Pleasure should be natural and spontaneous and it should be *nirakud* (of state beyond easiness and uneasiness) pleasure. There is pleasure in watching movies or going to weddings but that pleasure is *akud-vyakud* (of state of easiness-uneasiness); it is pleasure of the mind (*manoranjan*) not the bliss of the Self (*Atmaranjan*). When bliss of state beyond easiness and uneasiness (*nirakud*) arises, then understand that the Self has been attained.

Bliss is one of many of the commonly operating attributes of the Self; it is an intrinsic attribute. After knowing the Self, a pure phase of the bliss of the Self arises, which gradually, step-by-step, increases to complete and absolute bliss. There is no problem once you become free from all external circumstances. Until one attains *keval Gnan* (absolute Knowledge); certain parts do not remain in pure phase state. After *keval Gnan* when all the phases become pure, one 'goes to' *moksha* – final liberation.

Questioner: How can one experience true bliss?

Dadashri: True bliss can never be experienced on an external level. You do need your sense organs in order to experience worldly pleasure but not to experience real bliss of the Self. On the contrary, the senses (*indriyas*) obstruct this bliss. True bliss is eternal. If there is dependency on anything, then that pleasure is of the non-Self (*paudgalik*). Dependency means to receive something; you derive pleasure from objects of sense pleasure; from being appreciated, praised and recognized; from gratifying greed – these are all imagined pleasures of the non-Self. *Anand* (bliss) is that which makes you forget the world; that indeed is the bliss of the Self. Bliss should be effortless; bliss should be completely free.

There is a abundant bliss of the Self stored within every being for sure, but that bliss has ceased to express itself. *Kashaya* (anger, pride, deceit, greed), conflict, attachment-abhorrence that happen, cause a veil over the Self, and the bliss leaves. For the length of time a mustard seed can sit on top of a bull's horn, if one experiences the bliss of the Self for that length of time, then that pleasure will not leave because it becomes established in one's vision. True bliss remains constant; it does not change. There is much contentment in it. Such bliss is indescribable.

The absence of anger, pride, deceit and greed is verily bliss. Worldly pleasure is pleasure of intoxication (*murchha*); it is like the intoxication from drinking brandy. The world has never seen real bliss. They experience transient pleasure. There is no mental or physical fatigue in bliss. Boredom is fatigue.

Questioner: This is different here from all the other places. Everyone, here has a smiling face; their pleasure is of a different kind. Why is that?

Dadashri: The fact that you know how to test and make this assessment is a very important point. It is not easy to do that. This is the wonder of the world. The reason they look so happy is that all their internal unrest has ceased and the bliss of the Self has arisen in all these people. Here, one attains real bliss; it heals all the scars from the countless past lives. Worldly interaction wounds do not heal otherwise. While one wound is healing, five new ones are created. The bliss of the Self will heal all the wounds and its freedom prevails.

Questioner: Is there anything in the world that gives one *anand* (bliss)?

Dadashri: Just seeing a Gnani Purush will give rise to *anand* (bliss).

Questioner: When we get such tremendous bliss from simply listening to you, how much bliss must lie within you?

Dadashri: The bliss that is within me is the same bliss that is within you and everyone else. It is the same kind of bliss. It is all dependent on Your *purushartha* (follow the Agnas; progress as the Self) and Gnani's *rajipo* (pleasing the Gnani), when they two multiply everything happens.

Soul : Infinite energy

He whose energies manifest completely is *Paramatma* (absolute Self). But these energies are covered up; otherwise one is indeed a *Paramatma*.

There are infinite energies of the Self in every creature; donkeys, dogs, rose plants, but they do not benefit from them because it is covered up. The only benefit one gets is from the part of the energy that has manifested. All these energies manifest when egoism (proceeding as 'I am Chandubhai') and all *mamata* (myselfness) go away.

Whatever inclination (*saspruha*) there was towards the *pudgal* (body) and *nishpruhata* (disinterest; disinclination) towards the Self, now whatever *nishpruhata* towards the *pudgal* comes, that much *saspruha* towards the Self will arise.

All the energies of the Self and the *pudgal* (the non-Self complex) are worth directing only towards the manifested *Paramatma*. There is complete energy of the *Paramatma* within a human being; one should know how to use it. The Gnani Purush is ready to give you all the energies; they already lie within you but you do not have a right to 'unlock' and use them. They would come out only when the Gnani Purush unlocks them. There is enough energy within just one Indian to bless the whole world, but that energy is being channeled in the wrong direction and this sabotages everything along the way. You have to have a 'controller' of this. A Gnani Purush, *satpurush* (the one who has attained the Self, The Gnani), and *santpurush* (saints) are instrumental in this process.

What energies should you ask from the Lord? In the current chaos, you should ask for the energy of *Gnan* (*Gnan shakti*) and energy to be still (*sthirata shakti*). Do not ask for energies for the *pudgal* (body complex), ask for the energy of *Gnan*.

There is infinite energy (*shakti*) within. There is infinite *siddhi* (that which accomplishes the goal) within but they remain unexpressed (unmanifested). Within lie wonderful and exquisite energies. Pushing aside these tremendous internal energies, you have gone out and paid for energies that are ugly and painful. How wonderful are the naturally working (*swahbavkrut*) energies of the Self! And yet one wandered out and 'bought' such unnatural and (*vikrut*) energies of the non-Self. The vision has not

fallen on the internal at all. Those energies will begin to manifest after attaining the Self.

Energies of the Self is called *atmavirya*. If there is less energy of the Self (*atmavirya*), then weaknesses of anger, pride, deceit and greed will arise within. The ego destroys *atmavirya*, and therefore as the ego dissolves, *atmavirya* will increase. Whenever you feel *atmavirya* is decreasing, say loudly, “I am with infinite energy” five to twenty five times, and the energy will arise.

Questioner: I say, “I have infinite energy”, but what kind of energy is there for the *Siddha Bhagwans* (absolutely liberated Ones)?

Dadashri: You need to say, “I am with infinite energy” only as long as speech is there. There are infinite obstacles on the path to *moksha* and that is why against them we have infinite energies; nothing remains thereafter. The need to say to say this exists only as long as there is speech and obstacles.

Questioner: After the Self goes to *moksha*, what other energies does it have besides that of Knowing and Seeing (*Gnata Drashta*)?

Dadashri: There are many other energies. One is able to overcome all the obstacles with all these energies and go to *moksha*. Thereafter all the energies remain as a stock. Even today You have all those energies, but they are good only if they are used.

Questioner: Those energies are not of any use to others once the Self goes to *moksha*, are they?

Dadashri: What is the need to use those energies thereafter? And why would you want to use them there? There is a safeside there, where no difficulties or obstruction will arise.

Questioner: Does the Self have infinite energies because of the body?

Dadashri: On the contrary, the presence of the body gives rise to perishable energies.

Questioner: Are there infinite energies in *moksha* too?

Dadashri: Yes. There are all the energies, but there is no need to use them there. There are infinite obstacles on the way to *moksha*, and therefore there are infinite energies against them, so that one can go to *moksha*.

Questioner: How are these infinite energies of the Self used? Is it only in remaining the Knower-Seer?

Dadashri: Knowing-seeing is the main thing. Once that state arises, all the energies will arise. When 'You' (Self) join in with that state, then all the other energies will be automatically attained.

There are infinite energies in the Self. If used in the wrong way, they can cause a lot of destruction and if used in the right way, then infinite bliss will arise. The wrong use of these energies is what has given rise to the world. The *Siddha* Lords constantly remain as Knower-Seer and in eternal bliss. They experience tremendous bliss!

Questioner: Does this mean that one has to use the infinite energies only to remain in the Self (*swabhaav*), on the way to *moksha*?

Dadashri: These wrong energies have given rise to the worldly life. Now there is so much right energy that it can destroy all the obstacles. That is why we say, "Because of infinite obstacles on the way to *moksha*, I am full of infinite energy." Remaining the Knower Seer (*Gnata Drashta*) destroys all the obstacles.

Questioner: When do the energies of the Self (*Atmashakti*) manifest?

Dadashri: One is verily with infinite energy! Becoming the Self, saying, 'I am full of infinite energy', will result in the manifestation of that energy. You should attain liberation through the path that the Gnani Purush shows you; otherwise, it is not possible to do so. So follow the path He shows you, and attain liberation.

If you make fun of, criticize, or get annoyed with someone who is singing, you are considered to have done *viradhana* (scornful disrespect) towards him and the consequence of it is very grave. If you do *aradhana* (respectful appreciation) saying, 'very good, very good', then you too will know how to sing.

How much energy there is in the Self? If you ask how much land there is, you will immediately get the answer in so many acres. If you ask about its shape, you will be told that it is of such a shape. If a man is coming, he will immediately recognize him as his uncle-in-law. At any given time, no matter what you ask, it has awareness of so many different things at a time, does it not?

What veils the *chaitanya shakti* (energy of Knowing and Seeing) of the Self? It is veiled with 'I want this' or 'I want that'. People wanted, and seeing this need of theirs, we too learnt that knowledge (*gnan*). 'I can't do without this', 'I cannot do without eating spinach', and thus became trapped in the process. You just kept throwing rocks over the One with infinite energies!

Soul: Aguru alaghu by nature

The Self (*Atma*) is *aguru-laghu* by nature. *Aguru-laghu* means *aguru* and *alaghu*! It is neither *guru* (heavy) nor *laghu* (light); neither fat nor thin, neither tall nor short, it is *aguru-laghu* by nature. Every thing else is *guru-laghu* in nature. Anger (*krodha*), pride (*maan*), deceit (*maya*), greed (*lobha*), attachment (*raag*), abhorrence (*dwesh*); are *guru-laghu* by nature. Anger begins mildly, then it slowly increases to its peak, and from there it starts decreasing, and one knows when it ends. There is no increase or decrease (of anything) in the Self at all. Even *raag-dwesh* (attachment and abhorrence) are *guru-laghu* by nature. There is no relationship at all, between the Self and *raag-dwesh*. It is a falsely imposed belief that attachment-abhorrence happens to the Self. These are all *bhaavo* (intents, views, outlooks) of *vyavahar* (worldly interaction). In reality *raag* and *dwesh* is simply attraction and repulsion. *Raag* is attraction and *dwesh* is repulsion.

Love (*prem*) that is *aguru alaghu* by nature, is verily the absolute Self love (*Paramatma prem*). Absolute Self (*Paramatma*) is in *aguru-laghu* love form. Love that does not increase or decrease is absolute Self love. That which increases or decreases is not love; it is attraction (*asakti*).

Questioner: All the *aguru-laghu* nature common to all the *dravyas* (elements)?

Dadashri: In every *dravya* (eternal element), the nature of *aguru-laghu* is a common attribute. But *prakruti*, which is *vikrut* (unnatural, that which is formed through non-Self intent) by nature, happens to be *guru-laghu* by nature. The pure *parmanus* (subatomic particles) that exist in the world are *aguru-laghu* by nature. When man does *bhaav* (intent) *parmanus* are pulled in and that is called *prayogsa*, and then they become mixed (*misrasa*). When *misrasa* give their fruit and leave, they become *visrasa* means pure (*shuddha*) *parmanus* again. *Misrasa* and *prayogas* are *guru-laghu* by nature, and *visrasa parmanus* (subatomic particles) are *aguru-laghu* by nature.

Questioner: Does *aguru-laghu* nature mean that they cause destruction-growth?

Dadashri: No, *aguru-laghu* nature (*swabhav*) means that the destruction-loss, construction-growth happens externally, but the Self will come into the *aguru-laghu* nature. *Aguru-laghu* nature is common in every pure element.

Questioner: The *aguru-laghu* nature of the Self means it does not go out of of any of its region (*pradesh*)?

Dadashri: Yes, this nature does not allow it to go outside its boundary i.e it does not let go of its stillness (*stillness*).

Anger, pride, deceit, greed, attachment and abhorrence are not intrinsic (*anvaya*) attributes of the Self. They are *vyatirek guna* (that which arises upon coming in proximity with another element). Attributes that are intrinsic will always remain with the Self. If *raag-dwesh* were intrinsic attributes (*anvaya guna*) of the Self, then they would not leave even the *Siddha Bhagwants* (absolutely liberated Ones). But they are *vyatirek gunas* meaning due to the presence of the Self they arise in the *pudgal* (non-Self complex)! For example this slab of marble will get hot in the afternoon because of the presence of the Sun; heat is not a property of marble, its original nature is verily coolness. It becomes hot through the extra influence (*prabhav*) of the Sun.

The Self is considered immiscible (*tankotkirna*) by nature due to its *aguru-laghu* nature.

Soul: Arupi

The Self (*Atma*) is formless (*arupi*), but it has taken on the form of multiple forms. Externally, everything has multi forms, however the Self within knows that the Self as formless, but as the self, has taken on many forms (*bahurupi*). When people laugh, he too laughs. He knows only the nature of the Self (*swarupa*).

The Self is formless. Therefore the Lord has said that if you try to worship the Self as a formless element, then besides the *pudgal*, there are other elements that are formless too, and so you will get trapped in them. Therefore know element of the Self from the Gnani Purush, and then you will attain the main Self. The Self is not only formless, but it also has infinite other attributes. So if you hang on to just one attribute, you will not get anywhere.

Questioner: The Self is formless (*arupi*) and *karma* has form (*rupa*), then how did form effect the formless?

Dadashri: The attachment of *karma* is due to the illusion that makes it seem, 'I have been affected.' In reality it is not so. If master of the home, Chandulal is alone in the house at night, and a noise in the kitchen wakes him up, he will stay awake whole night believing that there is a ghost in the house. But in the morning when he opens the kitchen door, he will find that it was a mouse that had made the noise. It has possessed you due to your lack of understanding. It is lack of understanding that causes one to be 'possessed' by the *karma*.

Soul: tankotkirna by nature

Questioner: What do you mean when you say it is *tankotkirna*?

Dadashri: It is a scientific word. It is not a word of the worldly language. It is a word that was used by Lord Rushabhadeva. It is not a word scholars would understand. Yet I will explain to you at a superficial gross level. No matter how hard you try to mix the *pudgal* (non-Self complex) and the Self, they will never become one; they will not become a compound. They will remain as a mixture at all the three times; the past, present and

future. The main attributes of the Self will change if they were to become a compound. However it does not lose any of its attributes in a mixture form.

Oil and water will never mix; they will never become one, no matter how much you try. At the main elemental level, the Self and the *pudgal* will never become one. The Self is in a form of an element and it is indestructible (*avinashi*). Besides the Self, there are also other things, which are *avinashi* (indestructible, eternal). They have all come together but have not become one form (*ekakar*). They cannot become one form because each of them are immiscible (*tankotkirna*) by nature. One *dravya* (element) cannot do anything to any other *dravya* because of its *tankotkirna* (immiscible) nature.

The nature of this element of *pudgal* is so distinct type that it gives rise to everything. The intellect will not be able to fathom this. Only the belief of the Self changes. *Vikalp* (wrong belief that 'I am this body') of the *kalp* (to see, envision) occurred, and because of that this body and the entire world arises into existence. Nevertheless in all this, the Self remains *swabhaavparinami* (remains in its own nature); it never departs from its nature.

The word *tankotkirna* is a very powerful word. No one has the ability to completely define its meaning. People do define it, but they do it according to their own understood language (*bhasha*). The Gnani Purush can explain in the ultimate language; however, there are no words in the ultimate language because there are no words that can describe the main thing. Whatever 'we' say are *sangnyasuchak* (suggestive association) words, but the main thing is beyond words. The word 'Atma' is also *sangnyasuchak*. The *Atma* (the Self) is such a thing that it has no name or form.

Tankotkirna is a word of the ultimate meaning language (language of the Self) and experience of the Self is its measure.

The pure *chetan* (Self) by nature is immiscible (*tankotkirna*). In spite of living in the non-Self, the pure *chetan*, because of its immiscible nature, has never become the non-Self body-mind form (*tanmayakar*), never assumed *ekatvabhaav* (the same intent-outlook-view as the non-Self), it has always remained separate. Only through illusion it appears to have become the form of the body-mind (*tanmayakar*). that it has become one. It is not possible to mixup *shuddha chetan* (pure Self) in anything.

Of every phase of the non-Self (*pudgal*), from the gross level to the subtlest level; *shuddha chetan* (pure Self) is only the Knower and Seer (*Gnata Drashta*), is immiscible (*tankotkirna*) and is absolute *Gnan* (Knowledge) state.

(*Sthulatam thi sukshmatam sudhina tamam paudgalik paryayonu shuddha chetan Gnana Drashta matra chhe, tankotkirna chhe, keval Gnan swarupa chhe*)

Soul: Avyabadha swarupa

From the time the awareness of ‘I am *Shuddhatma*’ becomes established, a progressive series of experiences of the Self begins. If an insect gets squashed under the feet, he (file one, the owner of the non-Self) will begin to have a doubt, *nishankata* (aboutly doubt-free state of the Self) may not remain. So until then You have to make ‘Chandulal’ do *pratikraman*. Instruct him, ‘Chandulal, do *pratikraman* because you killed the bug’. In doing this, repeatedly, the progressive experience of the subtle intent will be attained, and You will feel, ‘see’ and experience that Your state is *avyabadha* (beyond pain and hurt, no one can hurt You nor is there any hurt from You to others). There after, there will be no doubts. Until then (*nishanka* state) he is a *tapa-atma* (penancing self), *japa-atma* (chanting self), *tyaga-atma* (renouncing self), *satya-atma* (truth insisting self). That is not considered a progression towards the further experience of the Self (*shreni*). So there is no telling whether that person will go to *moksha* or somewhere else. Such progression (*shreni*) begins after the awareness of the pure Self is established. Thereafter begins experience that Your nature is *avyabadha*, *sookshma* (subtle) and *amurta* (formless) begins.

Questioner: What does *avyabadha* mean?

Dadashri: It means, My state (*swarupa*) as the Self is such that it can never hurt any living being in the slightest, and the other person’s state (*swarupa*) too is such that it can never be hurt by anyone; similarly, the other person can never hurt Me (the Self); this is the experience that happens. The other person does not have this experience but after I have this experience, any doubts of whether I can hurt anyone will no longer remain. Even if a slightest doubt happens that you have hurt the other person, then you have to do *pratikraman*; you have to remove that suspicion. And Your nature is

avyabadha! Keep on working from the ‘seat’ that Gnani Purush has put You on.

Questioner: Who experiences the pain? The Self?

Dadashri: Pain has never touched the Self and if it were to touch the Self, it would turn into a pleasant experience. The Self is an abode of infinite bliss (*anant sukha*). Pain is experienced by the belief self (the one who believes ‘this is happening to me’), nothing happens to the main (*muda*) Self at all. The main Self is *avyabadha* in nature. It is without the experience of any pain or trouble (*badha-pida*). Pain and trouble (*badha-pida*) will arise if you stab or cut this body, but nothing will happen to the Self.

Soul: Avyaya

Atma is *avyaya* (that which never ages or disintegrates; eternal; unchanging). There is constant *vyaya* (gradually wear away to the point of nothingness) is going on of the mind, body and speech. There are two kinds of *vyayas*: *apvyaya* (wrong dissolution) and *sadvyaya* (right dissolution), but the Self is *avyaya* (no matter how much the Self 'Sees' and 'Knows', it never loses that energy). It has been wandering for infinite lives; in a dog, in a donkey etc. but the Self has not been used up even a little.

Atma: Niranjan, Nirakar

Questioner: Why has the Self been called *niranjan nirakar*?

Dadashri: *Niranjan* means it is unaffected by *karma*. *Nirakar* means that it is beyond imagination. But it does have shape, a natural shape that people will not understand. People get involved in imagination that the Self is like a cow or it is like a horse, but it is not like that. The Self has its own natural shape; it cannot be imagined. Despite being *nirakar*, it is as *dehakar* (takes on the shape of the body it occupies). Wherever there is a veil of the body, that is where the Self is; that is its shape.

Self shrinks or spreads according to the *bhajan* (receptacle; body) it occupies. It gives light (*prakash*) according to the body it occupies. After the last birth, when there is no body, it illuminates the whole universe.

Questioner: Is Self in the form of receptacle (*bhajan*) in the *Siddha kshetra*?

Dadashri: It is in the form of the space of the last body. It is slightly less than the shape of the last body.

Questioner: Then does *Atma* have a shape (*akar*) or is it shapeless (*nirakar*)?

Dadashri: It is *nirakar* (shapeless) and yet it is *sakari* (with shape). No one can say that it is only *sakari* (with shape). It is indeed shapeless (*nirakar*), but its *sakar* (shape) is of many different nature.

Questioner: Everything is *sakari* (has shape) in the world. People call it *nirakari* (shapeless); how is that?

Dadashri: *Nirakar* is a different thing. People understand *nirakar* in the form of vacuum. But it is like a space; space is *nirakari*.

Questioner: *Saints* say that *Paramatma* is *nirakar*. But then they say that Ram and Krishna are God. So they are calling those with a body as *nirakar* (shapeless) and that is why we are confused.

Dadashri: That which is *nirakar* is indeed *Paramatma* – the absolute Self. But how can you worship that which is shapeless (*nirakar*)? One becomes a *Paramatma* by worshipping the one in whom *Paramatma* has manifested. *Bhagwan* (God) is an adjective and *Paramatma* is not an adjective. You cannot do *dhyān* – meditation of *Paramatma*; you cannot meditate upon that which is *nirakar*. But you can do *darshan* of an absolute Self in a human body (*dehdhari Paramatma*), you can do his *niddhidhyasan* – you can visualize him.

Soul: Amurta

The Self is *amurta* (formless) and resides in the one that is *murta* (tangible and can be experienced through the five senses). That which is *murta* is relative and that which is *amurta* is real. The one form (*murti*) in whom the formless (*amurta*) has manifested, is called *murtamurta*

Bhagwan (the form-formless God). The Gnani Purush is called the Lord manifest God, there you will attain ultimate salvation.

Soul : Paramjyoti Swaroop

Questioner: Is there no *swarupa* form of the Self?

Dadashri: The Self is in the form of Knowledge and Vision (*Gnan* and *Darshan*).

Questioner: They say it is *jyoti swarupa* (light form), what is that?

Dadashri: As it is ordinarily known as *jyoti swarupa* (light form), it is not like that. People call the electrical rays as light; this light is not like that.

Self is in the form of absolute light (*paramjyoti swarupa*), it is *swaparprakashak* i.e. it illuminates the Self as well as the non-Self. *Jyotishwarupa* means the combination of *Gnan* (Knowledge) and *Darshan* (Vision). It verily is the illuminator (*prakashak*). It knows all, internal as well as external things. It sees the element (Self) as element and situations (*avastha*) as situations. Whatever is known (*jaanyoo*), that much bliss arises.

Soul: Swa-par prakashak

Questioner: What is *swa-prakashak* and what is *par-prakashak* when you say *swa-par prakashak*?

Dadashri: That to be known (*gneyas*) of *pudgal* (non-Self complex) are *gneyas* of whole universe. The Self illuminates all the *gneyas*. The Self is *Gnata-Drashta* (Knower-Seer), and it can illuminate all the *gneyas* and *drashyas* (all that is to be seen) and it illuminates the Self too. It knows all other elements (*tatvo*) and remains the Knower and the Seer.

Questioner: Then how is the Self *swa-prakashak* (illuminating the Self)?

Dadashri: It knows all its own attributes, it knows (*jaaney*) its infinite energy and that is why it is *swaprakashak* – Self illuminating.

Questioner: One should become aware of that, should one not?

Dadashri: Without that awakened awareness (realization of the Self), the constant awareness (*laksha*) will not become established, will it?

Questioner: Is the mind, intellect, *chit* and ego, the non-Self?

Dadashri: Except for the pure Self (*Shuddhatma*), everything else is the non-Self; it cannot be the Self.

Questioner: What are the *gneyas* of the body?

Dadashri: There are many kinds. All the thoughts that arise in the *antahkaran* (the inner mechanism composed of the mind, intellect, *chit* and ego) are *gneyas*. There are countless tubers within that are constantly sprouting and they all can be seen. When *kashays* (anger-pride-deceit-greed) happens or *atikraman* happens, they are all *gneyas*. When the veils that cover the Self are removed, the Self has the ability to illuminate the entire universe. The Self itself is science. It is a solid science (*vignanghan*).

Many people claim they can see light. They claim they see bright dazzling lights. But that light is not *vyotiswarupa*. The One who sees that light, that Seer, is the Self. What you are seeing is a *drashya* (that which is to be seen). Find out who the *drashta* (seer) is.

Soul: Sukshmatam jyotirlinga

Questioner: What is a *jyotirlinga*?

Dadashri: The Self is in the form of light (*vyoti swarupa*). It is not in the form of a *dehalinga* – physical gender. It is neither male gender (*purush linga*) nor a female gender (*stri linga*). What people generally refer to as *jyotirlinga* is at a *sthula* (gross) level, beyond that millions of miles ahead is subtle *jyotirlinga*, and beyond that there is a level of *sukshmatar* (subtler) and eventually *sukshmatam* (subtlest) *jyotirlinga*, and that is the Self.

People believe that *vyotiswarupa* is the applied target of light. The light is seen; not a single ray of the Self is to be found in that light.

Soul: Prakash swarupa

If you are passing by the sewers of Bandra (suburb of Mumbai), you will smell foul stench. However, does that smell ever affect the light? Light remains in the form of a light. Similarly the Self is not affected by either a pleasant smell or a foul smell. Smell is an attribute of the *pudgal*; it does touch the Self.

Soul: Sarvavyapak

Questioner: Is the Self not *sarvavyapak* (all-pervading)?

Dadashri: ‘*Prameya pramane pramata*’. *Prameya* means *bhaajan* (body; receptacle). If you put a lamp in a pot it will illuminate the whole room. The same light will spread even further when placed outside the room. When the Self (*Pramata*) is freed from the body, it illuminates the whole universe and when it illuminates in ignorance, it illuminates only certain parts.

Soul: Ek swabhavi

Questioner: Is everybody’s Self the same or are they different?

Dadashri: Ramchandraji went to *moksha*, there, does His Self exist or not?

Questioner: Ofcourse, he could not have left it here.

Dadashri: Yes! Now Ramchandra is enjoying the bliss of *moksha* and here countless people suffer boundless pain. If the Self (*Atman*) was one, then if one experiences bliss, everyone should experience bliss too. When one goes to *moksha*, so should all. Therefore, there is not just one Self, but all Selves have the same nature (*swabhav*). Just as if you have thousand gold coins, if you want to count them, then they are a thousand but ultimately what kind of a coin is it called?

Questioner: Gold.

Dadashri: Similarly, if you want to count Souls, then they are separate, but ultimately this *chetan* (Self) is verily God. The state (of the Self) without a physical body is called *Paramatma* (absolute Self).

Questioner: So does one become *Paramatma* from *Atma* (the Self)?

Dadashri: *Atma* is indeed *Paramatma*, one just has to realize that. If you have an awareness of 'I am *Paramatma*' just for one minute, you will start becoming *Paramatma*.

Soul: Swabhaav no karta

What did this Gnani Purush see in *Gnan*? What did he see to say that the Self is a non-doer (*akarta*)? So then who is the doer? How does this world run? How does everything happen? When he saw all this in *Gnan* it became certain that the Self is not the doer of anything in the worldly life; it is a natural doer of its *Gnan*. It only gives the light (of *Gnan*) and has never gone beyond that.

It is not the doer of any rituals or activities. It is active only in *Gnan* and *Darshan*. It is not active anywhere else. Only in the presence of the Self, activity of all the other elements arises.

Atma: Chaitanyaghan swarupa

Questioner: We say that the Self is *chaitanyaghan swarupa* (solid as the Self only) and at the same time we say that it is subtle like space (*akash*). How is this possible?

Dadashri: Element of space (*akashtatva*) is everywhere. There is space in this body and in a diamond too. A diamond has the least space and that is why it does not break so easily. The lesser the space, the harder the material. The Self is like space so it can occupy the whole body. It is also subtle like space and so it is not visible but it can be experienced.

Question: Does the Self have space or not?

Dadashri: No there is no space in the Self. When we say it is like space, it means that it can spread everywhere.

What does *chaitanya* mean? When you mix *Gnan* (Knowledge) and *Darshan* (Vision) it is called *chaitanya*. *Chaitanya* does not exist in anything

else. There is infinite *Gnan* and infinite *Darshan* in the Self and that is why it is called *chaitanyaghan* (solid Knowledge and Vision and nothing else).

Soul: Anant pradesho

There are infinite regions of the Self (*Atma*) and each region has infinite energy of knowing (*Gnaya shakti*). But by believing the *gneya* (that to be known) to be the *Gnaya* (Knower), blemish of *karma* is applied on the regions (*pradesho*) of the Self, and because of this One's infinite energy is covered up. If you put a lamp in a pot and cover up the opening of the pot, it will not give out any light. This is similar to not being able to see the bark of a *Papal* tree because it is covered with ash. For a single sense organ developed organism, one region opens so that that much light comes out (to allow for the function of that one sense organ). For a two sense organ developed organism, enough regions are open to allow for the functioning of two sense organs; for three senses, it will be three regions and so on. For the five-sense organism, the human being is the final development and in this form it is possible for all the regions to open up. At the centre of the belly button of every living being, there are always eight regions of *Atma* (Self), which are open and this helps one understand the worldly activities. This prevents any confusion or entanglements from arising. If these eight were to be covered up, no one would be able to recognize each other or anything, and would not be able to return home. But look what a wonderful arrangement this is of *vyavasthit* (scientific circumstantial evidence)! It has also kept a limit to the number of veils, has it not? In humans if one has the region opened for lawyering, then it will open up the vision of that profession. For a chemist it will open in that direction. It has opened even for a small ant.

Gnanavarana (knowledge covering veil), *Darshanavarana* (Vision covering veil), it is through such veils that the light of the Self is restricted (veiled). In a Gnani Purush, all the veils are destroyed and that is why the Lord is fully manifested in Him! One is indeed a *Paramatma* if he becomes completely free of any veils. For the *Siddhas* (absolutely liberated beings), every region is open. There is the infinite *Gnan* (Knowledge), infinite *Darshan* (Vision) and infinite bliss of the Self at every region. But where did that bliss go? After attaining *Gnan*, bliss increases as the regions become unveiled.

There is infinite energy in a Self. There are infinite living beings (*jivas*) and each is of a different *prakruti* (non-Self complex). Each emanates different energies. All that energy is in one *Atma*. Whatever energy that manifests in one, he uses that energy to get his work done.

The Self has infinite regions. There is no such thing as there is only one *Atma* with many different parts. But it does have infinite regions and at each region there is one *parmanu* sticking to it. Just as we coat peanuts with sugar icing, we put them in the sugar syrup and keep stirring them. That is how the *prakruti* keeps on moving around, day and night, and so even in this whatever 'peanuts' gets coated with sugar, that many became veiled and whichever did not get coated, remained unveiled. Everything runs according to the law of nature. One's energies will manifest from wherever the veil is removed. For those in whom the veil of speech is destroyed and a veil of intellect (*buddhi*) is destroyed, he will continue to argue the law cases as an attorney. But if you were to ask him to plough a farm for you, he will refuse. That is because that veil in him is not destroyed.

But everything is functioning according to the law of nature. It would never happen that everyone's veil for carpentry is destroyed and so everyone will become a carpenter! What would happen if it did? If everyone loses the veil over sculpturing, then everyone will become sculptors. Then how would the sculptors make a living? What happens if everyone were to become warriors? So everything turns out to be according to the level of *vyavasthit*. When there are doctors, lawyers and other professions, then everyone can make a living. What if everyone became men, then where will one get a woman? Who will get married?

At any region (*pradesh*), not a single *pudgal parmanu* is considered as 'mine', then complete bliss will prevail.

There is enough energy in the Self to illuminate the entire universe. The Self's *swasamvedan shakti* – energy of experiencing the Self - can illuminate the entire universe and this energy is called *keval Gnan*.

Questioner: Can one attain infinite *Gnan* and infinite *Vision* by doing meditation on these attributes of the Self?

Dadashri: Yes, of-course. If you do *dhyan* of as many attributes of the Self as you know of, and that many regions of the Self open, then that much light of *Gnan* and bliss will increase.

Lord Mahavir had *Gnan* (knowledge) of three things:

1. He could see a single subatomic particle (*parmanu*).
2. He could see the smallest division of time (*samaya*).
3. He could see a single region (*pradesh*).

Such is the science of *Vitarags*!

Soul: Vedak? Nirvedak?

Questioner: When a tooth aches and I say, ‘the tooth is not mine’, but what is this pull that happens towards that?

Dadashri: Saying, ‘my tooth is hurting’, there will be a tremendous effect, one hundred and twenty five percent of pain. Another person, who has a toothache, remains quiet, will have a hundred percent pain. When someone says with ego, ‘I have such toothaches, many times,’ then the pain will go down by fifty percent!

What is the nature of pain signal? If you know pain as belonging to the non-Self (*parki*), then you will just know it and you will not suffer the pain. You suffer it if you say, ‘it is happening to me’. And when you say, ‘I cannot tolerate it,’ then it will increase ten fold. If one leg is hurting (not functioning well), tell the other leg, ‘you go ahead and hurt, if you want to.’

The Gnani does not suffer any pain (*dukha*) because he does not have ego. As long as the experience of the Self is indistinct (*aspashta vedan*), the pain is suffered, with attempts to remain the Knower and Seer of the aching tooth. Whereas the Gnani who has a clear and distinct experience (*spashta vedan*) of the Self, does not suffer pain, he is only the Knower of the pain. The ones who have attained Self-realization (*mahatmas*), do not suffer that toothache but continue to be bothered by it, and their bliss of the Self is obstructed. However, ‘our—the Gnani Purush’ bliss is not obstructed. It continues to flow. People know that Dada is in *ashata vedaniya* (discomfort

and pain) but 'we' are not affected by pain. Yes it is considered painful in worldly interaction (*vyavahar*).

Questioner: Does the Self not have the suffering of pleasure (*shata*) and pain (*ashata*)?

Dadashri: No, the Self does not suffer (*vedan*) them. If the Self ever experiences pain, then it is not a Self. The Self is the owner of infinite bliss. Does ice ever get scorched when you put a hot charcoal on it?

Questioner: On the contrary, the charcoal will cool down.

Dadashri: This is just a gross example; it is not exact. How can pain affect the Self when it is the owner of infinite bliss? Bliss arises just by coming in contact with it.

Questioner: Then who suffers the pain (*vedan*)?

Dadashri: The Self does not have to suffer (*bhogavu*) anything, nor does the body suffer anything. It is only the ego that says, 'I am suffering pain.' Actually, even the ego does not suffer anything. One simply does the ego of 'I suffered'. The Self has never suffered any *vishaya* (sexual pleasure, sensual pleasure from objects) it is just the egoism one does of that, that is all. Ego of doership has arisen from the wrong belief. The fruit of 'I did this' is the suffering of pleasure or pain.

Agnani (one who is ignorant of the Self) experiences pain through lamenting and crying. *Gnani* (one with *Gnan*) settles it (*nikal*) while remaining in *Gnan*. New *karma* is not bound. *Agnani* will bind *karma*. He will have *raag* (attachment)-*dwesh* (abhorrence) towards different people. He may have hatred towards someone and love for someone else, this continues. When *raag-dwesh* does not happen, it is the sign of an *Atmagnani* (One who has known-experienced the Self).

The entire world becomes *tanmayakar* (the form of the body mind) in what they like; they verily become that form (*rupa*). After attaining the knowledge of the Self (*swarupa Gnan*), He does not become *tanmayakar*.

Questioner: What does *nirveda* mean?

Dadashri: *Nirveda* means that inspite of mind, body and speech which are effective, the Self (*potey*) remains unaffected, the suffering is non existent. We cannot say that the *Siddha* Lords are *nirveda* because they do not have mind, speech or body. One is a non-sufferer (*nirveda*) based on *vedana* (suffering). It is duality. One cannot mention *veda* (to suffer) alone.

Where knowing is concerned, the Self is *vedak* (knower of the sufferer) and where suffering is concerned; it is *nirvedak* (does not suffer anything).

Atma is in the state of *Paramatma*. To continue to 'see' that effect means liberation is accomplished!

Soul: Shuddha Upayoga

There is *Atma* (Self) along with this body, and that *Atma* has to have an *upayoga* (applied awareness). Humans are in four different types of applied awareness (*upayoga*) of the Self. The animals do not use the Self. Only the ones with ego have *upayoga*. For the animals, everything is natural; they naturally know what to eat and what not to.

There are four *upayogas* of the Self: *Ashuddha upayoga* (impure use; impure applied awareness), *ashubha upayoga* (inauspicious use; inauspicious applied awareness), *shubha upayoga* (auspicious use; auspicious applied awareness) and *shuddha upayoga* (pure use; pure applied awareness)).

Questioner: Are these *upayogas* of the *Shuddhatma* (pure Self) or of the *pratisthit atma* (self, worldly interacting self)?

Dadashri: The first three *upayogas* are of the *pratisthit atma* and the *shuddha* (pure) *upayoga* is of the *Shuddhatma*, and that also in fact is of the *pragnya shakti* (liberating energy of the Self).

The main Self (*muda Atma*) does not do anything in this *upayoga*.

Ashuddha upayoga- impure use means killing humans, eating human flesh. Consequence of this is a life in hell.

Ashubha upayoga-inauspicious use means deceitful action, adulteration of goods, lying for self-interest, anger, pride, deceit, greed; all these are *ashubha upayoga*, consequence of which is a life in the animal and plant life.

Shubha upayoga- auspicious use means the use of energies of mind, body, speech and all the internal energies for others. Consequence of complete *shubha upayoga* is a life of celestial beings and consequence of *shubha-ashubha* (pure-impure) *upayoga* is a birth in human life form.

Shuddha upayoga- pure applied awareness means to have the awareness of, 'I am *Shuddhatma*' and 'I am not the doer of this, someone else is'. One remains as the pure Self state and sees others as pure Self. *Shuddha upayoga* (pure applied awareness) is when You see only the pure Self in the other person, even when he is abusing you or stealing from you. In the *shuddha upayoga*, You see whole world as *nirdosh* (flawless). *Shuddha upayoga* begins from the moment You attain the awareness of, 'I am *Shuddhatma* (pure Soul)', and constant and continuous *shuddha upayoga* is called *keval Gnan*.

There is no other *purushartha* (progress as the Self) besides *shuddha upayoga*. To miss *shuddha upayoga* is called *pramaad*. You should not be careless even for a moment as far as *shuddha upayoga* is concerned. Do you remain careless when a train is headed your way? Whereas this is a wandering of endless lives, so how can you be careless here?

Questioner: What exactly is *upayoga* (applied awareness)?

Dadashri: What kind of *upayoga* (applied awareness) do you have when you are counting money; when you are counting hundred dollar bills? Do you miss your *upayoga* there? I never apply any awareness (*upayoga*) while counting money. How can I afford to have *upayoga* in that? My most precious *upayoga* would be wasted in that. No one is aware they are wasting their *upayoga*. The whole *upayoga* of the Self has been misused. People give *upayoga* where it is not necessary; where without the use of any *upayoga* and where the *upayoga* is to be applied, they are not aware of it.

What happens if you have to give *upayoga* to whether you get good sleep or not? Sleep will not come at all. If a man becomes restless and runs back and forth in a moving train, is he likely to reach his destination any

sooner? That is how people are running around in this world. Why not take it easy! 'See' with stillness.

Questioner: Is creating stillness called *upayoga*?

Dadashri: Yes. While you are talking to me, if your *chit* is somewhere else, then that is not called *upayoga*. A wealthy man's body may be eating dinner here, but his *chit* has gone to his business, there is no telling where his *chit* is. High blood pressures and heart failures are a result of one not eating with with *upayoga*.

Questioner: 'One should eat with *upayoga*'. Please explain this.

Dadashri: A morsel of food is placed in the mouth, and its taste is known. The taste of *methi* (fenugreek), *marcha* (chili pepper), salt, pepper, everything, is known; that is called eating with applied awareness.

A greedy one's *upayoga* is in greed (*lobha*), the self-important one's *upayoga* is in his pride (*maan*). People who live worldly life have these two dominant *upayogas*. An arrogant man will feel very insulted if a busy host does not welcome him in a busy wedding party. He will cause a lot of *ashubha upayoga* by reacting with how he will get even with the host. If a greedy man goes out to buy vegetables, his *upayoga* will be in where he can buy the cheapest vegetables, and so he will end up bringing spoilt vegetables.

In *vishaya* (sexual gratification, sensual gratification) one's *upayoga* is in doing deceit only.

Even in ignorant (*agnan*) state, it is possible for a human being to have *shubha upayoga*. If something wrong happens, then taking the support of scriptures he says, 'I should not do this kind of thing.' That is considered *upayoga* of the self (*atma*). Reading of scriptures, going to temples, they are all *shubha upyogs* (auspicious use; auspicious applied awareness).

Shuddha upayoga (pure use; pure applied awareness) is to carry out the Agnas of the *pratyaksha* (the one who is in front of the eyes, the one who has been met) Gnani Purush. Where there is *shuddha upayoga* there is a continuous discharge of *karma* without any new influx of *karmic* matter (*samvarpurvak nirjara*) i.e. there is a continuous discharge of *karma* and no

charging of any new ones. If Your *upayoga* (applied awareness) is *shuddha* (pure), then no matter what the *upayoga* of the other person may be, You will not be affected by it.

Gnani Purush is constantly in *shuddha upayoga* only. A Gnani Purush is *nirgranth* (without any tubers of *kashaya*) so his *upayoga* does not get stuck anywhere, even for a moment. When a tuber of the mind sprouts, one with the tuber will get engrossed and preoccupied for fifteen minutes, half an hour, for an hour. A Gnani Purush does not become stuck even for a second, and that is why his *upayoga* it is constantly revolving. His *upayoga* is never outside. The Gnani Purush lives in a state of a householder but he is not a householder (*gruhasthi*). Continuous *vitaraagata* (absolutely devoid of attachment or abhorrence) is his quality. For 'us—the Gnani Purush' there prevails *upayoga* over *upayoga*.

Questioner: When we ask you questions, what state are you in at that time?

Dadashri: I remain the Knower and Seer of the questions; that indeed is 'our' *upayoga*. These words that are coming out; it is a record playing. 'We' do not have anything to do with it. An *upayoga* over this allows 'us' to know where a mistake happened and where there is lack of *upayoga*. When you listen to this record playing, would you not clearly understand that it has this mistake and this is correct? That is how it remains for 'us' when the record of 'our' speech is 'playing.'

When the *upayoga* of all the five senses, is there at-a-time; that is *shuddha upayoga*.

Questioner: When you remain the Knower-Seer, at that time the *swa-upayoga* (*upayoga* of the Self) is not maintained, is it?

Dadashri: To remain Knower-Seer is itself *swa-upayoga*, and what is *par-upayoga*? 'I am Chandulal, I am so and so, I am a *Gnani*', all that is *par-upayoga* (*upayoga* of the non-Self).

When there is no *tanmayakar parinaam* (the result of becoming one with) in the mind, no *tanmayakar parinaam* (the resultant effect of becoming the owner) in speech, and no *tanmayakar parinaam* (the resultant effect of being the doer) in conduct: that is called *shuddha* (pure) *upayoga*.

Upayoga in upayoga is keval Gnan

Questioner: When you say, "Ours' is *upayoga* in *upayoga*", so that makes it two *upayogas*. So which *upayoga* is in which *upayoga*?

Dadashri: First *upayoga* is the *shuddha* (pure) *upayoga*. That *upayoga* is to see the self as pure, see others as pure and remain in the *Agnas*; that is all called *shuddha upayoga*. And to keep *upayoga* over that *shuddha upayoga*, to see how the *shuddha upayoga* is being prevailing; that is called *keval Gnan* and the other (the first) is called *shuddha upayoga*. *Upayog* in *upayoga* is *keval Gnan*.

Questioner: Is that *upayoga* considered *Gnan-swarupa* (in the form of *Gnan*)?

Dadashri: *Shuddha upayoga* is *gnan-swarupa* (knowledge form) and *upayoga* in *upayoga* is called *vignan-swarupa* (science form), *keval Gnan-swarupa* (absolute knowledge form). The *jagruti* (awakened awareness) over the awareness of *shuddha upayoga* is the awareness of *keval Gnan*; the ultimate awareness. *Jagruti* (awakened awareness) of the *Gnani* is *shudha upayoga*, and awareness over it is the *upayoga* of *keval Gnan*. 'We' have *jagruti* over *jagruti* (awareness of the awareness), but not as much as that of a *Tirthankara*.

Questioner: The *upayoga* over the activities of *antahkaran* (the inner working component of mind, intellect, *chit* and ego) that is maintained, the relation of *gneya-gnata* that prevails; at that time the Self remains the *Gnata* and the *antahkaran* remains *gneya*, even in that, in *keval Gnan* there is *upayoga*?

Dadashri: In the *upayoga* of the relation of *gneya-Gnata* (the to be known-the Knower), the 'other' *upayoga* knows how firm the *Gnata* remained or how weak it was. The *Tirthankaras* have *upayoga* even over *gneya-Gnata*; everything is *keval* (absolute).

Questioner: So in *keval Gnan* (absolute Knowledge state) is it considered to have become separate from *gneyas*?

Dadashri: In *keval Gnan* it is indeed separate from *gneya*. But in the *gneya-gnata* (Knower-Seer) relation, it does not become separate from *gneya*. It does have a relation, and it knows that relation, that it is this kind of a relation.

When *upayoga* remains in *upayoga*, then *jagruti* (awakened awareness) indeed remains in the *jagruti*, it will not get pulled away on the outside. Whatever is seen on the outside, it is seen naturally and spontaneously.

When the whole world is understood as *Bhagwat swarupa* (as God); that is called *shuddha upayoga*.

Soul: keval Gnan swarupa

Swasamvedan shakti energy to remain as the eternal independent Self and thus to illuminate the entire universe is called *kevala Gnan*. To be the Self only is *keval Gnan*. Besides the activity of Knowledge (*Gnankriya*) and activity of Vision (*Darshankriya*), there is not other activity; that is called *keval Gnan*. The one's *Gnan* In the infinite types of infinite phases, except for One's *Gnan* there is nothing else; that is *keval Gnan*.

After knowing *Atmagnan* (experience of the Self), *keval Gnan* is not too far away. Knowing *Atmagnan* is causal *Atmagnan*, and that other is the effect *keval Gnan*. That is why 'we' say, 'know *Atmagnan*'.

Once You attain *keval Gnan* there is nothing more left to know. *Keval Gnan* means absolute. One knows one's domain absolutely! The Self is not in the form of the mind, the body or the speech. The Self is in the form of *keval Gnan* absolute Knowledge! Liberation (*moksha*) is not far; it is very near you. You cannot experience it because of the cobwebs (veils of ignorance) over it. *Moksha* means that the worldly life does not affect you, *kashayas* (anger, pride, deceit and greed) do not happen. If *keval Gnan* has happened with conviction, then there is liberation from the body (despite having a body) and when absolute *keval Gnan* is attained, *moksha* happens. *Keval Gnan* with conviction means *keval Darshan*.

Questioner: Please explain *keval Gnan*.

Dadashri: The Self verily is as *keval Gnan*. This body is a gross (*sthula*) form. Within the *antahskaran* – the components of mind, intellect, *chit* and ego is the subtle level (*sukshma*) form and then there is the Self within too. The Self is in the form of *keval Gnan* (absolute Knowledge) and nothing else belongs to it. As the *parmanus* (subatomic particles) continued to increase the belief, ‘I am a human being; I am like this and I am like that,’ increased, one moved towards ignorance. After attaining the right Vision, one has to progress towards *keval Gnan*. Bliss (*anand*) increases as the load and problems of worldly life interaction leave. Slowly One becomes a *Paramatma* absolute Self.

Keval means absolute, when nothing else has mixed in it; it is absolute *Gnan*.

Now if the Germans ask if there is a theory of Absolutism anywhere, we could tell them that this ‘Dada’ is not only in theory of Absolutism, but he is sitting in the theorem of Absolutism! Ask whatever you want to. This is Akram Vignan means it is ‘Theory of Absolutism’.

Nature of *Gnan* is verily such that One remains that form only. That is when it remains in the form of *Darshan*, in the form of light, and in the form of bliss.

Keval Gnan lies within as Your realm, but it does not come into use upayoga (applied awareness) *today*. We are opening it up by doing this *satsang*. One day when it becomes completely unveiled, it will be express completely. Then just like me, You bliss will not leave at all. It will not leave even if you tell it to.

Questioner: Please give us the definition of absolute knowledge?

Dadashri: ‘The mango tastes sweet’, is that knowledge (*gnan*) or ignorance (*agnan*)?

Questioner: It is knowledge.

Dadashri: That is knowledge, but do you get a sweet taste in your mouth with this knowledge? Therefore, the knowledge, which does not give you the experience of sweetness, is not absolute. The *Gnan* where only bliss prevails is considered absolute. When the *Gnan* of ‘I am *Shuddhatma*’

becomes absolute, the attachment to the external, will leave, all obstacles will break and the continuous bliss of the Self will prevail.

Any other *gnan* besides the absolute will not give you bliss; it will give you information such as ‘the mango is sweet’. Just as the road sign that says, ‘road to Mumbai.’ It simply gives you the information that ‘you will become happy if you get married’, but does that mean you have become happy? No. But in absolute *Gnan* You become that *Gnan* state.

Keval Gnan swarupa means that all resultant non-Self state (*pudgal parinati*) come to an end. *Nijparinati* (resulting state of the Self in every way) is called *keval Gnan*. *Nijparinati* arises in *keval Darshan*. When *nijparinati* becomes complete it is called *keval Gnan*. *Nijparinati* arises in *keval Darshan*, and it becomes complete in *keval Gnan*. After *nijparinati* arises, it keeps increasing step by step and results in *keval Gnan*. *Nijparinati* is *atmabhaavna* (the effect as the Self only), ‘I am *Shuddhatma*’, is not.

Until the attainment of *keval Gnan*, the *gneyas* (that which is to be known) within are to be ‘seen’, thereafter all the *gneyas* of the universe will be shine brightly (easily seen). In this current time cycle only a certain percentage of *gneyas* (that which is to be known) and *drashyas* (that which is to be seen) become easily apparent.

After attaining the state of the pure Self, You are the Knower of the the *gneyas* within that are in the form of a discharge. Discharge is not under Your control , it is under the authority of *vyavasthit*. Yours is only the *Gnayakbhav* the view of the Knower.

Shuddhatma is not *Paramatma*. *Shuddhatma* is a place that is inside the ‘yard’ of the *Paramatma*. After becoming *Shuddhatma*, there remains one more state ahead and that is the state of *keval Gnan*; it is the ultimate state.

Questioner: Does one come into *Paramatma* state after attaining *keval Gnan*?

Dadashri: When You attain the state of *Shuddhatma*, a percentage of the state of *keval Gnan* begins. At completion, it is *keval Gnan*. When

certain percentage of *keval Gnan* is acquired, the Self is ‘seen’ (experienced) as absolutely separate, and thereafter One becomes absolute.

Awakened awareness is verily *Gnan* and complete awareness is called *keval Gnan*. Every kind of awareness; awareness of every atom to atom, subatomic to subatomic particle is called *keval Gnan*. In the final step of *keval Gnan* there is only the *ramanta* (love-filled play) as the absolute Self.

Shuddha Gnan (pure knowledge) is the knowledge that separates, ‘What is real?’ and ‘What is relative?’ and *vishuddha Gnan* (absolutely pure knowledge) is the ‘theory of absolutism’; *vishuddha Gnan* means *Paramatma*.

Questioner: What do you mean when you say ‘real’ and ‘relative’?

Dadashri: What ‘we’ are saying is, ‘go from reality go to real’. With reality peace and harmony happens within and experience happens.

Questioner: After attaining the state of *sthitpragnya*, Lord Mahavira did penance by standing on just one leg and then he attained *keval Gnan*. So how can we attain *keval Gnan* without doing all that?

Dadashri: *Keval Gnan* is attained through *Gnankriya* (activity of *Gnan*), and this is *agnankriya* (activity of ignorance). Standing on one leg is insistence of obstinacy (*hathagraha*). The Lord was not obstinate. It is difficult to understand the Lord. People take it into their own language (interpret things in their own way).

Questioner: Is *yathakhyat charitra* (perfect right conduct) indeed *keval Gnan*?

Dadashri: *Keval Gnan* is attained after *yathakhyat charitra* ends. After *yathakhyat charira*, there is *keval charitra* (absolute conduct; conduct as the Self). When does *keval Gnan* happen? It happens either in the last ten or fifteen years, or even five years of the final life if there are no relationships, worldly interacting or dramatic (role playing). When did Lord Mahavir’s dramatic relationships come to an end? The Lord was married, he had a wife and a daughter but even then he lived the worldly life in a ‘dramatic’ way (playing his worldly role, like one would do in a drama). At

the age of thirty, that too went away. He attained *keval Gnan* when he moved about in uncivilized areas. The absolute principle (*siddhant*) is that one has to be without any interaction for several years before *keval Gnan* arises. And this comes into fruition naturally; one does not need penance for that.

Gajsukumar attained the state of the pure Self from Lord Neminath. He was engaged to a Brahmin girl. Later he developed *vairagya* (disinterest towards sexuality and worldly interaction) and so was ready to take *diksha* (renounce the worldly life). But this created tremendous anger and enmity in Brahmin Someshwar who felt that his daughter's life was being ruined. One day Gajsukumar was meditating on of the pure Self near a lake in a jungle. He was seated in *padmasan* (cross legged posture). This is required in the *kramik* path. If you had to do *padmasan* here, then 'we' would have to help you come out of it (locked legs) after fifteen minutes! That is why 'we' tell you to sit in a way that is comfortable to you. This is the path of Akram Vignan. Someshwar Brahmin happened to pass by where Gajsukumar was meditating. When he saw Gajsukumar deep in meditation, rage erupted within him and so he made an earthen fireplace and put burning coal in it and put it over his son-in-law's head. Gajsukumar then 'saw', 'Wow! Today my father-in-law is tying a turban of liberation on my head!' So what did he do?

Lord Neminath had explained to him, 'When any major external crisis (*upsarga*) comes your way, do no say '*shuddhatma, shuddhatma.*' *Shuddhatma* is a gross form. That state is in the form of words. Go into the subtle form.' Gajsukumar asked, 'What is the subtle form?' That is when the Lord explained to him that his subtle form is *keval Gnan* (absolute knowledge) and nothing else. Gajsukumar then asked, 'Explain *keval Gnan* to me.' The Lord explained to him, '*keval* is as subtle as space, and fire is gross. Nothing gross can burn anything that is subtle. Even if you hit, cut or burn it, Your state as *keval Gnan* can never be affected.' As the coals turned red hot on Gajsukumar's head, he said 'I am *keval Gnan swarupa*', at that time his skull cracked open but he was not the least bit affected.

You just have to understand this talk. The Self is verily as the absolute knowledge (*keval Gnan swarupa*). You do not have to get the absolute knowledge from somewhere out there.

Questioner: What was the state of Gajsukumar when his father-in-law was putting the ‘turban’ of hot coals on his head? He did not experience any pain; was it because his awareness went into the *Atma* (Self)? So did he become unaware of what was going on externally?

Dadashri: He did have the effect of pain. He could not tolerate it and that is when he recalled the Lord’s words and became aware that he needed to go into his own ‘world’. The Self is not likely to go into its ‘home department’ without being aware of the effect (*asar*).

Questioner: Is it possible for attentive awareness (*laksha*) to remain in two places at the same time? In the effect of pain, and in the Self; at the same time?

Dadashri: In the beginning it is a little dim and hazy. Later the attention to the effect of pain is relinquished and one enters in the Self only. Such pain effect (*vedaniya*) will take the one who has not received the knowledge of the Self (*Atmagnan*) to a lower life form, and it will take the *Gnani* (Knower of the Self) to *moksha*!

How is *keval Gnan swarupa* seen? What does it ‘look’ like? In the entire body, only the space part of the Self is ‘seen’. Only the space, nothing else is seen. There is no thing with form (*murta vastu*) in it. This is what has to be gradually studied and practiced into habit. The lack of this studied vision (*anabhyas*) since time immemorial turns into an *abhyas* (study and practice of the vision) and once *abhyas* happens, it means it has become *shuddha* (pure)!

Questioner: Is there a problem in saying, ‘I am *keval Gnan swarupa*’, a lot more times?

Dadashri: There is no problem at all. It is not worth saying just as words, it is better to do so with an understanding. However as long as anything *ashuddha* (the non-Self) results arise that create inner upheaval (*kashaya*), it is better to say, ‘I am *Shuddhatma*’. Then later, as You progress to higher levels, ‘I am *keval Gnan swarupa*’ may be spoken. Worshipping the attributes (of the Self), leads to maintenance of stillness (*sthirata*). ‘This is My state, that is not my state; whatever is happening within, is not my state.’ Even when you say this much, the inner turmoil will cease and it will

not affect You. What is *Atma* (the Self)? It expresses (as the light of Knowledge) when along with It's attributes, 'seeing' happens.

Questioner: What is the difference between a *keval Gnani* and a Gnani Purush?

Dadashri: *Kevalgnani* is he who sees everything through *Gnan*. A Gnani Purush has everything in his understanding (*Darshan*, Vision); it is in general terms. In *keval Gnan* everything is very clear; it is not in general terms. *Kevalgnani* has become so in effect and a Gnani Purush is in the causal form; this means he is taking up the causes that will lead to *keval Gnan*. If a man is going to Baroda, he is on his way to Dadar station (suburb of Mumbai) to go to Baroda, someone asks us about his whereabouts, we tell them that he has gone to Baroda..The work that is happening can be assigned to the cause.

Kevalgnan was at the tip of my finger and it escaped me; I was not able to digest it completely. I lack four degrees in attaining *keval Gnan*. However, because I failed in attaining the state of *keval Gnan*, it worked out towards benefit of you all.

Questioner: Dada, when we ask you questions, your answers are precise and instant, but they are not from any scriptures. So where do these answers come from?

Dadashri: When 'we' answer your questions, 'we' do not think or read anything. 'We' say what 'I' see in *keval Gnan*. What you hear and see is the light of *keval Gnan*. All this speech is absolute Knowledge only. There are only few *gneyas* of *keval Gnan* that 'we' do not see. This *keval Gnan* is of the current time cycle of *dushamkal*.

Starting from ignorance (*agnan*) to all the way to *keval Gnan*, all the solutions have opened up here, they can never be found in any scriptures; this is unprecedented. These talks are very subtle indeed. These are not talks at a gross level. These talks have surpassed the gross (*sthula*), subtle (*sukshma*), subtler (*sukshmatar*) levels and it is the talk of the subtlest (*sukshmatam*) level. Therefore, get your work from this 'bubble' (Dada referring to the physical body of the Gnani Purush) is present. As long as he is present, you will be able to hear this talk, afterwards those words in print will not give the exact results. The one who has heard these words directly,

for him, these words will not refrain from growing within; not a single word is going to go to waste. One will absorb them according to his ability and capacity to digest them. This speech is *keval Gnan* only. Where the intellect comes to an end; *matignan* (knowledge gained through mind and five senses) comes to an end; that is where stands *keval Gnan*. That light has indeed arisen through *keval Gnan*.

‘Whatever is being done in the world, regardless of whether the world accepts it or not, in all that; I am not doing anything at all’, to have this constant awareness is *keval Darshan* (absolute vision), and the continuous prevalence of that Vision (*Darshan,samaj*) is *keval Gnan* (absolute Knowledge).

Soul: Asanga

The pure Self (*shuddha chetan*) is absolutely dissociated (*asanga*) from any *sangikriya* (related activities) of the mind, body and speech. It is merely the Knower and Seer of all related activities of the mind, speech and body. Simply the close proximity the self, gives rise to an illusion of being associated with those activities. But both the things (the Self and the non-Self body) by their intrinsic nature are separate. There is no activity at all on the part of the Self, so then whose are these related activities (*sangikriya*)? They are of the *pudgal* (the self, the non-Self complex).

Pudgal is something that can harass you; it is your ‘neighbor’. When can it not bother you? It is when You are *viryaavaan* (with energy of the Self), or when the intake of food is very minimal, just enough to live only and no more. Then *pudgal* will not give you any problems.

The pure Self (*Shuddhatma*) is *nirleyp* (unsmearred, unaffected); it is totally *asanga* (dissociated); it is uninfluenced by any association (*sang*) at all. When you hold a diamond in your fist, does the diamond take on the shape and form of the fist, or does the fist take on the shape and the form of the diamond? Both carry out their own individual functions; they are both verily separate. That is how it is with the Self and the non-Self. The nature of the Self is such that it remains unassociated even while living in the association of the non-Self; it never becomes tainted.

Questioner: If the Self is *asanga*, then why does it have to remain in the body?

Dadashri: Even *Tirthankaras* have the company (*sang*) of the body. Lord Mahavir too had to suffer the pain of nails pushed in his ears. That was the account of *karma*. Everyone has to finish his own life-span-determining *karma* (*ayushyakarma*) and then onwards go to *moksha* (ultimate liberation). The science of the *Vitarag* Lords is such that one can remain unsmearred (*nirleyp*) and dissociated (*asanga*) despite having a body.

If you are a pure Self, then do not have a doubt that You are living a worldly life.

Soul: Nirleyp

Amidst all the *lepayamaan bhaavs* (besmearing intentions) of the mind, body and speech that arise, the pure Self (*shuddha chetan*) is verily *nirleyp* (unsmearred) in all ways, from them.

The *bhaavs* of the mind that arise, thoughts that arise, are all vibrations that stem from the state of ignorance (*agnan*). In *Gnan* state, all vibrations cease and as a result the mind will cease to be created. Speech too is a vibration of ignorant state. The body also is a vibration of ignorance. The vibrations arising in *agnan* (in the past life) are in discharge form today. Discharge cannot be changed at all; You just have to remain *udasin* (indifferent, nonresponsive) towards it. After *Gnandasha* (being the Self), there are no vibrations and so the mind, body and speech will not form (again for next life). The mind may show you marriage or death, but in both, 'I am indifferent (*udasin*).' The speech comes out harsh or pleasant, even then, 'I am indifferent indeed.' When harsh words come out and hurts others, 'I' make make him (self) do *pratikraman* for the *atikraman* (aggression) that happened.

On top of the *bhaavs* (that which is, in the mind, speech and body-labeled as 'intents') that arises in the non-Self complex (*pudgal*); the relative self (the belief self, the one who believes, 'I am Chandulal') does more *bhaavs*, and this creates a new interacting worldly life (*sansar*). Whatever intents arise out of the mind, body and speech, all those intents are verily of the non-Self (*pudgal*); they are not of the pure Self (*shuddha chetan*). One's work is done if he understands just this much.

What does the science say? It says that despite being together, the attributes of gold do not enter into copper and the attributes of copper do not enter into gold. Despite being together, each maintains its own attributes.

It is *pudgalbhaav* (non-Self complex view-outlook-intent) to renounce the home, wife and children and it is also *pudgalbhaav* (non-Self complex) to get married. The worldly life goes on because one believes the *bhaavs* of the non-Self to be of the Self. This is because he feels that, ‘No one else besides me does the *bhaav*; everything else is lifeless (*jada*).’ However, he does not realize that even the inanimate (*jada*) has *bhaavs* and that they are also without the energy of the Self (*jada*). One becomes liberated with the understanding, ‘this is the *chetanbhaav* (Knowing Seeing Self) and this is *jadabhaav* (the mechanical energy-intent of the non-Self).’

What are the *pudgalbhaav* like? They come and then they leave. That which does not leave is the *Atmabhaav* (also *chetanbhaav*, the Knowing Seeing Self). *Pudgalbhaav* means that which was filled (*puran*) and it will empty out (*galan*). This is a very subtle talk and is the ultimate talk. It is talk without any relative base (*nirpeksha*, absolute).

The Self that ‘we—the Gnani Purush’ have given to You—the *mahatmas* is indeed indeed the *nirleyp* (unsmearred; unaffected) Self. All the thoughts of the mind-whatever *bhaavs* that arise, they are all *lepayamaan* (besmearing) thoughts. They will try to besmear You too; they will try to besmear even the One that is unsmearable (*nirleyp*). But these are not Your *bhaavs* (thoughts). They are the ones that were filled (*puran*) and are now emptying (*galan*), in that, what is it all to You? If four-year-old crime documents have been buried in courts, are you not likely to receive legal papers on it today? The filling (*puran*) of that day is emptying (*galan*) today, so why are you scared? ‘I’ am indeed free from all besmearing *bhaavs* of this mind, body and speech. ‘I’ am indeed dissociated (*asanga*) from any *sangikriya* (related activity) of mind, body and speech. All these *sangikriyas* are gross activities, and the Self is absolutely subtle. They will never become one even if you want them to. This world has arisen out of illusion. Not even for a second has the Self become *raagi* (with attachment) or *dweshi* (with abhorrence); it seems that way only through illusion. The Self has never become the non-Self, and the non-Self has never become the Self. Only a wrong belief of, ‘I am doing this’ has set in.

The Self is verily *asanga* (dissociated). It is separate while eating; it is separate while drinking. Only when the Self is separate, can the Self know all this, otherwise it cannot.

Mind, body and speech and their habits and their nature

The pure Self (*shuddha chetan*) knows the habits and the nature of mind, body and speech and it also knows its own nature, because it illuminates the non-Self as well as the Self (*swa-par prakashak*).

The Self by nature moves towards liberation; it is the Knower-Seer (*Gnata-Drashta*). After attaining the knowledge of the Self (*swarupagnan*), we know our own (the Self) nature and we also know the habits of the mind, body and speech. ‘The mind is like this’ ‘the habit of speech is like this, it can become hurtful to others, it is bad, etc’, would You not know all this? You are the Knower of all this and You also know ‘that’ other (the Self), because You are *swa-par prakashak* i.e. the illuminator of the Self and all that is non-Self. *Agnani* (not Self-realized) person can only illuminate the non-Self, and not the Self. He does feel, ‘my mind is very bad’, but where can he go? They have to remain where they are, whereas the One who has attained *Gnan* will remain separate.

Questioner: I do not understand what you mean by ‘habits and their nature’.

Dadashri: ‘We’ did not say just habits of the mind, speech and body but with that ‘we’ also said their nature. Their nature means some habits are very ‘thick’, and some are very thin like the nails on your finger which will go away by doing *pratikraman* once or twice. The habits that are very thick can only be erased through repeated *pratikramans*.

Habits of the mind, body and speech will go away only when one dies, but their nature (*swabhav*) should be erased. Those habits bound with a light paste-glue (*ras*) can be removed by doing *pratikraman* two to five times, but those bound with a thick paste will require five hundred or so *pratikramans*. There are certain tubers, like that of greed, which are so large that even when a person does *pratikramans* for the greed (*lobha*) for two to three hours a day, those tubers of greed would still not be destroyed even in six years. At the same time, there are some people who can erase their tuber

of greed by doing *pratikraman* for a few hours or just one day. There are all kinds of natures of adhesives (*ras*, tendency to stick to non-Self).

Sanyogs: Par and paradhin

Gross circumstances (*sanyogo*), subtle circumstances, circumstances of speech are of the non-Self and dependant upon the non-Self; and the pure Self (*shuddha chetan*) is only the Knower-Seer of them.

Gross (*sthula*) circumstances are the circumstances that come together from the outside. They by nature represent problems (*upadhi*); however You can still remain their Knower-Seer, because this is the science of Akram (*Akram Vignan*). The circumstances of the mind, intellect, *chit* and the ego are subtle circumstances and they are of the part, which by nature is unsteady. The unsteady part is subtle (*sukshma*). Circumstances of speech become openly evident. Speech arises as a subtle intent and manifests with gross (openly evident) intent. Circumstances of speech can be called subtle-gross. All these circumstances are of the non-Self (*par*) and dependant on the non-Self (*paradhin*). You will not be able to hang on to them even if you want to and neither will you be able to send them away. Every circumstance is in the form of *gneya* (that to be known) and You are *Gnata* (the Knower). Circumstance itself is dissociative by nature. Therefore if You remain the Knower-Seer, it will dissipate naturally, by itself. There is no doing of any kind by the Self, in this. It can only remain in its nature as the Knower-Seer. Desirable or undesirable circumstance that is there dissipates. You cannot hold on to the pleasant circumstance even if you want to and you cannot get rid of the unpleasant one even if you want to. Therefore, remain firmly as the Self (*nischit*). Circumstances are not under our authority. This is Dada's *Agna*, so even if a circumstance of hanging (a noose around the neck) arises, Know (*jaano*) that it too, by nature is dissociative (*viyogi*). It can take away only that which is perishable with You, no? What is more, if it has come in the account of *vyavasthit*, then there is no one who can remove it. So whatever is in *vyavasthit*, let it be so.

This talk is only applicable to the One who have attained the Self, and not anyone else, because without coming into the state of the Self, if a person curses and insults someone and then says that speech is *par and paradhin* (belongs to the non-Self and is dependant on the non-Self), that is

misusing *Gnan*. Then he will not decide that he does not want to speak hurtfully, and his progress will be stunted. On the other hand, the One who has attained the Self, will with extreme awareness, remain the Knower-Seer of the gross circumstances, subtle circumstances and circumstances of speech, and settle (*nikal*) with them, by making the self do *pratikraman*. This is because it is decided that the shop (non-Self complex effect) is going to be emptied.

Akram science is indeed different. In that, 'we' stop the charging of *karma* and whatever remains as discharge, 'we' ask you to settle with equanimity. 'We' make it so for You that new charge does not happen. This is the simplest of all and the ultimate path of liberation! He who finds and attains this becomes liberated!

Attributes of the prakruti: Attributes of the Self

Questioner: Is it necessary to have good attributes (*gunas*) to be qualified to attain the Self?

Dadashri: No. There is no need for any attributes; ego-intoxication (*keyf*) needs to go. What are you going to do with all the attributes? These are all attributes of the *prakruti* (the formed complex of mind-speech-body); they attributes of the non-Self.

Questioner: All these are attributes of the Self, are they not?

Dadashri: There is not a single attribute of the Self in this. You are dependent on the *prakruti*; the attributes of the *prakruti* and the attributes of the Self are completely separate.

Not a single attribute of the *prakruti* (the non-Self complex of mind-speech and body) is in the pure Self (*shuddha chetan*) and not a single attribute of pure Self in the *prakruti*; by the attributes they are both separate in all ways.



Questions regarding the Soul

Separation based on veil of ignorance

Questioner: Does the body exist because of the Self or does the Self exist because of the body?

Dadashri: The body can only exist in the presence of the Self.

Questioner: What is the difference in the energies of the Self of the *agnani* (not Self-realized), the Self of a *Gnani* (Self-realized) and the Self that has gone to *moksha*? What can the *Siddhas* (absolutely liberated Ones) do? The *sarvagnya* (Knower of all *gneyas*) can do whatever He wishes.

Dadashri: The Self of the *agnani* is felt to be in bondage (*bandhan*), whereas the Self of the *Gnani* is felt to be in bondage-freedom (*bandha-abandha*). From a certain perspective, it is bound and from another perspective, it is non-bound. Whereas the *Siddhas* Self always remain unbound; they are always in *moksha*. The *Siddhas* do not exist to 'do' anything. Only the One who has a body (*dehadhari*) can do whatever He wishes. The energy of the *Siddhas* is fully developed, but it is of no use to anyone.

Questioner: If the Self is the same in its nature and its attributes then what is the differences in the energies due to?

Dadashri: The difference is due to the veil-*avarana* (of ignorance) over them.

Questioner: Which energy changes the situation (*avastha*) of a thing (*vastu*, eternal element)?

Dadashri: The element of time. As time changes, so does the situation (*avastha*).

Questioner: Is there any relation between *Gnan* and the heart *hridaya* ('centre, this', spiritual heart)?

Dadashri: They have nothing to do with each other. The heart is a relative thing and *Gnan* is real. However, *Gnan* can progress faster only if the *hridaya* (spiritual center, spiritual heart) is good.

Questioner: Can the *Kevali* – the *absolute* One, see the Self?

Dadashri: A *Kevali* can see the Self through *Gnan*. To ‘see’ means to become aware and to ‘know’ means to have the experience. It is a formless (*arupi*) state; it is based on experience.

Questioner: Can others besides the *Kavali* see the Self?

Dadashri: No.

Freedom from ignorance is indeed moksha

Questioner: What does the Self have to be free from?

Dadashri: First, it has to become free from ignorance (*agnan*) and then it has to become free from the effects of that ignorance.

Questioner: When we talk about *moksha* of the Self, is this *moksha* some kind of a geographic location?

Dadashri: It is true that it (ultimate *moksha*) is a geographic location, but in fact, You verily are the form of *moksha*!

Questioner: *Atma* and *Paramatma* are indeed different. Is there any relation between the two?

Dadashri: They are not different. *Atma* is the same as *Paramatma*; difference is only in the state. When you come home you are Chandubhai and when you are at your office, you are a collector. It is like our analogy of ‘*Hoon, bavo, Mangaldas*’ (I-*hoon*, the self with beliefs-*bavo*, and the physical body-*Mangaldas*).

Questioner: When the Self-*Atma* becomes *Paramatma*, is that the final stage?

Dadashri: Yes, that is considered the ultimate stage. Beyond that, there is nothing left to do.

The Soul's dravya and kshetra

Questioner: As space, how does the Self reside?

Dadashri: The Self's own location (*swakshetra*) is its infinite regions (*pradesh*). I do not mean to say its real location. Its *swakshetra* (location of the Self) has been described in order to extricate it from *prakshetra* (non-Self location).

Questioner: Does the matter-main element (*dravya*), of the Self change?

Dadashri: The Self's own *dravya* does not change but *dravyas* (matter) associated with it through the worldly intents continue to change. The location (*kshetra*) changes continuously, time (*kaad*) changes continuously and because of this, the intent (*bhaav*) changes continuously. Fear arises when you go to a place where there is danger. The intent of every living being keeps changing from *samaya* (smallest fraction of time) to *samaya*.

Questioner: Are there different kinds of Souls?

Dadashri: No, there is only one kind of Self.

Questioner: Do attachment- abhorrence (*raag-dweshha*) affect the Self?

Dadashri: No, attachment- abhorrence are not the attributes of the Self. Attachment - abhorrence occur because of wrong belief.

Atma indeed is Paramatma!

Questioner: Please explain 'Atma is indeed Paramatma'.

Dadashri: In the 'relative', it is the Self and in the 'real', it is *Paramatma* (absolute Self). As long as there is interaction with temporary things, it is a worldly Self (*sansari atma*) and it is *Paramatma* if it is not in

the worldly life. Worshipping the 'relative' one is destructible, and worshipping the 'real', one is *Paramatma*. If you have awareness, You reside in *Paramatma* and if you do not have awareness, you are 'Chandubhai'.

Questioner: What have I attained, after coming to know to the Self? What should be my understanding?

Dadashri: Eternal bliss.

Questioner: The Self is *chetan* (the Knower-Seer). Is it eternal or is it subject to disintegration? Does its situation change?

Dadashri: The Self is eternal, it stays the same, just like the mixture of gold and copper in a ring, the gold does not lose its properties and nature (*gunadharm*). Despite living with the non-Self, the attributes and nature of the Self do not change its attributes. And the gold can be separated through a chemical process.

Questioner: Is the *chetana* (Knowing and Seeing nature) of a bird different from the *chetana* in a grain of wheat?

Dadashri: No, the *chetana* is the same. It is the same in a grain of wheat, and in you and me but there is difference in the veils of ignorance (*avarana*) over them.

Questioner: Can *chetana* influence and stir up other things?

Dadashri: No. Everything functions only through touch (close proximity). A wrong belief of 'I am doing this' arises through the pressure of circumstances. Despite being in *vibhavit bhaav* (intent through 'I am Chandulal') the Self always in *swabhavit bhaav* (the Knower-Seer).

Questioner: All the elements remain in a corpse, do they not?

Dadashri: No. Only the elements of matter (*pudgal*) and space (*akash*) remain. The rest leave, they all become separate from each other and go to their respective main elements.

Questioner: But even there in the dead body, space is used, no?

Dadashri: The main element of *pudgal* indeed has its own natural space; however, the physical body created due to aggregation of subatomic particles, occupies space too. After the departure of the Self, all the elements merge into their own respective elements.

Questioner: If a person has made a firm decision to remain in the Self, is that intellectually based (*buddhi gamya*)? Does that occur through the mind? Or is it beyond that?

Dadashri: To remain in the Self is beyond the mind, intellect and all the other things, but one has to have the awareness of the Self. The mind is completely physical.

State of the Self during sleep

Questioner: When I go to sleep at night and wake up in the morning, who is the one who knows that I had uninterrupted sleep till the morning?

Dadashri: All this, mind, intellect (*buddhi*), *chit* and ego are in the *dharma* of *antahkaran*. The Self *chaintanya* (Knower-Seer) is *akriya* (non-doer, not involved in any activity) part. It is the Knower-Seer (*Gnata-Drashta*) and it is *akriya*. If the *antahkaran* becomes *akriya* (without activity), then pleasure prevails as a result within. As long as there is activity, the pleasure decreases. One sleeps and wakes up through the doership activity of the ego, and the one who says, 'I slept uninterruptedly until morning,' is verily the ego.

Questioner: Is there any component of the Self in it?

Dadashri: No, no.

Questioner: What is the state of the Self, when we are sleep?

Dadashri: The one who constantly remains aware of the *Shuddhatma* (pure Self) state remains in the same state even when asleep. And the one who has the awareness of 'I am Chandulal', that awareness does not leave him even in sleep. That is why he says, 'I had a wonderful sleep.' But you were asleep, so then who is the one who knows that you had wonderful sleep? It is the ego that knows this.

Questioner: What is the difference between *manoyogi* (one who tries to unite with the Self through the mind) and *Atmayogi* (the one who has united with the Self)?

Dadashri: There is a lot of difference. They are as apart and different as the sky and the deep stratum of the earth. But a *manoyogi* is much higher than a *dehayogi* (the one who tries to unite with the Self through activities of the body). It is not possible to unite with the Self through *manoyoga*.

Questioner: Please explain *antarmukhi* (inward vision) and *bahirmukhi* (external vision).

Dadashri: The arising of a thought of the imperishable (*avinashi*) is becoming *antarmukhi*. As long as there is an inclination, desire for destructible (*vinashi*) things, and as long as the tendencies wander outside, one remains *bahirmukhi* (facing outside).

Differentiation between the Self and the non-Self

Questioner: What does one have to do to separate the Self and the non-Self?

Dadashri: What do you do to separate the gold from a ring made of gold and copper? What will the goldsmith say if you were to ask him? He will tell you to leave your ring with him and it will be done. Similarly, you just have to tell me that you want a solution for *moksha* and it will be done for you. The Self has not become the non-Self even for a second. You simply have to ask the Gnani; it is not something that you can do yourself. ‘Doing’ is the illusion. One, who finds a Gnani, will find a solution.

Questioner: Why does the experience of agitation and pain happen, in attempts to recognize *Paramatma*?

Dadashri: The *Paramatma* is indeed there, but you maintain separation with the *Paramatma*. If devotion (*bhakti*) for the *Paramatma* sitting within arises, then pain will not arise. But how can devotion arise without knowing Him? There is pleasure with direct worship and with indirect worship peace happens for a while and then agitation happens.

Questioner: God is the remover of pain (*dukha*) and doer (giver) of pleasure (*sukha*), then why does one experience disharmony and restlessness?

Dadashri: God is neither the remover of pain, nor the giver of pleasure. When the divisive intellect (*bhedabuddhi*) towards God goes away, and a unifying intellect (*abhedabuddhi*) arises, pain leaves. God does not take away anyone's pain and does not give anyone pleasure. He just says that become *tanmayakar* (with mind and body get absorbed in Me), become one with Me (*abheda*), then there is no pain. Not knowing even one real fact is called illusion.

An experienced one destroys the wandering of lifetimes

Questioner: Which is an easy and straightforward path to *moksha*?

Dadashri: Once you meet someone who is familiar with the path, then you will find the solution. What else besides this can be a more simpler and straightforward path?

The Lord has told us what one should do in order to attain *moksha*. You can go to *moksha* by becoming *samkit* – attain the right Vision or through the grace of a Gnani Purush. There are two types of *Gnanis*. One is a *gnani* of scriptures and the other is a Gnani of experience; the exact Gnani. Gnani and the other is experienced Gnani, true Gnani. The real Gnani is one who speaks after the extracting the deepest solutions within, and that is the exact (*yathartha*) *Gnan*. *Atmagnan* (experience of the knowledge of the Self) is attained through the exact *Gnan*. Otherwise, as long as there is the my-ness (*mamatabhaav*) of, 'I am Chandulal', how can there be equanimity (*samatabhaav*)? Exact equanimity happens only after the first contact with right Vision (*samkit*). The equanimity people generally refer to, is worldly equanimity. People have read so many scriptures and books, that the books and scriptures attained *moksha* but they have not.

The experience of bliss of the Self

Questioner: When the mind has become peaceful, it does not trouble us, what kind of pleasure arises? What kind of pleasure arises when the *chit* no longer wanders?

Dadashri: The mind verily is doing everything. It is the mind that instigates the *chit*, ego and others. Everything comes to a standstill when the mind becomes peaceful and calm.

Questioner: In *Atmadasha* (the state of the Self), how can I know that this pleasure is indeed from the Self?

Dadashri: The pleasure that prevails in the absence of any external pleasure source; pleasure from seeing something, from hearing something, eating, touching, coolness or pleasure from any sense organs, pleasure from money, from respect or from sexuality; is the pleasure of the Self (*Atmasukha*). But You will not be able to know any specifics about this pleasure. As long as there are *vishayas* (deriving pleasure from senses or sexuality), direct and clear pleasure of the Self, will not come.

When dehadhyas leaves

Questioner: When can it be said that *dehadhyas* ('I am this body') is gone or not?

Dadashri: Even when someone picks your pocket, insults you, assaults you and no attachment (*raag*) or abhorrence (*dwesh*) happens from within, then know that *dehadhyas* ('I am the body') is gone. Until the attainment of *Atmagnan* (knowledge of the Self), the whole world is entangled in *dehadhyas*. As much *vikalp* ('I am Chandulal', 'I am this body') there are, that much *dehadhyas* prevails. This body is not meant for increasing liability of binding more *karma* for next life but to attain liberation. Will you not have to settle the liability you have brought with you from countless past lives? Once *dehadhyas* leaves, one is considered to have come into *charitra* (conduct as the Self).

Questioner: Where is the Self located in the body?

Dadashri: The Self is everywhere in the body except in the nails and the hair. The Self is located wherever you feel the heat from a hot charcoal.

Questioner: Can *chetan* (Self energy) be placed in a non-living thing?

Dadashri: When you say 'This is my pen,' you instilled the *chetan* of my-ness in it and that is why you feel hurt if I were to lose your pen.

Separate nature of the Self and the body

Questioner: What is the relation between the body and the *Atma*?

Dadashri: There is no relation between the two. The connection between the Self and the body is similar to the connection between a man and his shadow. The shadow appears in the presence of the Sun. Similarly all this has arisen in the presence of the Self. People have clung to what is not their own.

That is how separate the relation between the Self and the body is. It is like the separation between the lift and the man standing inside the lift. The lift does all the work; all you have to do is press the buttons. Not understanding this, people suffer horrible pains and misery. This storm (of doership) is like lifting up the lift yourself. The mind, body and speech; all three are 'lifts'. All you have to do is to press the buttons in the lift. There is the (button) of the Self and there is the (button) of the ego. Those who want worldly *pudgalik* (that which arises and gets destroyed) things have to press the button as the ego and those who do not want worldly things have to press the button as the Self (*Atmabhaav*). Why as the Self? The answer is, I want to become free; I want to go to *moksha*. I do not want to increase the worldly life through the ego anymore.'

When a sudden blow happens, the ego will say, 'I am hurt badly,' then pain is the result, but if the ego says, 'I am not hurt at all', then pain will not happen. One is simply doing (exercising) the ego only. If one understands this profound science of the *Vitarags*, then can there be any pain in this world? The *Atma* (Self) is verily *Paramatma* (absolute Self). The Self is *chaitanya* (the Knower-Seer) and *jada* (non-Self) is the mutual relationship-connection (*sambandha*). The 'self' (ignorant self) is *sambandhi* (in a relationship, in connection) and the connection (*sambandha*) is the non-Self only. 'You' (the Self) have a relation with circumstances but are not bound with them. And circumstances are dissipatory (*viyogi*) by nature. Upon the attainment of the Self from a Gnani Purush, the relationship with circumstance becomes entirely dissipatory in nature.

That is where real Gnan is

What is a sign of existence of real *Gnan*? Real *Gnan* will attract everyone, from a year and half-old child to an eighty-year-old man, which means the one in the stage of entry into worldly life (*sansari*) to the one in the stage of renunciation of worldly life (*sannyasi*). This is because this *Gnan* is the factual thing. *Darshan* (true Vision) will happen within a child too. Any place of religion where a child gets a headache, know that there is no religion there; everything there is relative.

Where there is no controversy over any talk, it is called true *Gnan*. It is not correct *Gnan* if there is controversy, dialogue, opposition or hot exchange of words; over any talk.

There are two kinds of *gnans*. One *gnan* is that which shows you what is right and what is wrong; what is beneficial or harmful in the worldly life; and the other is the *Gnan* of the path of liberation. If you attain the *Gnan* of the path of liberation, then the worldly *gnan* will arise naturally. This is because the self has received the vision. Received the divine vision (*divyadrashiti*)! However if you are not able to attain this *Gnan* of liberation, then you should meet with a saint who will give you knowledge of what is beneficial and what is harmful in the worldly life. Such saints are extremely rare in the current era of the time cycle.

Besmearing such that one can never break free

Questioner: People deceive God and become corruptive (*bhrashtachar*) in religion.

Dadashri: That is very wrong. That is why *Gnanis* of the past had said it from the very beginning in a *shloka* (quatrain couplet):

*Anya khsetre krutam papam, dharm kshetre vinshyati,
Dharma kshetre krutam papam, vrajyalepam bhavishyati.*

‘Sins done at any other place leads to destruction of location of religion,

Sins done at the location of religion, binds a future of extremely intense ignorance.’

Vajraleyp means one’s destruction for hundreds of thousands of years; that person, a life in hell is indeed the result. Those who are harming their

own selves, 'we' (the Gnani Purush) call them asleep even while being awake. This will make them lose their human life. They are creating mountains of pain. Only *Gnan* can stop this from happening. One has to have true *Gnan* (*satya gnan*). Nothing is achieved by doing only repentance. Repentance is only the first step in commencing religion.

Questioner: A person repents after doing wrong deeds but then he continues his old ways – this is how everything carries on, does it not?

Dadashri: Repentance has to be sincere, done heartily.

Receiving the wrong *gnan* makes desires arise in a person, and the result of such devoted commitment (*aradhana*) to the wrong *gnan* is pain (*dukha*). Otherwise nature has not formed to give pain to anyone. No creature, except for human beings, has worries or pain (extra unnecessary pain).

Man becomes *ahamkari* (ego oriented and ego laden) after he becomes *vikalpi* (established firmly as, 'I am Chandulal'). Until then, the ego is considered normal; it is called natural (*sahajik*), as-it-is (*vastavik*) ego. Becoming *vikalpi* he becomes liable. And after becoming liable, pain comes. As long as one does not become *vikalpi*, does not become liable for anything, nature will never give pain to anyone.

Questioner: Only human beings create pains?

Dadashri: We have given rise to it ourselves, nature does not do that; nature is actually helpful. Once there is misuse of *gnan*, the reign of the devil takes over, and there, God will not stay.

When does one become a God?

Questioner: What is the difference between *jiva*, the Self and God?

Dadashri: One is considered a God when he comes into *swasatta* the (realm of the Self). Having become a *Purush* (the Self) when one enters *Purushartha* (progress as the Self) then He is called a God, and as long as he is under the reign of the *prakruti*, he is a *jiva*.

The one who has the awareness of 'I will die' is *jiva*, and the awareness, 'I will not die' is *Atma* (the Self); and when this reaches full stage, that is *Bhagwan* (God).

Questioner: When is the Self considered God?

Dadashri: When one attains the awareness of the Self, then he begins to become a God. And then, when the load of *karma* decreases then ultimately when the full state is attained, He verily is the absolute Self, the *Paramatma*.

Questioner: When the Self takes on the form of a body, is that when it called a *jiva*?

Dadashri: The Self does not take on the form of a body. Only the belief changes. A wrong belief, 'I am Chandulal' has been established. In fact, You verily are the Self, and as The Self, You never die. It is only the belief that dies.

Questioner: When Soul in everyone is the same, why is there a different experience for every one?

Dadashri: Every Self is on *samsaran* (constantly changing path to ultimate liberation) path. Due to the differences in the flow of this path, each person has different experiences.

Questioner: The pure Self (*Shuddhatma*) and the impure Self (*ashuddhatma*), are both the Souls same?

Dadashri: It is called impure from a relative perspective. It is called impure with the belief of 'I am Chandulal', and that is called *jivatma*. When that wrong belief is fractured and replaced by the establishment of the right belief; then it is called the pure Self (*Shuddhatma*).

Questioner: When I say 'I am pure Self', it will not allow for some heavy-duty ego to arise, will it?

Dadashri: No, after attaining this *Gnan*, you indeed are speaking, you after becoming the Self. You spoke within the Self only, and therefore it is not considered ego. It is ego to believe where one is not.

Questioner: Who is considered to be true *jiva*?

Dadashri: True *jiva* are those who have realized the self (one's own self) to be the pure Self, and that verily is the Self. However, if you believe this temple (physical structure) is God, then where will God go? If you latch on to this temple calling it God, God will laugh wondering if you are blind. He will say, 'this man does not even know Me, and he has latched on to this temple instead!' He believes the temple to be the *chetan* (Self, God) indeed.

If the Self is moksha, then who attains moksha?

Questioner: If the Self never ages (*ajar*) and never dies (*amar*), separate from the body, then who attains *moksha*?

Dadashri: The ego attains *moksha*. When the ego The ego dissolves when the it attains *moksha*. That which has arisen, it dissolves. It is verily the ego that is bound; the Self is not bound. The *moksha* of ego happens when the Gnani Purush facilitates the understanding.

The Self is verily pure (*shuddha*), and it is verily in the state of *moksha*! It has never been impure (*ashuddha*) or bound.

This world is the vision of egoism. That which shows fictitious possibility is the ego. If you press your eye lid with a finger, you will see two moons. Now what is the truth in that? What is the mystery? Hey! There is only one moon; it is because of your misunderstanding that it appears two.

When a sparrow sits in front of a mirror, are there two sparrows? And yet the sparrow becomes illusioned that there is another sparrow there. She keeps pecking at the image of the other sparrow. This must be hurting her also. The sparrow will come back even if you shoo it away. If you ask her, 'what are you looking for? You do not have a husband, no brother-in-law, or a mother-in-law, so then what are you looking for?' Similar is the entanglement that has happened to people. The mirror is a very significant science. The mirror is a great tool if one wants to give a physical description of the Self.

When faced with the egoism, 'I am, I am,' the Self responds with 'go ahead. You and I are separate.' When that egoism becomes dissolved, it

leaves only the ‘You verily are That’, the absolute Self. That ego will not dissolve in that way on its own, it is not like crushing *chutney* liquid of spices, oil and herbs. It is only when the mistakes of the self are seen that ego begins to melt. Ego (*ahamkar*) means the state of mistake (*bhool*).

Understanding Brahma and Parabrahma

Questioner: What is *Bhrahma* and *Parabrahma*?

Dadashri: *Brahma* is the Self and *Parbrahma* is the absolute Self (*Paramatma*). As long as there is a physical body, one is considered an *Atma* (the Self), and not *Paramatma* (absolute Self). *Tirthankaras* and *Gnani Purushs* are considered *dehadhari Paramatma* (absolute Self with a physical body).

Questioner: What is this *Brahma* (Sanskrit: *Brahman*)?

Dadashri: What is your name?

Dadashri: Chandulal.

Dadashri: That you are Chandulal, is not completely wrong. By relative viewpoint you are Chandulal, and by real viewpoint you are *Brahma*. *Brahma* means the Self. However, the awareness of *Brahma* (the Self) has to happen, no?

Questioner: Explain *maayic Brahma* and *amaayic Brahma*.

Dadashri: It is like this, it is an error to refer to *Brahma* as *maayic Brahma* (the Self with illusion). How can the one who has fallen into illusion (*brahmana*) be called *Brahma* (the Self)? *Maayic* means one who has fallen into the illusion. Real *Brahma* is called *Brahma*.

Questioner: Can a human being who has become absolute *Brahma*, a *Paramatma*, talk?

Dadashri: Those who cannot speak have not become *Brahmaswarupa* (the absolute Self) at all. When can we say one has become complete *Brahmaswarupa*? It is when there is complete awareness of everything that is external, more awareness than the worldly people. Losing awareness of

one's body is called *ekagrata* (concentrated attention on a target); that is not called attaining the Self. After becoming complete *Brahmaswarupa*, everything is there, including speech. This is because the body and the Self exist separately for sure, just as this coat and this body exist separately. Each remains within its own *dharma* (properties and function). *Brahma* (the Self) remains as the Self and the non-Self (*anatma*) remains as the non-Self. Loss of awareness of the body (*deha*) is not a sign of absolute *Gnan*, or even the *nirvikalp* (egoless) state. Doing *ekagrata* (mind, speech, body united in concentration) doing the awakening of the *kundilini*, is a temporary situation (*avastha*). Afterwards he becomes just as he was before. It is a thing that helps, but it is not the complete-absolute state.

Sooza, Udaseenata

Sooza, gift of evolution

Questioner: What is *sooza*? Is it inspiration or encouragement or (*prerana*)?

Dadashri: The *prerak* (inspirer, encourager) within is discharge. The light is suddenly illuminated from within that gives rise to *prerana* (energy of inspiration). The light is the *sooza* (insight; intuition). *Sooza* is the uninterrupted continuous flow. But one is with an *avarans* (veils) which prevent him from seeing, and therefore, he does not have any insight (*sooza*). That is why when a person scratches his head, it leads to a flashing of light inside, and *sooza* (light of clarity) arises. Do you know what happens when you scratch your head?

Questioner: No, Dada.

Dadashri: The tendencies (*vruttis*) of the *chit* that are pulled in all different directions, become somewhat unified in focus, concentrated (*ekagra*) when you scratch your head. When concentration happens, *sooza* quickly arises.

When *sooza* is in action, people call that *purushartha*. It is not really *purushartha*; *sooza* is a natural gift.

Everyone has *sooza*. We can tell how far along the *samsaran* path (constantly changing or evolving path to *moksha*) one is, based on his *sooza*. If there is a change in one's *sooza* from six months ago to now; if it has increased then we can realize how far he has come. If there is anything in this world worth seeing, then it is *sooza*. *Sooza* is the only thing in the human body that is not a 'discharge'; everything else is a discharge. *Sooza* in itself does not charge *karma*, but charging arises from the *sooza*. If the ego

gets involved in *sooza*, then it gives rise to a charge. There is no ego in *sooza*, but the ego enters into it later on.

Questioner: Is *sooza* (insight) and *darshan* (vision) the same thing?

Dadashri: They are one, but people have taken *Darshan* to a very low level of *bhasha* (communication). *Darshan* is a very elevated thing. The *Vitarag* Lords have called *sooza*, *darshan*. If one wanders out ahead past the eleventh mile, a *darshan* of that location will happen. As he goes further the 'development' increases, and *darshan* increases higher. And one day a light flashes within with, 'I am not that, but I am the Self', and that is the unveiling (*niravaran*) of the *Darshan*!

Whatever you project; is on the basis of *sooza*, and with the resultant *prerana* (inspiration) you write. *Sooza* is a very subtle thing.

No one in the world has helped the inner *sooza*. Inner *sooza* blossoms very fast in *Yoga* (the science of a unified movement of mind-speech and body towards a higher goal). However with *Yoga*, people have taken the wrong path and merely continue to see circles of *chakras* only.

After *sooza*, *bhaav* arises. Very few people in the world are aware in *sooza* and aware in *bhaav*. *Sooza* and *bhaav* that are attained spontaneously and naturally, attained with very little effort, becomes the beacon of light. *Bhaav jagruti* (awareness of intent that charges *karma*, awakened awareness) on the other hand is considered awareness (*jagruti*), and *sooza jagruti* (awareness of *sooza*) is a very elevated thing. Entering into *bhaav jagruti* is equivalent to the slight awakening a person who gets up from a dream in sleep and takes a body stretch to get rid of the residual grogginess.

Questioner: What is a difference between *sooza* and *pragnya*?

Dadashri: *Pragnya* is a permanent thing and *sooza* keeps on changing. *Sooza* changes as one makes progress. *Pragnya* is 'temporary-permanent' thing. *Pragnya* will be present till the absolute state is attained; till the state of *Siddha* is attained. It arises only after Self-realisation, whereas *sooza* is a gift that arises at every mile on the *samsaran* path.

However, the *sooza* which arises: that too is not completely independent. The Self is *Paramatma*. It does not show you what is right or what is wrong. When *paap* (*karma* of hurt to others) unfolds, the insight will be (*soozadey*) wrong, and when *punyai* (*karma* of help to others) unfolds, the insight will be (*soozadey*) right. The Self does not do anything at all; it simply continues to 'see' (*joyaaja*) the vibrations only.

Questioner: Is there a difference between *samaj* and *sooza*?

Dadashri: *Samaj* (understanding) is *sooza*. Understanding (*samaj*) is *darshan* (vision), it progresses all the way to *keval Darshan* (absolute Vision).

When 'we' make you understand and, it fits within - you understand it, it means it comes in full *samaj* (vision, understanding) for you. That means whatever I am telling you, point to point; is understood exactly. That is considered *geyd bethi* (understanding that has fitted in precision). Everyone's viewpoint is different and so it is understood in different ways. The matter (talk) will fit according to one's energy of *darshan* (*darshan shakti*).

Questioner: When insight flashes and illuminates from within (*sooza* arises), at that time, I cannot tell whether it is *sooza* working within our *sooza* or whether it is the ego.

Dadashri: Man is not able to take the full benefit of *sooza* because of the vibrations of the ego (*ahamkar*). Everyone continues to get illuminated by *sooza*. As the ego dissolves progressively to zero, *sooza* keeps increasing.

The scientists are able to see with *sooza*, they cannot see with *gnan* (what they know). *Sooza* is a natural gift.

What is Udaseenata?

*'Hun sarva paradravya thii sarvatha udaseena ja chhun,
Hun sarva paratattvo thii sarvatha vitarag ja chhun'*

'In all ways, I am indifferent to all matter that is the non-Self'

'In all ways, I am absolutely detached from all elements that are the non-Self'

Udaseen is not the same thing as *udas* (sad; gloom) people commonly refer to. Here it means that now that I have become the one with elemental Self (*swatattva*), I do not have a need these non-Self elements (*paratattva*). That is why the Self has *udaseen bhaav* (indifference and neutrality). When one attains the awareness of the infinite splendor of bliss of the Self, then all tendencies that stray outside (*bahyavrutti*) do not happen, and *vitarag bhaav* (absence of attachment-aborrence) prevails towards all the matter that is the non-Self (*paradravya*). Our *udaseenata* is not the same as the *udaseenata* of the one who does not have Self-realization. Ours (In Akram Vignan) is *ullasita* (filled with joy and cheer) *udaseenata*. When a wedding is happening in the home of *bhagats* (people who are involved in devotional worship and work of God) there is a kind of indifference and apathy (*udaseenata*); that is not how it is with us.

After attaining the Self, *udaseenata* begins from everywhere first, and then will come the state of *vitaragata*.

Questioner: What is the difference between *vairagya*, *udaseenata* and *vitaragata*?

Dadashri: *Vairagya* is short lived. From the time *vairagya* arises until complete *vairag*; every part of that state is called *vairagya*. *Vairagya* means it has become tasteless and dislikable. But it is not systematic. *Vairagya* comes when pain (*dukha*) comes, whereas *udaseenata* is the entrance to the state of *vitaragata*.

Udaseenata is considered a very elevated state in the *kramic* path. *Udaseenata* in the *kramic* path means loss of interest in all the destructible (*vinashi*) things but despite the search for the indestructible (*avinashi*) , one does not attain it.

In a *vairagi*, the state of ‘not liking’ is not due to his independent energy. Something is liked and something is not liked, that is how it is within the one with *vairagya*, whereas the one with *udaseenta* has no interest (*ruchi*) in anything except the Self.

Questioner: How can it be understood whether *vitaragata* is prevailing or whether *udaseenata* is prevailing? What is the difference between the two?

Dadashri: *Udaseenata* means to build a barrier against *raag-dweshha* (attachment-abhorrence). In *vitaragata* attachment-abhorrence are absolutely absent. First all the *vruttis* (tendencies, interest, inclinations) become weak in *udaseenata*, then the state of *vitaragata* arises. *Udaseenata* means like does not arise and dislike does not arise.

Questioner: What is it where no joy is felt in any external situations and within there is no attachment-abhorrence?

Dadashri: In the state of *udaseenata*, there is joy within, but it is not seen outside, whereas in the state of *vitaragata*, there is joy within as well everywhere outside.

Pratishthit atma: Shuddhatma

What is the foundation of the world?

‘*Pratishthit atma*’ is the ‘foundation builder’ of this world. What is ‘*pratishthita atma*’? ‘I am Chandulal’ ‘This is my body’ ‘This is mine’ ‘This is my mind’ – by doing such *pratishtha* (projection, induction) the *pratishtha atma* is bound (created for next life). How did this happen? It happened out of ignorance, lack of knowledge of the Self (*aGnan*). When *pratishtha* done even in an idol gives you fruits, then imagine what kind of fruits *prathishtha* like above; done with God present as witness (the Self within) will give!

This ‘*pratishthit atma*’ is a new word that I have given you. I have used it so that people can understand in simple language , and easily understand the words of the Lord.

Questioner: Is the *pratishthit atma*, *pudgal* (non-Self) or *chetan* (the Self)?

Dadashri: It is a *pudgal*, but it has gained *chetanbhaav* (energized with life), we say that it has been charged. It is the *pudgal* that is the resultant expression of *visheshabhaav* (‘I am Chandulal’), ‘we’ call it *mishrchetan* (mixture of the Self and non-Self).

Questioner: The four natural instincts, of food intake (*ahaar*), fear (*bhaya*), sleep (*nindra*) and sex (*maithun*); are they tubers or are they part of the *pratishthit* self?

Dadashri: They are not part of the nature of the *pratishthita atma*; the *pratishthita atma* is formed complex (*putadoo*) of egoism. However many *bhaavs* (charge intent) were done (in the past life), that many *bhaavs* (discharge intent) will arise. Upon seeing food, the tuber of food within will sprout. Tuber of fear will burst upon the sight of a gun or a stick. The instincts of *ahar*, *bhaya*, *nindra* and *maithun* exist in the form of tubers that sprout depending upon circumstances.

Pratishtha (projection, induction) of anger (*krodha*), pride (*maan*), deceit (*maya*) and greed (*lobha*) was done in the *pratishthita atma* (in the past life) and that is why it bears fruit now (in this life). Now that You have attained *Gnan*, *pratishtha* has stopped.

When people make comments like ‘My soul is a sinner’, it refers to the *pratishthita atma*. The main Self is pure Soul (*Shuddhatma*) indeed; it has not become impure (*ashuddha*) even for a second. The phases (*paryaya*) of the Self have become impure by doing *pratishtha* of ‘I am this; this is mine’.

There is no *pratishthit atma* in ‘charge’ (of *karma*). In ‘charge’ the self is present. In ‘discharge’ *pratishthit atma* is there.

Vyavahar atma: Nischaya Atma

Questioner: The helpful (*shubha*) and hurtful (*ashubha*) *bhaav* (intent, outlook, view) that happen, who do they happen to? To the *pratishthit atma*?

Dadashri: When the *pratishthit atma* does the helpful or hurtful *bhaav*, at that time it is not regarded as *pratishthit atma* but *vyavahar atma* (worldly interacting self). *Pratishthit atma* is what is left after attaining the Self. The project that was induced in the body (*pratishtha* with, ‘I am this body, this is mine’) in the past life, its result now remains after attaining the Self. Before Self-realization the term *pratishthit atma* is inapplicable, the term *vyavahar atma* is applicable.

Questioner: How does *chaitanya Atma* (the pure Self) become bound with impurity, when the *vyavahar atma* does helpful or hurtful *bhaav*?

Dadashri: When *vyavahar atma* does *shubha* (helpful) or *ashubha* (hurtful) *bhaav*, it is not alone in the process, the *nischaya Atma* is involved in it, with the belief that indeed ‘I verily am the one’ (doing the *bhaav*).

Questioner: What is *nischaya atma*?

Dadashri: *Nischaya Atma* means *Shuddhatma* (pure Self). It is like this: *Vyavahar atma* is the doer (*karta*) in worldly interaction (*vyavahar*), and with the view of the Self (*nischaya*) the Self is the non-doer (*akarta*).

Questioner: But the *nischaya atma* is the doer of the *bhaav*, is it not?

Dadashri: It is not the doer of the *bhaav* either. the doer of the *bhaav* is prevailing ignorance (*agnanta*)!

Questioner: When does *bhaav* arise?

Dadashri: *Bhaav* and *abhaav* (attraction and repulsion) happens when there is ignorance of the Self.

Questioner: Does *bhaav* exist where there is *Gnan*?

Dadashri: There is no *bhaav* at all when there is *Gnan*. Where there is *Gnan*, there is *swabhaav-bhaav* (awareness as the Self) and where there is *agnan* (ignorance), there is *bhaav*. Where there is a *mithyatva* (wrong belief, 'I am Chandulal') there is *bhaav* or *abhaav*, not where there is *samkit* (right belief, 'I am pure Soul').

Questioner: *Bhaav-abhaav* happens only when *Gnan* is present, does it not?

Dadashri: Yes, *bhaav-abhaav* happens only when the Self is present, *bhaav-abhaav* does not happen in this taperecord (machine to record sound).

Questioner: Did *bhaav-abhaav* arise because the pure Self did *paralaksha* (awareness in the non-Self)?

Dadashri: The pure Self (*Shuddhatma*) never does *paralaksha* (become the non-Self, take on the awareness as the non-Self). The pure Self verily remains as the pure Self, continuously with *Gnan*, absolutely with *Gnan*. It knows the awareness of even the non-Self (*paralaksha*) and knows who does the *paralaksha*.

Questioner: Who is the doer of *paralaksha*?

Dadashri: If you understand just this much from the Gnani Purush, you will find the answers to all questions of this worldly state (*sansar*). The understanding with precision should fit (*geyd besavi*) right at this place that who is the one doing the inspiring?

Questioner: Is origination of *bhaav* considered inspiration?

Dadashri: No, that is not an attribute of the Self. It happens because of your ignorance.

Questioner: When does ignorance happen? Does it not happen in the presence of *gnan*?

Dadashri: Yes. There is *agnan* (ignorance) because there is *Gnan* (Knowledge of the Self). Just like a businessman whose name is Chandulal, when in a drunken state says, 'I am King Sayaji Rao Gayakwad'. Would you not understand that he is under the influence of alcohol? Such is this intoxication of ignorance.

Questioner: What if ignorance changes to *Gnan*?

Dadashri: Then it is not called ignorance. Then only the resultant state of *Gnan* prevails. As long as there is ignorance, the results of ignorance will prevail. Then no matter what one does, whether he does chanting (*japa*), penance (*tapa*) or reads scriptures, he keeps binding *karma* indeed. However, such *karma* will bring him material pleasures.

Questioner: Why does the Self become bound when it is not at fault in this?

Dadashri: When can it be called one's own fault? It is when one is completely at fault? It cannot be called a fault when it is *naimitik* (as one of the evidences in an innumerable array of evidences that bring a result). If I happen to push you, and you bump into another person, the other person blames you for pushing him. Similarly, the Self itself is not the doer of this *bhaav*, but the *bhaav* happens as result of the *naimitik* pushes, which 'we' call 'scientific circumstantial evidences'.

Questioner: Do scientific circumstantial evidences apply to the Self (*chetan*) or to the non-Self (*achetan*)?

Dadashri: It applies to the belief; it applies to the *pratishthit atma*. There is tremendous energy even in the *pratishthita atma*. If you

Chandubhai sitting here have a slightest negative thought about Shardaben, that thought will reach her at her home.

Questioner: What is the difference between Your and our *pratishthita atma*?

Dadashri: There is no difference at all. There is unsteadiness in you because you had ignorance, whereas in me there is not even a trace of unsteadiness.

Who is Gnani? Who is Dada Bhagwan?

Questioner: What is ‘Dada Bhagwan’? Is the Self of ‘A.M.Patel’ verily ‘Dada Bhagwan’?

Dadashri: Yes. There are two kinds of Self. One is ‘mechanical self’ and the other is the ‘real genuine Self’. The mechanical self is unsteady and transient (*chanchad*) and the ‘real original Self’ is Dada Bhagwan.

The one that talks, eats, drinks, goes to work, reads scriptures, does *dharmadhyam*; is all ‘mechanical’. It is not the real Self. In you too, the real Self is verily Dada Bhagwan. That is the *Paramatma* (absolute Self).

All worldly interactions are carried out by the mechanical *atma* (self). *Japa*, penance, *dhyam* (doing meditation activity), reading of scriptures etc.: are all done by the mechanical self. What for? It is to attain the eternal Self. But the mistake at the very root is that, the one who believes ‘I am the Self’ is the ‘mechanical self’! And all attempts are there to improve the ‘mechanical self.’ In order to destroy or suppress the anger, pride, deceit and greed, one creates a tremendous fuss. But whose attributes are anger, pride, deceit and greed? Are they of the Self? People have taken a lot of beating since infinite lives by not knowing just this fact. Anger, pride, deceit and greed are *vyatireka* (not intrinsic, arising out of coming in contact or proximity with another entity) attributes of the Self; they are not attributes that are intrinsic to the Self (*anvaya*). *Anvaya guna* means natural attributes of the Self, attributes that constantly remain with the Self. Whereas *vyatireka* attributes are those that arise in the *pudgal* due only to presence of the Self!

Questioner: What is the difference between the ‘mechanical soul’ and *Shuddhatma*?

Dadashri: The mechanical *atma* is a reflection due to the Self; it is visible just like it. It does not have the attributes of the real Self, but its characteristics appear indeed similar. That is what has trapped the whole world. There is no stillness in the mechanical *atma*.

Questioner: I am not able to understand who is the Gnani and who is Dada Bhagwan within you.

Dadashri: The one who speaks the sentences of *Gnan* in worldly interaction (*vyavahar*) is called a Gnani; without the presence of the One who has manifested within, the *Gnan* sentences would not come forth. The One who has manifest within is 'Dada Bhagwan'. I too want to attain that state and so I too bow down to Dada Bhagwan. At times I am one with Dada Bhagwan, the body and mind merges with Him; and while speaking 'I' and 'Bhagwan' within, are separate!

Facts about who runs this world

The one whom people believe to be God...

There is no one above you. There is no superior over you. You are needlessly running around scared. Not even God is your superior. You are God yourself, but you have to realize that. Unless you get the realization that you are God (the Self), you should maintain God as your superior. Until then you should remain his worshipper and once you realize the God within you, then you cease to be a worshipper.

I am giving this guarantee that there is no one above you. People have become victims of unnecessary fear of, 'God will do this, he will do that.' There is no reason for you to be afraid and if it is in your *vyavasthit*, then no one will let you go. A businessman becomes filled with fear and anxiety the moment he receives a letterform the Income Tax office. Hey you! This letter is just one of the evidences of your *vyavasthit*. The income tax officer is not your dictator. So let go of your pain and hassle of making God your superior! Instead of making God your superior, why not make the wife your superior? At least she will cook good food for you. You, yourself are God but you do not know this. And as long as one is not aware of this, he keeps God as his superior. But which God? If you really want God as your superior, then which God will it be? Not the one above. There is no one up there; up there, there is nothing but empty space. God is the one that resides within you. His name is *Shuddhatma*. You can call him by whatever name you want but you will only get somewhere if you search for the one sitting within. People claim God is up there, they communicate with him, they beseech him without any results.

People use God as a crutch, but on what basis? How can you use him as a crutch without knowing him? You have to know him first. The entire world does not know who God is.

That is a mechanical adjustment

The energy that runs this world is what people believe to be God. In fact, God does not run this world. It is simply a mechanical adjustment; like

a computer. Is a machinery *vitaraḡ* (absolutely detached) or is it with *raaḡ* (attachment) and *dwesh* (abhorrence)?

Questioner: It is *vitaraḡ*.

Dadashri: So the energy that runs this world is also *vitaraḡ*. It is a mechanical adjustment, which people believe to be verily God. This energy has attributes of *vitaraḡata*, but the energy is not God at all. It is only scientific circumstantial evidence. However, people are not aware of that. Everything is running with unawareness. After once one attains the awareness of the state of the Self (*swarupa*), then his 'evidence' changes. He becomes completely separate; he becomes free. 'I verily am Chandubhai' is the wrong belief.

'The world is the complete drama itself'. Even the arrangement of this drama has happened by itself and it is under the authority of *vyavasthit*.

Aptavani 3

Section 2

This is available on the web separately as [lifewithoutconflict.pdf](#)

Life Without Conflict

[1] The Art of Living

Life without a goal

What is the goal of this life? Do you understand it? Surely there has to be some goal for this life. A person is young at one time, he grows old and eventually his body is carted away to the funeral pyre. The name that was given to him is taken away at that time. They are quick to give you a name the moment you are born to facilitate the worldly interactions and dealings. This is just like naming characters in a play but once the play is over, the name is no more. Just as the name 'Brahtruhari' is given to the king in the drama, and then once the play is over the name is no more. Similarly you are given a name to carry out your daily living and under this name you acquire your wealth, your home, cars, and money etc. but upon your death it is all taken away. People go through life and then they die. Therefore these two words, life and death mean that every event is a passing circumstance. What is the goal of life? Is it for personal enjoyment or for serving mankind? Is life for marriage and taking care of your family? Marriage is mandatory and preordained. And for some if it is not preordained, he would remain single for life. And does not one get married even if he did not have the desire to? Is becoming famous the goal of life? Women such as Sita, Lord Ramas's wife, made her mark in this world. But that fame remained here only.

What does one carry forward at the time of leaving this world? One's inner entanglements!

Whether you want liberation (moksha) or not, at least come here and obtain clarification of all your entanglements. You will find all the solutions here. The lawyers will charge you a fee to solve your worldly problems, whereas the solution you get here is priceless. You cannot put a price on this solution. Life is full of entanglements. You are not the only one with entanglements, the whole world has them. The world is a puzzle itself. It has puzzled itself.

Religion comes after true understanding. First you have to learn the art of living. One has to earn a certificate in how to be a parent, before getting married. Life is like an engine, but it is meaningless to keep putting gas in it and running it without getting any work out of it. There has to be a goal of life. An engine will continue to run in vain but you have to get some work out of it. For example you can attach a belt to the engine that will get some work done. Unfortunately people live their entire life and achieve nothing. Rather than accomplishments, they create entanglements, which carry forward to their next life.

People's lives have broken down. They have no clue about the reason for human life birth. They are not aware that there is a purpose of human life. What is the goal of the human life? The birth as a human being gives one the ability to choose any life form in future. Or he can even attain liberation from any further births. No one is aware of this specific purpose of human birth and that is why one continues to wander life after life.

Who Will Teach Us The Art of Living?

Today people are not aware of what is beneficial and harmful in life. The ones, who do have such awareness, have made such adjustments on the basis of their intellect (buddhi). Such awareness is only worldly in nature because it is only for attaining worldly happiness. In reality, even this is not correct. Correctness comes only when one learns the art of living. One becomes a doctor or a lawyer and yet he has not learnt anything about the art of living. One learns and masters all kinds of arts except the art of living.

The art of living is learnt by approaching the one who is living life his well. Ask such a person to teach you the art of living. Ask him how to conduct your life; then you will learn that art. You need seek out someone who has mastered this art. Unfortunately, no one seems to understand the need to do so. They have completely discarded the importance of the art of living, haven't they? The one who is living around me will learn this art. However, I cannot say that absolutely no one in this world knows this art.

If one has learnt the art of living completely, then again the base of religion will be needed along with it. Religion is the base in the art of living and it is a necessity. By religion here, I am referring to the code of conduct as prescribed by God. One need not pursue the path of liberation. You must

understand the prescribed commands of whomever you have faith in, be it Lord Mahavir, Lord Krishna or any other God. If you cannot practice all of their directives at least practice some. Now if celibacy is one of their directives and you get married, then that would be contradicting their directives. In reality there is no contradiction; all they are saying is that you should adjust to the commandments to the best of your ability. Just because you are not able practice two of their commandments, does that mean you discard them all? What do you think? If you are able to abide by two of their commandments, it is still more than enough.

It is equally important for people to receive a high level of relative religion (vyavahaar dharma). This is the code of conduct for life's daily interactions. This is the art of living. You cannot learn this art through penance, renunciation of the worldly life, fasting, etc. Fasting is for problems of indigestion.

The real religion, the knowledge of the Self (Atma dharma, nischaya dharma) will be attained by the one who enters this world with prior spiritual development. In the Akram path (the short-cut, step-less path to Self-realization), one attains the Self through the grace of the Gnani Purush. The Gnani Purush has both, the capacity to grace one with infinite knowledge and also infinite worldly wisdom. These methods are so wonderful that they abolish all kinds of miseries.

The Understanding That Leads to Suffering In Life

This Gnan is such that it repairs and corrects, and people are such that they ruin and make wrong of everything that is right. They do so because they have the wrong understanding; otherwise there is no suffering in India whatsoever. All suffering is due to the lack of right understanding. People blame the government or they blame God for their suffering. Alas people have only learnt to disgrace and defame others.

If a person accidentally ingests some poison, will that poison spare him?

Questioner: No it would not.

Dadashri: Why not? He drank it accidentally. Since he did not drink it on purpose, will the poison not let him escape?

Questioner: No, he cannot escape the effect of the poison.

Dadashri: Now who kills him? It is the poison that kills him, not God. God does not give suffering or anything else, whatever is done, is done through the body complex (pudgal). It is the body complex that gives pain and unhappiness. Is poison also not a body complex? Do we not experience its effect? People of the current time cycle are really the product of their negative tendencies from their past lives. People of the previous time cycle era used to make do without food and clothes, but the people of today, despite having everything, create nothing but conflict. If a man has outstanding taxes, he will fear the tax officer and in turn his wife will fear him because he will behave badly with her because of the stress.

A person, who is not deprived of life's four necessities and yet creates conflict, is a fool. Does he or does he not get food on time? It does not matter whether the food is cooked in oil or not, but at least he gets his food on time, does he not? Does he also not get his cup of tea on time; whether it is once or twice a day, does he not at least get tea or something to drink? Does he not have clothes to wear? Does he not have a roof above his head? He should be thankful for all this, especially on cold winters days! So when people complain, in spite of having all these basic four necessities, they should be locked up in prison! In spite of having all the four necessities, if a person is still unhappy, then he should get married. You cannot persecute anyone for wanting to get married. Along with these four necessities, marriage is also a necessary component. You cannot say no to anyone who is of age and wants to get married. But of those who get married, so many break their marriages, they wander alone, and invite suffering. What kind of people are these, who get married and then break up their marriages? When a person does not possess the four or five basic necessities for living, it is understood that he is suffering. These are not really sufferings but really called difficulties. People however spend their entire day being miserable; all day long they imagine and create mental projections of their so-called miseries.

In reality it is not the material things that are needed; people's miseries stem purely from ignorance of the Self. Once I give you the knowledge of the

Self, all miseries disappear. After that all you have to do is to know where you have not been able to remain within the five Agnas that I have given you. That is all you have to do. Even your daily meals are destined and will come at precisely the right time; that is the force of scientific circumstantial evidences(vyavasthit). When the hair on your face grows even without your desire, will the food not arrive without your desire? Your beard will grow even though you do not want it to. Besides your basic necessities, what more do you need? The more possessions you have, the more difficulties you experience. Before becoming Self-realized were you not getting lost in thoughtful fantasies? Do you recognize fantasies?

Questioner: Yes, I used to have many fantasies.

Dadashri: These thoughts and imaginations are like waves that continue to flow. God has referred to these fantasies as castles built in the air. They are imaginary. People are so caught up in these fantasies. If a person wants to slap someone, he will not do so directly. It would be much better if he did, but instead he makes the inner subtle cardinal mistake of, ‘I will slap him one’ and binds karma for another life. The whole world is trapped by ghosts and haunts of imagination; ‘...if that happens, then this will happen...’

Materialism And Suffering

The whole world has fallen in the accumulation of unnecessary things. God has no objection to your asking for those things that are necessary for life. One should decide his necessity in life. What are the basic necessities for this body? Foremost is air, and this is available to the body every second, free of cost. Then it needs water and food. The fire of hunger can be doused with simple food, but nowadays people want gourmet food. Clothing and shelter fall under the secondary requirements. Is the fulfillment of respect from others a necessity for your living? People go around searching for respect and become completely veiled in the illusion of life. Should you not learn all this from the Gnani Purush?

If sugar water flowed from the taps for just one day, the public would get fed up. Fed up? Why? No, I just want some plain water only, he would say. If such events happen then he would realize the value of simple things. People go around looking for Coca-Cola and Fanta. Why do not you figure out what your necessities are? Would this body of yours complain if it got fresh air to breath, pure water to drink and some simple food to eat at night? It would

not. Therefore decide on the basic necessities for the body. People instead, look around for a specific flavor of ice cream. Kabir Shahib said:

“No one is your enemy; your enemy is your unnecessary seeking after materialism...

“Rid yourself of all your needs for unnecessary things, and then you are free to roam about.”

Running after unnecessary things in itself is your real enemy. If you ask for water for a bath, it is a necessity.

What are the necessities of this body? It requires pure ghee and milk, but instead you stuff it with garbage. What good is all the junk food for your body? What do people use to wash their hair? They use shampoo; it looks just like water and soap. These ‘sacks of intellect’ (Dada referring to people) have discovered things that are not necessary and because of that one’s inner happiness has diminished. The Lord had said that it is acceptable if there is a difference of five to ten percent between one’s inner happiness and external happiness, but here we have a difference of ninety percent and that will not do. This big a difference is unnecessary and will eventually kill you. But you will have to suffer in the process. Today so many necessities have been created.

People get worried if the shops were to close for an hour. If you ask them about their restlessness, they will say they want some ice cream and cigarettes. Is this not increasing one’s dependency on unnecessary things? It is because people do not have internal happiness that they go searching for it in material things. Whatever internal happiness there once was, is now gone. Do not destroy your inner happiness. People have squandered away this inner happiness, so how can it express? Which is better, to live a natural life or a pretentious one? Youngsters imitate each other. Why should we imitate others? We should be ourselves; people from other countries should imitate us. But a few hippies came to our country and we now imitate them. How can you consider this living?

People complain when there is a shortage of refined sugar and brown sugar. Why must you complain about food? Food is not to be counted as something to worry about. As long as you have a stomach, you will manage to find

food to eat. You will find enough food to satisfy each tooth. What kind of teeth do you have? There are teeth for peeling, cutting and chewing; nature provides you everything. And how wonderful are your eyes? Could you find such eyes even if you paid millions of dollars? No, you could not. Some people complain even when they have a million dollars. They do not realize the worth of all the precious things that nature has given them. A person can be content if he simply learned to value just his eyes.

Your own teeth will let you down some day. You give this body food and drink and yet it dies. Death is nature's act of confiscation and repossession. When you die, you will leave everything except the entanglements (karmic causes) you created with family, clients, and business associates. God has cautioned, 'You mortals! Understand the reality. The possibility of another human birth is extremely rare.'

The art of living cannot be found in the current era of the time cycle. Leave alone the path to liberation. Should one not know how to live life?

One Must Understand The Beneficial Path

I have a constant awareness of worldly interactions. No watch or radio company has made money off me. I have never purchased such items. What is the use of such things? They are meaningless. Of what use is a watch that caused problems and internal unrest every time I looked at it? There are some children who become very uncomfortable the moment they see their father. If they are playing when they are supposed to be studying, they get nervous when their father walks in; that is how it is with a watch. It unsettles you whenever you look at it, so why not get rid of it? The watching of television and listening to radios is direct and present madness.

Questioner: There is a radio in every home.

Dadashri: That is different. What happens where there is no awareness of the Self(Gnan)? Attachment (moha) prevails. When you acquire what is not necessary and economize on what is, it is all attachment.

It's like this. It is like bringing home an onion dipped in sugar syrup. You have to first decide whether you want to eat the onion or the sugar icing. The onion should be eaten plain; otherwise there is no point in eating it. This is

all madness. People lack awareness and direction in their decision-making. If a person sees another person eating an onion dipped in sugar syrup, he will do the same. Onions are such that they become useless when dipped in sugar. People have no awareness; nothing but absolute ignorance prevails within them. They go around thinking, 'I am something'. Who are we to tell them otherwise? Even a simple shepherd has this belief of, 'I am something,' because he owns two cows and two bulls. He believes that he is their superior. He can treat the animals however he wants to. And even if man did not have someone to control, he ends up being the boss and controller of his wife. How can you deal with someone who has no discretion or awareness of what is appropriate and what is not? Liberation aside, one should at least have some awareness as to what is beneficial and what is harmful in daily living.

You are better off using a cotton bed sheet which you have paid for rather than using a silk bed sheet which you have obtained without payment. You may question the benefit in doing such a thing. The reason behind this is, if you use things for which you do not have to pay, you become accustomed to them and then when things no longer come free, you have difficulties. Old habits die hard. Everyone in this world is using things without awareness. If we ask the prominent religious heads to sleep on a luxurious mattress, they will find it very uncomfortable and will not be able to sleep at night. Some people become accustomed to sleeping on a mat and others on a mattress. God does not accept either the penance of the ascetic or the luxuries of the house holder person. God says that only when things are done with inner awareness, is it correct. If there is no awareness, and you develop a habit, then it is meaningless.

First you must understand what is involved in each path and then you must decide which one you want to follow. If you do not understand, ask 'Dada', and he will tell you which paths are hazardous and which one is the right one. You can then follow that path with his blessings.

You Will Experience Happiness through Such Adjustments

One man told me, 'I do not understand anything. Please give me your blessing.' I placed my hand on his head and said, 'Go. From today onwards open up a shop of happiness. Get rid of the old shop.' What is a shop of happiness? It is a place from where you can give happiness to others from the moment you wake up in the morning. There should be no other kinds of

dealings. He understood this very well and started to practice this right away and became a happy man. When you start a shop of happiness, happiness will come to you and to those to whom you give. Would you have the need to buy sweets from someone else's shop when you own one yourself? You will be able to eat them whenever you please. Similarly, if you open up your own shop of happiness, you will not have any problems.

You can start any business you want. If you cannot do it every day, do it at least once a week, on Sundays. You will find customers for happiness. The law of vyavasthit is such that it will arrange the customers for you. Vyavasthit will bring you customers according to your determined plans.

People open up a business of what interests them. Those who like sweets will open a sweet shop. What do people like? Happiness! So why not open a shop of happiness so that you can give happiness to others and at the same time have happiness at home? Eat, drink and enjoy yourself.

Do not invite miseries by thinking about the future. If a person receives a letter saying Chandubhai is going to visit him, he will start to have all kinds of thoughts, even if Chandubhai has not yet arrived.

This Dada is a Gnani Purush. How does his shop run throughout the day? Because his shop is a shop of happiness, he showers happiness even upon those who throw stones at him. The person who throws the stone does not realize that what he is throwing at, is a shop of happiness and that he should not do such a thing. He just aims blindly and throws it.

Even when you decide that you do not want to give unhappiness to anyone, will others not give you unhappiness? What will you do then? I will show you a way to handle such situations. One day a week, close your post office and do not accept any mail from anyone and do not send any money orders to anyone either. If someone happens to send you one, keep it aside and say, 'The post office is closed today. I will deal with it tomorrow.' My post office is always closed.

Why do people behave well on Diwali day? It is because they have a change in their belief for that day. They make a decision that they want to spend the day being happy and so their belief changes and that is why they are able to spend the day being happy. You are the boss, and therefore, you have the power to make a similar arrangement too. If you decide that you do not

want to be rude to anyone, then you will not be able to be rude that day. You should practice and maintain that rule once a week. Close the post office for one day and relax. Let people complain that it is closed for the day.

Vengeance Is Eliminated: Happiness Increases

Only the intent not hurt anyone in this world, is considered true earning in this life. You should affirm such intention every morning. Accept any abuse anyone gives you and do not try to analyze what you may have done to merit the abuse. Accept it with the understanding that this clears your karmic account. If you do not accept it and instead retaliate, then that account will continue into your next life. Instead of settling the matter, people retaliate with four times the force. God tells you to give to others what you like to receive yourself. Do not give to others what you do not like to receive. If someone tells you, 'You are a good man,' you should tell him, 'Sir, you too are a good man.' If you speak in this manner, it is acceptable.

This entire worldly life is meant for settling past karmic accounts. Any situation of vengeance that you create will have to be settled through your becoming a mother-in-law, a wife, a son, or even an ox. You may pay twelve hundred dollars for an ox and it may die the very next day. Endless life cycles have passed in revenge. Vengeance is the reason why you wander life after life in this world. That is why your liberation is impeded. Hindus create enmity in their own homes whereas Muslims quarrel outside of their home; they never create enmity at home. They know that they cannot afford to fight with the people whom they have to share the same room with at night. The art of living is to not create enmity with anyone and to become free. That is the very reason some renounce worldly life and run away from worldly problems. But one cannot run away from the responsibilities in this manner. From the day of birth, one's life becomes a battle, which needs to be faced. Rather than overcoming life's battles, people fall prey to the luxuries and comforts of the world.

Maintain equanimity when interacting with those around you, whether it is inside or outside your home, the office, or in the public. When at home you are served food that you do not like, accept it gracefully. Do not aggravate anyone. Eat whatever food is served on your plate. What is in front of you is an event and if you push it away, you will be the one who will have to pay for it. Therefore, when I am served food I do not like, I will take at least two bites. If you do not, you will start a conflict with food itself and with the

person who prepared and brought it to you. The food will say, 'What wrong have I done? I have come to you. Why are you are insulting me? Eat what you can but do not insult me.' Should you not honor the food? Someone may bring a food item that I may not like, but I would honor it. Ordinarily it will not come to you but when it does, you have to respect it. When you find fault with the food that is served on your plate, will that increase or decrease your happiness?

Questioner: It will decrease.

Dadashri: Why deal with things in a way that decreases your happiness? You should not conduct yourself or deal with situations in a manner that will cause your happiness to decrease. I am often served vegetables I do not like, but I will eat them and later I will say that the vegetables were very good.

Questioner: Is that not being deceitful? When you say you like something when you actually do not, is that not pacifying the mind unnecessarily?

Dadashri: It is not unnecessarily pacifying the mind. The food will go down your throat easier if you say you like it. When you say you do not like it, you will upset the vegetables as well as the one who cooked them and the children will pick up on your behavior; even your children will assess your worthiness.

Even in my own home no one knows of my likes and dislikes. Is cooking really under the control of the one who is cooking? The food that ends up on the plate is in accordance with the laws of vyavasthit. It is exact. Therefore one should not meddle with it.

So Much Luxury And Yet No Enjoyment

Eating in hotels and restaurants can lead to dysentery. When you eat in hotels and restaurants, its effects gradually accumulate inside your body and when the time comes, it will lead to dysentery. The results of any stomach pain will manifest much later. Having experienced this personally, I used to tell everyone not to eat in hotels. I had once gone to a sweet shop and was watching the cook. I saw all kinds of dirt and sweat from the cook fall in the sweet he was making. Nowadays even the food made at home is not hygienic, is it? Hands are not washed when one is binding the dough; there is dirt under the nails. Nowadays they do not cut the nails, do they? Many

women who come here have long nails. I ask them if there is some benefit for them in keeping their nails long. I tell them to keep their nails long, if there is some benefit in doing so, like doing art work. Then they realize there is nothing to be gained from it and agree to trim them. People do not have any sense. They grow their nails and walk around with headphones on their ears. They do not know where their happiness lies. Do they even know about their own Self? All they know is what the world has taught them.

How much prosperity and splendor there is out there to enjoy! You get to travel in the double-decker buses worth hundred thousand rupees for only half a rupee! What comfortable seats! You do not have such seats even in your home. Now people have so much merit karma (punya) but they do not know how to enjoy it, otherwise how can a person enjoy a hundred thousand rupee bus in India? When you travel by car, do you get covered with dust? No, because we do not have dirt roads anymore. Your feet do not get dirty. In the past we had dirt roads and even the kings would come home with dirty feet. People of today have more luxuries than the kings of the past and yet they do not know how to enjoy the luxuries, do they? They may be sitting in a bus but internally they are restless.

Worldly Life Runs naturally and easily

Truly there is no such thing as suffering and whatever suffering there is, is the result of misunderstanding. How many living beings are there in this world? There are so many, an infinite number of living things but none complain, 'We do not have enough', whereas the foolish human beings complain constantly. Has any creature living in the ocean died of hunger? Have you seen any crows die from hunger? No, they only die when they accidentally bump into things or when their life span comes to an end. Have you ever seen a crow shriveled up from hunger? Do dogs ever have to take sleeping pills? How peacefully they go to sleep! It is only the foolish human beings that have to take twenty pills to fall asleep. Sleep is a natural gift; there is happiness in sleep. Doctors prescribe pills to sedate people. Being sedated is like becoming intoxicated with alcohol. Have you ever seen a crow with high blood pressure? It is only the wretched human beings who are miserable and they are the only ones who need colleges to learn things.

Who teaches the birds to build beautiful nests? Learning to live life comes automatically. Yes, effort (purusharth) is required for Self-realization, but you do not have to do anything to carryout your daily living. Only humans

are over-wise. Do birds and animals not have women and children? Do they have to get them married? Only humans feel the need to have a wife and children; only the humans are preoccupied with accumulating wealth and getting their children married. You pitiful ones! Why do not you work towards Self-realization instead? There is nothing else worth working for. Whatever you have done so far is worth nothing but crying over in sorrow. Who teaches the young children to steal? It is all in a seed (brought with them from their past life). Why is every leaf of a Neem tree so bitter? It is because bitterness exists in the seed of the Neem tree. Only human beings are so unhappy, but they are not to be blamed. It was only up until the fourth era of the current time cycle, that there was any happiness. We are now in the fifth era of the time cycle, in which equanimity is unattainable even when one undergoes tremendous suffering. Therefore it is a mistake to look for happiness and harmony in this era of the time cycle.

[2] Total Benevolence

Two Most Important Activities in Life

What is the purpose of the human life? It is to free yourself completely from the bondage of rebirths. It is to become Absolute, the pure Self. But if you have not acquired the knowledge of the pure Self, then live your life for others. It is only for these two tasks that one gets a birth in India. Does anyone follow these two goals? Instead people have discovered an art of going from a human form into the animal form by adulteration and corruption!

Benevolence Creates Merit Karma

Until you achieve liberation, only your merit karma (punya) works as your friend and your demerit karma (paap) works as your enemy. Now you have to decide whether you want a friend or a foe and then ask me how you can encounter a circumstance of a friend or a foe. If someone likes the foe of demerit karma, then I will tell him that he can do whatever he pleases, he can live at the expense of others and go wherever he wants and that he can worry about the consequences later. If however he wants a friend in merit karma, then I will tell him to learn from the tree. Do the trees enjoy their own fruits? Does a rosebush eat its own flowers? Not even a little? Maybe when we are not looking? Do they eat their own fruits?

Questioner: No.

Dadashri: These trees are here to serve and give fruits to the humans. Now how do the trees benefit from that? They will progress into a higher life form. The human beings will also progress higher through their help. For example, if you eat a mango, what does the mango tree lose and what do you gain from it? You get pleasure from eating the mango. And because of your happiness there is an improvement in your tendencies and as a result you acquire say, a spiritual earning equivalent to a hundred merit points. From these one hundred points, five percent will go to the mango tree for the fruit it gave you and the remaining ninety-five will remain with you for your progress. Therefore when you share with others, they come to a higher level and at the same time you do not fall. You too will progress to a higher level. So the trees are really telling you to enjoy all that is theirs.

So if you like this worldly life, if you desire worldly things and can afford to live in this world, practice benevolence through yoga and upyoga. Yoga is that done through the mind, body and speech. Upayoga is that done through the mind, intellect and chit. If you do not use them for others, then use them for those at home. Why does a female dog receive food to eat? She gets it because she takes care of her puppy, in whom God resides. The world functions on this very basis. Where do the trees get their nourishment? Do the trees have to make an effort? They never become emotional. Do they ever become emotional? They never feel like going a mile to the river for a drink of water!

Obliging Others Is Helping Yourself

Questioner: What kinds of actions or deeds are considered good in the world? Can they be defined?

Dadashri: Yes. The actions of the trees are absolutely good actions, but the trees do not have a sense of doer-ship. They have life in them; they give their fruits to others. You should do the same. You will keep receiving your fruits: fruits for your mind, your body and your speech. You will keep receiving things as long as you keep giving to others free of charge. You will not experience any difficulties in acquiring any of life's necessities. But if you enjoy the fruits of your good fortune yourself, then you will face difficulties. What will the owner of the mango tree do if the tree were to eat

its own fruit? Would he not chop it down? Similarly people eat their own fruits. Not only that, they also charge a fee for it. They will charge twenty-two rupees to simply fill out a petition. Look what has happened to the country where legal advice used to be free. In fact that free advice was given over a free meal. If there was a dispute in a village, the wealthy businessman of the village would act as the arbitrator. He would bring the two parties together and make them come to some kind of a settlement. If there was a debt to be satisfied, he would arrange for part of the money to be paid off in cash and make arrangements for the remaining balance to be paid off in installments. Then all three of them would sit down and have a meal together. After that they go their separate ways. Now, can such lawyers be found today? Therefore understand the times and act accordingly. If you use your life only for your own benefit, then the time of death will be difficult. You will not be able to leave this world and your belongings in equanimity.

If you spend your life for the benefit of others, you will not experience any difficulties and all your wishes will be fulfilled. But if you go around chasing after things, none of your wishes will be fulfilled; that approach in life will not let you sleep peacefully. The businessmen today are not able to sleep for days at a time because they have done nothing but cheat and rob people.

Questioner: People who want to help others give certain directions, but these people do not accept or listen to them. What can we do about that?

Dadashri: If a benevolent person looks for the understanding of the recipient, then he becomes a lawyer. So do not look for understanding from those you seek to help. A mango tree gives its fruits to others but how many mangos does it eat itself?

Questioner: None at all.

Dadashri: Then who are the mangoes for?

Questioner: They are for others.

Dadashri: Yes, does the tree look at whether the person eating its fruit is a good man or a crook? The mango is there for whoever takes it. True benevolent living is the life lived by the trees.

Questioner: But people accuse the very people who help them. Do we still have to continue helping them?

Dadashri: Yes that is the very thing worth noting. Benevolence towards ingratitude is true benevolence, but where can people acquire such an understanding? If a person understands this much, he is truly blessed. Benevolence is a very high state and it is the ultimate purpose of the human life. And in India the second aim of a human life is to achieve liberation from the cycles of birth and death.

Questioner: Is there a co-existence of the ego and benevolence?

Dadashri: The ego of the person who practices benevolence is always within the norm; that ego is always appropriate. The ego of the person who charges a fee for helping others will become very inflated. The ego in such a person is so inflated that he really cannot afford to have it inflated any more.

The law of nature is such that it will take care of those who give their fruits to others. This is the hidden science. This benevolence is relative religion, then comes real religion which is the religion of the Soul (Atma dharma). The essence of a human life is to use your mind, body and speech for the good of others.

[3]

Does Suffering Really Exist?

There Is No Suffering Where There Is The Right Belief

Questioner: Dada, tell us something about suffering. Where does it come from?

Dadashri: If you are the Self, then there is no suffering. If you are 'Chandulal' (the relative self) then there is suffering. If you are the Self then there is no unhappiness, on the contrary all the suffering will dissolve. 'I am Chandulal,' is a wrong belief, 'This is my wife, this is my mother, my father, my uncle,' are all beliefs and these wrong beliefs give rise to suffering. If the wrong belief goes away and the right belief arises, then there is no suffering.

People like you whose basic needs are taken care of should experience no suffering. All suffering is the result of wrong beliefs and misunderstanding.

Definition Of Suffering

True unhappiness is when you are hungry and you do not get any food to eat for hours on end; it is when you do not get any water to drink when you are thirsty. Would you also not be miserable if you were desperate and were not allowed to go to the toilet? Such miseries can be considered true suffering.

Questioner: That is all fine but if you look at the world, nine people out of ten are suffering.

Dadashri: Not nine out of ten but possibly only two out of every thousand are somewhat happy. The rest all continue to suffer from inner turmoil day and night. If you roast sweet potatoes, how many sides will they roast from?

Questioner: How can one take advantage of this constant suffering?

Dadashri: If you analyse the nature of suffering, then it will not feel like suffering. If you do precise and exact pratikraman (the process of recall, apology and resolution never to repeat an error) for the suffering, it will not feel like suffering anymore. People have haphazardly labeled everything as suffering without thinking or analyzing it. For example, you have a very old set of sofas and your friend who never had any just bought a new set. When your wife sees them, she comes home and tells you how nice your friend's sofas look and complains that the ones you have at home have become old. Now the suffering has arrived in the home. There was no problem until she saw your friend's sofa but the moment she set eyes on them she brought the suffering with her.

If your friend builds a bungalow and you do not have a bungalow and your wife sees it, she will come home telling you how beautiful your friend's new bungalow is and that you never build any such thing. That is suffering. These are all self-created.

If I were a judge, I would first make everyone happy before I sentenced the prisoner. If I had to sentence someone for his crime, I would tell him that it would not be possible for me to sentence him for less than five years. Then if his attorney pleaded for a lesser sentence, I would gradually negotiate

down the sentence from four years to three years to two years and finally down to only six months. This way he would go to prison feeling happy that he got away with having to serve only six months. Therefore suffering is all a matter of beliefs. If I were to say six months from the start, he would find it too long.

Maintain Equanimity When Settling Karmik Accounts

You have all the happiness of a king but what can be done do if you do not know how to enjoy it? It's like putting sand in the Basmati rice you paid a lot of money for. If suffering besieges you, you should say to it, 'Why have you come here? I am Dada's mahatma. You are not to come here, go somewhere else. You have lost your way.' It will go away when you say this. If suffering comes your way, do you have to let it in? You have to tell it to leave. You will not violate your practice of ahimsa by doing so. If you insult suffering and unhappiness, it will go away, but you are too kind to them. You do not have to take your practice of non-violence that far.

Questioner: Will suffering not leave through persuasion?

Dadashri: No. You cannot pacify it or persuade it. You have to be stern with it. If you try to pacify it, it will oppose you even more and continue to visit you.

‘Varas aho Mahavirana, shurvirata relavajo,
Kayar bano na koi di, kashto sada kampavajo’

‘You are the glorious heirs of Lord Mahavir, let courage flow from you all,
Never allow even a trace of cowardice, and let difficulties tremble in your
presence.’

Any suffering or difficulty that crosses your path will tremble at the sight of you and will wonder how it managed to get trapped in your home. These difficulties do not own you. You are their master.

How can you be Dada's mahatma if difficulties do not tremble in your presence? You can tell the difficulties, 'Why did only two of you come? Why did five of you not come? I want to pay you all off.' What does our Gnan say? It says that the person who insults you does not know You (the Self). You should tell your relative self, 'You must have made a mistake.

That is why he insulted you. So now remain calm and do not get so excited!” If you do this, your karmic debt will be paid off. Instead when people have to face difficulties they because so distraught, they say, ‘I am dead.’ We all know you only die once but these foolish people will say, ‘I am dead’ so many times! Can someone who is dead still be living? People do not have to say they are dead all their life. You just have to know what true suffering is.

Why does this child laugh and not cry when I smack him several times? And why does he cry when you do so him just once? Is it because he feels hurt from the pain? No, he does not cry from the pain, he cries because he feels insulted.

How can you call this suffering? It is suffering when you do not get food to eat or when you do not get to use the toilet. The local authorities have made toilets available in every home. Otherwise in the old days you had to carry some water in a pot into the forest to relieve yourself. Now you have bathrooms with toilets in your own bedrooms! Even the landlords and the mighty rulers of the past did not enjoy such facilities. They too had to go to the forest. Even they had to run to the forest when they had diarrhea! People unnecessarily go around complaining about trivial things in life. Why are they complaining unnecessarily?

The suffering is caused by wrong understanding. There is no such thing as suffering if right understanding is applied. If there is a little infection in your foot, you have to look around to see if anyone else has the same kind of suffering. If you look in a hospital you will realize what suffering is, while here with a little infection in your foot you suffer unnecessarily. You have to investigate all this, do not you? What happens if you suffer without looking into all the facts? How can there be any suffering for people who have so much merit karmas like you? You are born in a family of merit karmas, where you get your meal with very little effort.

Questioner: Each person feels his suffering is greater than others.

Dadashri: It is a self-created suffering so you can make it as large as you want to. You can make it forty times larger if you want.

A Worthy Project

Humans do not know how to live life; they have lost the key to living. The key was completely lost but it is a little bit better now. After the British rule, people have relaxed their rigid ways and therefore do not meddle in other people's business. Before, they did nothing but meddle.

These people continue to suffer unnecessarily. There is no superior being over you in this world. You are absolutely independent. Even your project or mission in life is independent, but you should go about it in such a manner that you hurt no living being to the slightest degree. Make your project of life as big as this world.

Questioner: Is it possible to do so?

Dadashri: Yes. Mine is very big. I live with the constant awareness that no living being should be hurt by me.

Questioner: But it is not possible for others to be so, is it?

Dadashri: It is not possible, but that does not mean you carry out your project by hurting others.

Should there not be some discipline to carry out your mission in a manner that causes the least hurt. I am not asking you to do the impossible.

You Only Have To Have the Inner Intent

Questioner: If there is no such thing as suffering, then how can anyone feel hurt by our actions?

Dadashri: It is because that person does not have the right understanding. The suffering that he experiences is because he believes he is suffering. If you were to slap me I would not be affected. If you were to slap anyone else, he would suffer. His wrong belief (I am Chandulal) remains.

You also have to look at things from the perspective of how you would feel if someone were to slap you. In all situations, keep in mind how you would feel if you were the one on the receiving end.

If you have borrowed ten thousand rupees from someone and your financial circumstances get worse, a thought may cross your mind, 'What is the big

deal if I do not pay him back?' At that time you should ask yourself, 'How would I feel if someone borrowed money from me and did not pay me back?' You must maintain such impartial just intellect. Within, your awareness should be,' I would feel very hurt if it were to happen to me, similarly he would feel hurt too and therefore I do want to pay him back.' If your intention is such, you will be able to pay him back.

Questioner: The mind will say that this guy is a millionaire and what use is ten thousand for him anyway? He will not be adversely affected if we do not return it.

Dadashri: You may feel he will not be put in any difficulty but it is not so. That millionaire counts his rupees when he has to spend it on his son. Have you ever seen money lying around in a millionaire's home? Money is as dear as life to everyone.

Our intention should be that no being in this world should be hurt through our mind, body, or speech.

Questioner: Is it not difficult for an ordinary human being to be able to do that?

Dadashri: I am not asking you to start becoming that way right away. All I am telling you is that you need to have a firm internal intent that you do not want to hurt anyone. That inner intent is your determination.

[4] Family Organization

What Kind Of A Life Is This?

Do you have the knowledge of family organization? In India we lack the knowledge of how to organize the family. In the foreign countries they do not have the understanding of what it takes to maintain a family. In their culture when their children turn twenty, the parents will ask them to move out of their homes and live on their own, so that the 'love-bird parents' can live by themselves. They say it like it is. If the husband and wife do not get along, they will resort to a divorce. Where are such talks of divorce in our culture? We have to live together all the time. We fight with each other and yet we live together.

This is not the way to live life. It is not considered family life. If you ask our old ladies how to live life, they will tell you, 'Eat and drink in peace, why do you rush through your meals?' First you must ascertain your necessities and then all the rest is unnecessary. You must also realize that these unnecessary things that confuse people and cause them to have to take sleeping pills in order to fall asleep.

Why do conflicts arise in a home? Should you not understand why conflicts arise with your children? Your son talks back to you, you ask the doctor for some guidance. But what can he do? His own wife talks back to him.

People conduct all kinds of surveys. They will have surveys on cotton, on cloves, on this, or that, but no one has done a survey of what is going on within all humans.

Does your fragrance come through at home?

Questioner: What do you mean by fragrance?

Dadashri: Do you keep everyone happy at home? You do not have quarrels at home, do you?

Questioner: They do occur, everyday.

Dadashri: What kind of a person are you? You cannot give peace to your wife or your children? You cannot even make yourself happy? If you want to attain liberation then I will have to reprimand you and if you want to acquire a life in the celestial world, I can show you another simple path, and in that, I will welcome you with respect. I have not forgotten the worldly language. In the days gone by, there used to be differences of opinion between households, but today there are differences of opinions between everyone within the household. Everyone has a different understanding. There is no awareness of what is beneficial and what is harmful in life.

Untested Father & Untested Mother

People even do not know how to behave as responsible parents. A man excitedly calls out to his wife to come and see what their toddler doing. "Come quickly and see how smart our boy has become! He stood on his

tippy-toes and reached inside the pocket of my coat and took out some money. Isn't he clever?" The fool! The fool of all fools! Where does a fool like him come from? He has become a father! Is he is not ashamed of himself? Does he even understand what kind of encouragement his son is getting? The toddler watches all this and thinks he has done something great. Now is this something to be proud of? Should there not be some principles? Does it suit us to have our value systems of India erode away in this manner? Should parents not have the awareness of what kind of talk gives the right encouragement to a child? These are all untested (unfit or uncertified) fathers and untested mothers. If a father is a radish and a mother a carrot, then tell me what will their son turn out to be? Is there a likelihood of him becoming an apple?

Children Respond To Love

A father said something to his son, the son became agitated and so upset that he told his father 'You and I will never get along.' The father began to plead with his son and told him, 'I did not say anything wrong to you son, why are you getting so upset with me?' I told the father, 'Why are you trying to mend fences now? Why did you instigate him in the first place? You should never instigate anyone. These people are very sensitive and quick to react. Do not disturb them. Do not say a thing, just eat, drink and enjoy yourself.'

Questioner: Is it not a parent's duty to caution their children if they get on a wrong path?

Dadashri: It's like this, people can caution their children as parents, but where are the real parents be found today?

Questioner: Whom do you consider a good parent?

Dadashri: True parents will tell their son when he is walking on the wrong path of life, and upon telling him, he will stop his wrong-doings. That is the definition of true parents. Where can you find such love these days? Today's parents do not have love. The world can only be won by love. The love parents have for their children today is comparable to the love a gardener has for his rose bush. How can you call the parents of today, parents? They are uncertified fathers and uncertified mothers! So what kind of a state will the children be in? One should only be allowed to get married only after having been tested and certified as a parent. When even the Government does not

give you a job without a test and a certificate, how can you get married without a certificate? The responsibility of a parent is greater than that of the Prime Minister of India. It is a higher status than that of a Prime Minister.

Questioner: What is the definition of a certified father or mother?

Dadashri: Uncertified fathers and mothers are those whose children do not listen to them or obey their instructions; their children do not like them and they cause problems for them. Are these parents not uncertified?

Otherwise Remain Silent and Just Observe

A Sindhi gentleman asked me what he should do to improve his two sons. I told him, 'Why did you bring sons like this? Could you not have selected them? All these mangos look alike but we taste them before we buy them. If you bought two bland mangos, two sweet ones, two sour ones and two which had gone bad, how can you expect to have sweet mango juice? What is the point of fussing about it later? If you brought home a sour mango, to know it as sour is Gnan. When you get a sour taste, observe that taste. You have to observe the prakruti (inherent nature). It is not under anyone's control. Every circumstance or an event is a natural creation. No one can interfere in it nor can anyone change it and it is vyavasthit.

Questioner: Do children not improve through spanking?

Dadashri: They will never improve. Physical punishment improves nothing. Try hitting this machine. It will break. The children too, will break. They may appear intact on the outside, but they are broken from within. If you do not know how to give encouragement to others, then remain silent and just drink your tea quietly. Just watch everyone's faces. Watch the two mannequins fighting with each other. Simply observe them. You have no control over any of this. You are just the knower.

Those who want to increase their ties to this worldly life may fight and do whatever they want, but to those who want liberation, I tell them to simply see what unfolds.

Nothing improves in this world through reproach. The person who does the rebuking merely inflates his own ego in thinking, 'I really told him off!' But if you look deeper, his reproach did not have any effect on the person he told

off. Brass will remain brass and bronze will remain bronze. If you keep beating brass, will you be able to prevent it from becoming discolored? No. Why is that? It is because one of the inherent properties of brass is its proneness to discoloration. So you should just remain quiet. Just because you do not like a particular scene in a movie, do you have the right to go and burn the screen? No, you have to observe that too. Is every scene going to be to your liking? Instead people in the cinema houses get up on their seats and start shouting, 'Hey! He will kill you, he will kill you'. As if they are so compassionate! All this is to be observed. Eat drink, watch and enjoy yourselves.

You Need To Improve Your Self Only

Questioner: When will these children who confront their teachers improve?

Dadashri: The one who suffers is the one at fault. The fault is of the sufferer. The teachers and the gurus are the dim-witted fools and that is why their students are disrespectful and insolent towards them. The children are good but it is the teachers and the parents who are brainless. The adults insist upon their old ways so naturally the young are bound to retaliate. Today the conduct of parents is such that their children will be insolent. The conduct of adults has declined and that is why children act the way they do. If there is an ongoing positive change in a person's thoughts, speech and actions he can become the supreme Lord and if the changes are negative, he can become a demon.

People destroy everything by trying to improve others. You have to improve yourself before you can improve others. How can you improve others without improving yourself? Therefore tend to your own garden first before you look at someone else's. If you look after your own garden, your harvest will be fruitful.

Do Not Meddle but Adjust

Worldly life means that which is ever-changing. It is constantly changing but older generation hang on to their old ways. You should change with the times, if you do not, you will die suffering. You must adjust according to the times. I adjust with everyone, even with a thief. When I talk to a thief, he will realize my compassion. I do not tell a thief that what he is doing is wrong because it is his viewpoint, whereas people in general will call him a

liar, a cheater and all kinds of unworthy names. But these lawyers today, are they not also cheaters and liars? They will fight and win bogus cases; are they not being deceitful too? You say that a thief is deceitful but how can you trust a person who defends a fraudulent case to be truthful? And how can you trust anyone who defends this lawyer's actions too? Despite this, does the lawyer's life not go on? I never tell anybody that he or she is wrong. They are correct from their viewpoint. But you can explain to them what the consequences of stealing will be.

When people of older generation enter a home, they start meddling and ask all kinds of questions: 'Why do you need this big a TV? Why do you need a radio?' They should stop such foolish meddling and instead try to make friends with the youngsters. The world will continue to change, nothing remains the same. The youngsters are bound to get attracted to new things and, there is an endless flow of new things. Things will come and go but the elderly should not meddle with that. They do not have to do what does not suit them. If they do not like ice cream, they do not have to eat it but instead many become contemptuous towards it. These differences of opinion arise because of the changing times. The children will behave according to the times. The very definition of illusion (moha) is that new things keep coming out and will continue to attract the beholder. From a very young age I had come to a conclusion through the intellect that this world was changing constantly, for the better or for worse. And I also concluded that no one has the ability or the power to change this world. Nevertheless I am saying that you should change and adjust according to the times. If your son wears a new cap, do not say, 'Where on earth did you get that?' Instead just compliment him on the cap and ask him, 'Where did you buy such a nice cap ? How much was it? Did you get it on sale?' Adjust in this manner.

Have you seen youngsters who walk around with their headphones (walkman)? It is a new-found interest that has come into these poor children's lives. This is a new phase in their development. If he was spiritually developed, he would lose interest in it and not go around with it in his ear all day. After trying a new thing once, he would lose interest. New fads have to be experienced just once, not continuously. This is a new kind of fascination for their ears and that is why they listen to the headphones all day long.

They have newly begun their life in the human form. Those who have passed through the human life form thousands of times, will not be continuously fascinated by anything.

Questioner: Children like to go out a lot.

Dadashri: Children are not tied or bound to us; everyone is in his or her individual bondage. All you can do is ask them to come home early, and after that, whatever time they come home, is vyavasthit. You have to carry out all of your worldly duties, but they should be done without any kashaya (anger, deceit, pride or greed). All worldly interaction without kashaya is moksha and any worldly interaction with kashaya is bondage for more worldly life.

Questioner: My nephew wakes up at nine everyday and does not do any wok, what should I do?

Dadashri: Simply put a blanket over him and tell him to sleep peacefully because that is his nature. Some get up late and work hard and other unfortunate ones wake up as early as four in the morning and still accomplish nothing. I too used to be late in everything. I would leave home only after I heard the school bell and then had to listen to my teacher scolding words. How can the teacher know my nature? Every one's 'Rustons' (a make of an engine) and pistons are different.

Questioner: It is difficult to maintain discipline if one is late, is it not?

Dadashri: Bickering at him is the indiscipline. Stop the bickering and ask Dada a hundred times a day for the power and strength to do so. Ask and you will receive.

The uncle understood my instructions and he put them in practice. Everyone in the household stopped bickering and nagging at the nephew about getting up late. Consequently within a week, the nephew began to wake up at seven and started working harder than anyone else.

Silence Is A Powerful Weapon

In the current times there is nothing better than speaking as little as possible. The words that come out today hurt people as if they have been hit by a rock. This goes for everyone, therefore it is better to say as little as possible. It is not worth saying or telling anyone, anything. On the contrary you make things worse by your words. If you tell someone not to be late for the train, he will end up being late and if you do not say a word, he will be on time. Everything works fine if you remain silent. All your words are nothing but ego. Children will start to improve from the day you stop nagging them. The words you utter are not helpful and that is why it agitates them. The children do not accept your words and that is why your words bounce back. You should carry out your duties of providing food and shelter for your children and fulfill all your obligations; nothing else is worth doing or saying. Do you understand that you will not gain anything by telling them anything? The children are grown up now. Are they likely to fall down the stairs now? Why are you neglecting your own spiritual welfare? Your duty towards children is a relative duty. It is not worth interfering in it. Instead of bickering it would be better if you just remain silent. You will ruin your mind and the minds of others by bickering.

Questioner: Children do not understand their responsibilities.

Dadashri: The responsibility lies in the hands of vyavasthit. The children are aware of their responsibilities but because you do not know how to communicate with them, you make a mess of things. Your recommendations are only correct if the children follow them. If parents talk nonsense, the children's behavior will be senseless too.

Questioner: Children talk back rudely.

Dadashri: Yes, but how will you stop it? If you stop talking back to them, they will, and all unnecessary hurtful words will cease. Only then everyone will benefit.

Once a disagreement has happened with a person, the mind is disturbed and this creates a separation with him, and a link of negativity with him starts. Then a knot of negativity about him, 'he is so and such', and a negative opinion is formed. You must simply remain silent and try to have faith in him. Nothing improves by nagging. Improvement comes only through the words of a Gnani. The parents have tremendous responsibility towards their children. Can you not get by without telling them anything? You can, and

that is why God has said to die to the negativities of this world, to live as if you are dead to this. Whatever is ruined, can be improved. You do not have to cut off and abandon what is ruined. You should not try to improve what is ruined. Leave that task to me. I can improve whatever is ruined, but you should not try to. You should simply follow my instructions. Only the one who has improved himself can improve others. How can you improve others when you yourself have not yet improved?

Follow this specific instruction of mine with reference to this problem, if you want to improve your children. Take a vow of silence for six months. Speak only when the children ask you something but you should tell them you would appreciate them, if they did not ask you anything. For any negative thoughts that arise towards your children, immediately do pratikramans.

Remain Superficial In Relationships

You carry a baby for the nine months, and when it is born you have to help it walk and then take it out to places in the world. You should only do this when they are young, after that you should let go. Do the cows not do the same to their young also? You need to guide and correct your child until the age of five, after that you cannot correct him. And after the age of twenty, his wife will be there to improve him. You do not have to do that.

You have to be superficial in your relationship with your child. In reality no one is your own. The child is yours on the basis that this body is yours. Will any one of the children come with you when you are being cremated? Those who become very attached to their children by calling them 'mine' will suffer a lot. Your feelings of 'mine' will be of no help to you. The children are yours from the worldly relative view. If the child gets a burn, you are to get them all the medical attention and treatment, but do you have to cry in the process?

Is a woman likely to lactate for her stepchild? No, so keep the same relationship with your own children. This current time cycle is that of the Kaliyug (age of quarrel and destruction). All relationships are relative. Keep relative as relative. Do not consider them real. If your relationship with your son was real, then you could tell him to leave your home until he improves. But these relationships are all relative and so you must adjust everywhere. You have not come here in this world to improve anyone. You are here to

free yourself from the bondage of karma. Instead of trying to improve others, just maintain a positive inner intent. Only a Gnani Purush, who is faultless, can improve others, so take your children to him. Why do they get spoilt? They become spoilt because of your meddling. Interference and meddling is the cause that ruins everything in the world. Even this dog will bite you, if you aggravate it. What happens when you aggravate other human beings? They too will bite.

There is endless scriptural knowledge in every word I speak. If a person understands these words and acts accordingly, he will achieve salvation. This science is such that you will have to take only one more birth before achieving liberation! You will by pass hundreds of thousands of rebirths. You will get rid of all your attachment and abhorrence and will become vitarag (void of attachment) with this science. One becomes the fully enlightened Self. Take the maximum advantage of this science.

Give Advice Only As a Last Resort

If you become the one without interfering intellect (abuddha) like me, then your spiritual work is done. The moment you use your intellect, the world will emerge in front of you. At home you should speak and answer only when they ask you something. And when they do ask you for your opinion, keep a resolve within that it would be better if they did not ask you anything. If they do not ask you anything, then you would not be required to use your intellect.

All the traditional values in the world are gone, there is a tremendous influence of the current time cycle on people and all moral and honorable values have completely disintegrated. No one has the ability to make the other understand anything. If a father says something to his son, the son will say, 'I do not want any advice from you.' Why is he not ready to listen to what you have to say? It's because what you say is not the truth. Would they not listen if it were the truth? People give advice because of their attachment. They ruin their own future births because of their attachment.

Resolve Everything in this Very Life Time

Vyavasthit runs everything in this world. Therefore there is no need to say anything. The only thing worth pursuing and acquiring is your own religion,

the Self. You used to think that you were the doer, but not you must obliterate that belief. You are no longer the doer, are you? You do not have to run anything, do you? Everyone is a 'top' that spins as dictated by his or her own karma (the winding of karma of past life are dissipating in this life, just as a top dissipates energy as it spins). Let go of all the suffering! Glasses may break, the soup may boil over, the wife may scold the children but you should just look the other way and sit down comfortably. They can only accuse you of not saying anything if they see you paying attention to everything. If nothing else, just turn the rosary. If they see you doing that, they will not bother you. Besides what have you to do with all of that anyway? Nagging is fine if you are going to live forever, otherwise it is not worth saying anything. Even the cows talk to their off-springs politely but they do not talk excessively, whereas humans keep nagging until they die. Those who nag are foolish; they destroy their homes. When can there be an end to all this? For endless lives you have wandered about the worldly life without doing any good for yourself or others. Only the one who has done good for himself, by being free from attachment, can do the same for others.

Why Invite Unnecessary Suffering?

If your child is sick, nurse and take care of him the best you can, but do it in a superficial manner. How should you relate to your children? Relate to them as though they are your stepchildren! As a mother, you can say, 'my children' and the children can say 'my mother,' but from within, the bond should not run deep. Therefore, in this current time cycle, keep your relationship with the children as you would if they were your stepchildren, otherwise you will be doomed. Children are not the ones who will take to you to moksha. Your children will become wise, if you become wise yourself. Is excessive affection a thing to be given to the children? These children, for whom you have so much affection, are the very people who will stab you. Affection and attachment will turn into abhorrence. You should live as if you are being forced to love them. On the surface you can say, 'I love you,' but from within you should know you are showing this love because you have to, and that this relationship is not real. You will realize exactly what this true relationship with your son is all about if you hit and reprimand him for one hour. If he was truly your son, then even after the beating, he would get down on his knees and tell you, 'Dad, your hand must

be hurting a lot after the beating.’ If he says that, then that is a real relationship. But if you were to rebuke your son for an hour he would stand up to you and hit you. You are attracted to your children because of your attachment (moha). A real son is one who will willingly enter the funeral pyre with his father. Has any son ever done that?

All of your suffering comes because you take it upon yourself. Your children do not ask you to shower your affection on them, but fathers themselves are guilty of doing this. The fault is entirely yours. You have to carry out all your responsibilities and duties as a father. One father was hugging his child so hard that the child bit him. The real Self cannot be anyone’s son or a father. In this Kaliyug, your children have come to you as your creditors; they have come to collect on a debt from your past. What if you were to tell your customers, ‘I do not like it without you; I miss you?’ What would they do? They would hit you. All these relationships are relative, and from these, evolve all the inner enemies of anger, pride, deceit and greed, attachment, and abhorrence. From the inner enemy of attachment arises the enemy of abhorrence. You should never become drawn into any kashaya that arises. If the milk is boiling over, you just have cut down the heat.

Proper Molding & Improper Molding

Questioner: In dealing with my children I do not understand what is proper and what is improper.

Dadashri: Whatever you do without being asked is being over-wise. However, you should carry out your duties towards your children. Until the age of five you should do everything. Later, when your son asks you for school fees, you should tell him, ‘Son, you have to tell me a few days in advance when you need money. Money doesn’t come easily. I have to make arrangements to borrow that money.’ Then you should give him the money, the next day. You should make them aware of the fact that money does not come easily otherwise they will think that money comes easy, as if it is flowing from a water-tap. You should interact with your children in a manner that helps maintain a stable relationship. At the same time they must not become spoilt and become your oppressors. Parents tend to show so much affection towards their children that they become spoilt. Should there be excessive affection? Do you have such affection for a goat? What is the difference between a goat and your child? They both have souls within them.

There should neither be excessive affection, nor disinterest in them. You can tell them that as long as you are alive, you will always be there for them whenever they run into any difficulties. Do not meddle in their affairs unless they are in some difficulty. Do not get excited if you see your child drop money from his pocket. He will know it when he realizes it himself. Why should you call out unnecessarily? Why should you create unnecessary havoc? Besides what would he do if you were not there? Everything is in the hands of vyavasthit but you meddle in everything unnecessarily. Even your bodily functions are in the hands of vyavasthit and whatever is yours the Self, remains with you. The only effort (purushartha) you have to make is to remain the Self; that is considered your real effort. This is where you have your own independent control. There is absolutely no effort or control required as far as this physical body is concerned. The physical body is completely dependent upon your prakruti (the inherent nature of your relative-self).

Once the ego awakens in the child, you cannot say anything to him. Why must you say anything? They will learn from their own mistakes. You are at liberty to tell them anything until they reach the age of five. Between the ages of five and sixteen, you may even have to discipline them a little, if the necessity arises. After the age of twenty you cannot say even a word to them. To say anything is a crime. They may even kill you one day.

Questioner: Has this puzzle arisen because parents have become uncertified fathers and mothers?

Dadashri: Yes, otherwise children would not be the way they are. They would be very obedient. It is the parents who have no substance. The soil is bad, the seeds are bad, the goods are bad and yet parents claim and believe their children will be like Lord Mahavir! How on earth can they be like Mahavir? What must be the qualities of a mother who was to raise a mahavir (great soul) ! If the father is not quite up to par it will do, but what must the mother be like?

Questioner: So should we not even think about trying to molding our child or teaching him moral values?

Dadashri: There is nothing wrong in thinking.

Questioner: They get their academic education at schools but what about their proper development?

Dadashri: Leave their molding and development to the jeweler. Those who are expert at it will do the molding. You can say things to your child till he is about fifteen years old; you can mold and shape him to be like you, then his wife will take over. People do not have the skills or the knowledge of how to mold others, and yet they keep doing it. That is why their molding is not successful. The nose (his ego) ends up being two inches longer than it should be and later his wife will come and reduce it to size! Then he will try to do the same to her and thus starts the conflicts between them.

Remain Dramatic in Everything that is Mandatory

This is a drama! Life is a drama. How can you make the sons and daughters in a play, yours forever? Yes, there is nothing wrong in saying, ‘This is my son. May he live a hundred years,’ but you have to say it in a very superficial manner, as if you are acting in a play. For believing all these relations to be real, you have to do pratikraman. Wherever you have perceived something to be real when in reality it is not, attachment and abhorrence arise, but through pratikraman, you will attain liberation. Pratikraman, as shown by Dada, leads to liberation.

This worldly life is nothing but a great joke. What would your son say if you were to fight with him for an hour? ‘Either you leave or I will leave,’ he would say. Then you as a father would retort, ‘I will not give you your inheritance.’ The son would then question, ‘Who are you to stop me from receiving it?’ He will be sure to procure his inheritance by any means necessary. There was one son who offered his lawyer an additional three hundred rupees to humiliate his father. The father told his son, ‘Had I known you were going to turn out like this, I would have killed you the day you were born!’ The son responded, ‘It truly is a miracle that you did not.’ How could the father have killed his son if he was destined to be insulted in this manner by him? There have been a countless number of incidents which have occurred, and had you been there to witness them, your eardrums would have burst! You pitiful people, let it be known that events much worse than this have occurred! So now turn towards your Self. There is nothing but ghosts in the non-self, wherever you go.

When a female dog nurses her puppies, it is mandatory; it is not an act of benevolence. If a calf did not nurse from its mother, the cow would be miserable from the pain. Mothers feed their youngsters for their own benefit. Fathers raise their children for their own benefit, what is extraordinary about that? It is nothing but mandatory.

Handle Children like Glassware

Questioner: Dada, my children misbehave at home. They do not mind me even I scold them again and again.

Dadashri: Have you ever noticed the writing on some packages shipped on the trains? Do not they say, ‘Glass- Handle With Care?’ Similarly, you should practice the same policy at home, when interacting with your children. What happens to glass if you keep hitting it with a hammer? No matter how upset you are, would you throw that package of glass? Wouldn’t you regard the label, right away? Likewise, you should handle everyone at home like glass. Typically if something goes wrong within the home, you immediately start, ‘Why did you lose your purse? Where did you go? How did you manage to lose your purse?’ This kind of bombardment is like hitting glass with a hammer. If parents simply understand the statement, ‘Glass- Handle With Care,’ they will be able to deal with the children. They need not be Self-realized for this.

Love is the only way to improve the world. What the world calls love is not real love; it is attachment (raag). You love your daughter, but would that love be there if she were to do something wrong? At that time, you get upset with her and therefore it is not love, it is attachment.

Live with your children as though you are their trustee. Do not worry or have anxieties about getting them married. Whatever happens, just say, ‘It is correct.’ You will gain nothing by saying, ‘It is incorrect.’ Those who perceive it as wrong or incorrect, suffer a lot. Of course if a couple’s only child was to die, you cannot tell them, ‘It is correct.’ In instances such as that, you must say that what happened to their child was very unfortunate. You must express your feelings naturally. You have to play your role in the drama of life, but from within your conviction should be that whatever happens is ‘correct’ and move on. Glass is a glass as long it is in your hands and if it slips and breaks, then say it is, correct. Tell your daughter to be

careful as she picks up the broken glass, but from within say that it is correct.

If your speech does not have anger in it, it will not hurt the other person. Words spoken in anger is not the only form of anger, anger also exists as anguish churning within a person. To suffer in silence and to tolerate is really doubled anger. Tolerance is similar to exerting pressure on a coil. A coil can only sustain so much pressure. Similarly, one can only tolerate so much before his spring recoils. The breaking point of one's tolerance level will be realized when his spring shoots from having an excessive amount of pressure exerted upon it. Why do you have to tolerate? You have to solve everything through Gnan. If any damage has happened to you or your relative world you are to simply remain an observer (drashta) and a knower (gnata) of everything that is going on. This world is only meant to be seen and known.

The Home Is a Garden

One man came to me and began complaining about his wife. I asked him what his wife was complaining about, and he told me she went around saying, 'My husband is shameless and stupid; he has no sense.' Why must people look for their individual justice in marital matters? He told me, 'My home is ruined and my wife and children are spoiled.' I told him nothing had been ruined and that he did not know how to perceive things. He simply did not know how to look at the human beings in his own home. I told him that his home was a beautiful garden. In the past time cycles of Satyug, Dwaparyug and Tretayug people's homes were like farms. Some farms had nothing but roses, in other farms there were nothing but carnations, and other farms had nothing but jasmine. In this Kaliyug, the present era of the time cycle, the farms have disappeared and are replaced by gardens in which you will find all kinds of flowers. Now, you as a head of the household are a rose, and you expect everyone else in your home to become a rose. You tell others in your home, 'You are not like me. You are a carnation. Why is your color white? I want you to bloom and smell like me.' This is how you keep beating them down. You foolish people! At least learn to recognize these different flowers. You only have to go as far as to recognize and understand each prakruti. What kind of a flower is this? You should continue to watch each plant until it bears its flowers and fruits to see what kind of a plant it is. 'I have thorns, but he does not. I am a rose plant and he is not.' And when the buds on the plant bloom into flowers, you will realize,

‘Wow! This is a carnation plant!’ Therefore interact with that plant with this information in mind. You have to behave according to the other person’s nature. In the past, everyone in the family, the wife and the children behaved according to the commands of the eldest man of the household, whereas today in Kaliyug, everyone’s prakruti is different and incompatible with each other. That is why, in the current times it is necessary for you to adjust with each person’s prakruti in your home in order to get your work done. If you do not, you will ruin your relationships. Become a gardener and take care of your garden. Your wife’s prakruti is different; your son’s and daughter’s prakrutis are different. Take advantage of each prakruti. All these relations are relative, including the one you have with your wife. This body of yours too, is relative. Spoil the relation with that which is relative and they will separate from you.

The power to change anyone is non-existent in this day and age and therefore you should not expect any changes to occur. You can improve others only if there is unity between your mind, body and speech. Only if whatever is in the mind is expressed precisely through the speech and conduct, will others improve. Today, this is not so. Bring normality - act according to what the situation calls for when you deal with everyone at home.

What Is There To Become So Captivated About?

Many grandfathers are thrilled when their grandchildren call them, ‘Grandpa’ If they do not call them ‘grandpa,’ are they going to call them ‘uncle’? They may call them ‘Grandpa,’ but they understand from within, that ‘Grandpa’ is someone one who is going to die some time soon. Grandpas are mangos that have gone bad and need to be discarded. But the ‘Grand-pop’ is thrilled about becoming a grandfather. Alas! This is what the world is like. When a child speaks in a baby talk, ‘Daddy, come daddy, Mommy is calling you for tea,’ the father becomes titillated from within, just like a happy bull! At such times he feels that he is the only father in the world. Who does he think he is! Let go of this madness! Even the dogs and cats and the donkeys are fathers. Tell me who is not a father. All the clash in the world is because of this only.

A man is truly worthy of being glorified if after discovering the reality of life, he decides he does not want to become a father, otherwise many men become daddies, do they not? If the boss reprimands him at work, when he

comes home and his child calls out to him, 'Daddy, daddy,' he forgets everything. This too is similar to wine; it intoxicates people and makes them forget everything.

If a couple, who had been childless for a long time, suddenly had a son, the father would laugh with joy and be very happy. But if the son were to die, the father would cry just as much as he had laughed when his son was born. So one has to know what would happen when the ones who have arrived, leave. Therefore stop rejoicing from today. Then there will be no sorrow. Which previous life were you without children? It is nothing new. The cats, dogs and all everywhere have children too!

Worldly Interaction Should Be Within Normal Limits

So maintain normality in everything, maintain love in one eye and sternness in the other. Sternness does not cause as much harm to others as anger. Sternness is just the show of anger without the hurt to the other. I too had to be stern with my workers and ask them, 'Why are you not working?' Certain situations require that you deal with them in a certain manner. You must act according to the demand of the situation.

In worldly interactions appropriate response is required depending on the situation. If such response is lacking the interaction becomes spoiled.

A bank manager once came to me and told me, 'I remain absolutely calm at home. I do not say a word to my wife or my children.' I told him, 'You are the ultimate fool. You are not worth anything in this world.' He thought that Dada would be very happy with him and reward him. The fool! Can there be a reward for this? When your child does something wrong, you have to say to him, 'Why did you do that. Do not do it again.' You have to say it in a make-believe way, as if you meant it (show emotions without being emotional) otherwise he will think that whatever he is doing is fine because by not saying anything, his father has accepted it. Children fall apart because you do not say anything to them. You have to tell them everything but it has to be in a dramatic manner. You have to sit him down at night and talk to him, explain things to him. Children need to be shaken up a little, now and then. Although they have some good qualities, you have to shake them a little. Is there anything wrong in doing so?

Questioner: Dada, my son makes fifteen hundred rupees a month and I am retired. I live with him and his wife. They both keep criticizing me about the way I do things or ask me why I go out. I am going to tell them that I am going to leave their home.

Dadashri: Do they feed you well?

Questioner: Yes, Dada they do.

Dadashri: Then you cannot tell them that you will leave. You may not be able to leave having told them you will and you will have to swallow your own words.

Questioner: So then I should not say anything to them?

Dadashri: If you have to, then very calmly tell them, 'It would be good if you did things this way but really it is up to you whether you want to do it.' If there is a possibility of your actions changing others, then go ahead and do it. But if it is unlikely to happen, then you are likely to aggravate the other person. And in that case, it is best not to say or do anything.'

Say for example, a father has four sons, two are well behaved and the other two are not. The father constantly abuses the well behaving boys verbally, and does not say anything to the ones who create all the mischief. The father does so as a result of the root causes (karmic accounts) from their past lives.

Have No Expectations From Children

Questioner: Why do parents use the word chiranjivi (Long live) to address their children?

Dadashri: If they do not write chiranjivi, then some other word will creep in. Do not parents have a desire to see their son grow up to be a happy man before they die? Nevertheless there is also an expectation that he will take care of them when they get old. Why do people grow mango trees? To eat the mangos. But let me tell you what kind of mango trees the children of today are like. They will bear only two mangos of their own and will ask their parents for two more! Therefore do not have any expectations.

A man came to me one day and said that his son had asked him if he should send him a hundred rupees every month. He said he told his son, 'Son I do not need your Basmati rice (luxury food), I get a crop of millet (basic simple food) that sustains me. Now why would I start such new business of this kind? I am satisfied with what I have.'

Be The Friend

Questioner: Should we think of our children as our guests?

Dadashri: There is no need to do that. There is one way to improve your children. Be a friend to them. I embraced this behavior at a very young age. I have maintained friendships with the young and the old. Nurture a friendship with your children. Children are looking for love but they do not find that love. Then they suffer in silence, they can neither talk to anyone nor can they bear their suffering. I have a solution for the troubled youngsters of today. I have the directions as to how to guide them. The love that has manifested within me is such that it will not increase or decrease. That which increases or decreases is not love, but infatuation. That which does not increase or decrease is pure love. Anyone will surrender to such love. I do not want to control anyone and yet everyone surrenders to this love. I am merely instrumental in the process.

The Dawn Of Religion

Questioner: Why is religion declining in this new generation?

Dadashri: Religion has already deteriorated. There is nothing left to deteriorate. There is a rise of religion now. A new beginning comes only after a decline. Just as the ebb in the ocean ends, there is a beginning of a new tide within half an hour. This world operates on the principle of ebb and tide. Man cannot survive without religion. Other than religion, what other support does man have?

These children are mirrors. These children reflect the mistakes that lie within us as parents.

A father cannot sleep at night, worrying about his son. His son sleeps peacefully. The fault here, lies with the father. I told one such father, 'You

are the one at fault in this. You had spoilt your child in the past life and that too for your personal gain.' This fact is worth understanding. What can the child do when he is born to uncertified father and uncertified mother? One becomes a father at the age of twenty or twenty-five. His own father is complaining about him and yet he becomes a father without any certification. How can you blame the son? These children will come and tell me about all their wrong doings, they will even confess to stealing. Confession is to be done only where there is a great spiritual master. There will be some extraordinary changes in India.

The Aura Of Fire: The Aura Of Respect

Questioner: Dada grace us so that there will be peace in our home and that we may progress in our spirituality.

Dadashri: Yes, for peace in your home and also the children will learn high value systems by observing you, such is this Gnan. Children have become mad from watching their parents' madness. Parents do not have appropriate thoughts and conduct. The wife and husband demonstrate physically inappropriate behavior in front of the children. What then do you expect from the children? What kind of impression does that impart on them? You need to maintain some boundaries. What kind of an aura does fire have? Even small children respect fire, do they not? The parents need to have such aura of respect.

The minds of parents today have become confused and broken. They speak as they please, their words are hurtful. That is why children have become bad. The husband speaks hurtfully to his wife and vice versa. A puzzle has arisen. This should not be so in India. But this is one of the effects of the current time cycle of Kaliyug and so it will always be this way. In all this, it is indeed a wonder that such a phenomenal Science has arisen. Whoever encounters it, will attain liberation.

Deep Inner Intent Is The Final Key

Questioner: What should we do when our children have gone ahead on the wrong path?

Dadashri: When they have gone ahead on the wrong path, then you have to remain as an observer and a knower. Keep a prayerful attitude for their welfare. Pray to the Lord to grace such ones.

You have to understand and accept that whatever happens is correct. The fault decidedly is of the sufferer. The Lord has said, 'If you improve, then everything else will improve in your presence.'

You should teach the young children that in the morning, after their bath they should worship the Sun Lord and ask and pray for the right intellect for themselves and the world; and for the salvation of the world. If they do this much, they will be instilled with the right values, and the parents become free from their karmic bondage with them.

Everything in life is mandatory. You have no choice in the matter. Even if you have borrowed money and created a debt for your son's education and one day your son behaves insolently towards you, you cannot remind him of the sacrifices you have made for him, because you are duty-bound and obliged to do so. You did your duty. You should carry out your duty.

[5] Your Home Life Will Shine Because of Understanding

How to Resolve Differences of Opinions

A very strange time is coming. There will be storm after storm. Therefore be vigilant. Just as we have hurricanes of wind and storms in the atmosphere, there will be natural catastrophes. Human beings will have to face tremendous difficulties. As such people have so many difficulties in life; everyone is roasting from all directions, like a potato in a fire. People do not understand what they are living for. They have also lost faith in themselves. What can be done now? At home people have conflicts with the family and do not know how to resolve them. They feel confused and overwhelmed.

Questioner: The husband says, 'The wife has to compromise. I won't.'

Dadashri: Yes, it means everything has reached its limits. If the husband says he will not compromise but the wife has to, it means he has reached the end of his limit. A real man will respond in a manner that will please his wife and smooth things over, so the train of life can move ahead. But instead, you people hold back your train for days and months on end! That is not acceptable. As long as conflict continues in the mind of the other person, your difficulties will continue. Therefore work towards a resolution of his conflict.

Questioner: How can we tell whether the other party has been satisfied? They may well be satisfied, but what if there is harm in it for them?

Dadashri: That is not your concern, it is theirs. You do not have to consider the other person's welfare. Besides who are you to say what is beneficial for him? How can you ascertain what is good for him when you can not even ascertain what is beneficial for you? People evaluate the benefits to the best of their ability. You must keep in mind what is good for others, but you should do so only to a certain extent. If conflicts arise as a result, then it is not acceptable.

Questioner: What should we do when we know that despite our efforts to compromise and reach a settlement with the other person, the outcome is going to be bad?

Dadashri: The outcome may be anything. All you have to do is keep the intent to resolve the conflict with the other person. Determine to settle with equanimity and do not wait for it to happen. Sooner or later it will happen. If not today, then tomorrow or the day after; it may even take several years depending on how sticky your karmic account is. The relationships that you have with your wife, children and parents are very sticky and therefore they take longer to settle with equanimity. With those who are always close by or who are always with you, things will resolve slowly and gradually. Once you have decided that you want to settle all accounts with equanimity, it will happen, and there will come an end to it all. You have to maintain extreme awareness when dealing with those with whom you have very sticky karmic account. No matter how small a snake is, you must proceed with caution, maintain much awareness. If you become careless and inattentive, you will not be successful in resolving these matters. If the other person says something to you and you happen to retort, your response is of no significance, because your inner intent now says that you want to settle

matters with equanimity, and therefore abhorrence no longer exists. Speech belongs to the body, and hatred exists because it is supported by your ego. But if you decide that you want to settle everything with equanimity, then you will succeed for sure; this way all karmic debts will be cleared. If today you are not able to pay him, you will be able to pay him tomorrow or some time in the future. Your creditors will eventually collect from you.

After people pay off their karmic debts, nature strips them of all their worldly possessions at death. One way or another, the debts incurred in the previous life get paid off in this life, but the new debts created during this life remain for payment in the next life. Now, after having acquired Gnan you will not bind any new debts and the old debts will be paid off. Once paid off, you will depart, but if something is still pending, you will have to spend a few more days clearing it up. The karmic debt of this life is paid off through the current body and the mistakes, conflicts, that one makes in this life will be carried over to the next life, where he will start all over again.

Therefore Avoid Conflict

Therefore avoid conflict wherever you can. Conflicts not only ruin your current life but also the coming one. That which ruins this life is bound to ruin the next. Your next life will improve if your current life improves. If you do not experience any difficulties in your current life then know that you will not have difficulties in your next life. But if you create difficulties in this life, then they will follow you into your next life.

Questioner: What happens when you create conflict within a conflict?

Dadashri: Your head will break. One man asked me how he should go about crossing the ocean of life. I told him, 'Avoid conflicts!' He then asked me what I meant by conflicts. So, I asked him what he would do if while walking, he came across a lamp post, would he walk around it or walk into it?

If there is a boulder obstructing your path, what would you do? You would walk around it. What would you do if you met a bull on the way? You would have to go around him too; otherwise the damage would be tremendous if it were to head-butt you. Similarly you may have to do the same if you come across such people in your life. Conflicts are like that. If someone comes to fight with you and he is shouting all kinds of verbal

abuse, you must maintain the awareness that you have to avoid conflict. If your mind is still, and suddenly something affects it, you must instantaneously understand that the effect is coming from the other person's mind and therefore you should move away from there. These are all conflicts, and as your understanding of conflicts increases, you will be able to avoid them. Liberation is attainable by avoiding conflicts. Conflict is the nature of this world. It is in the form of vibrations.

In 1951 I told a man who worked for me to take two words from me: 'Avoid Conflicts.' I was reading some scriptures and he came to me and asked me, 'Dada give me something.' So I asked him, 'What can I give you? You cannot get along with anyone. You fight with everyone.' I knew that he squandered away all his money and when it came to paying for train fares, he would cheat or not pay enough and on the contrary he would fight with the railway staff. I knew everything about him. So I told him 'You should avoid all conflicts. You do not need to learn anything else.' Even to this day, he lives by this command. If you were to pick a fight with him now or call him names or try to provoke him in any way, he will avoid the situation all together.

Avoid conflicts. Conflict is the foundation repeated worldly life. God has said that this foundation has been built out of vengeance. Every man, every living being keeps vengeance as a reaction to conflict. If interactions go beyond the limits, then vengeance will surface. Whatever the embodied soul, whether it is a snake, a scorpion, a cow or a bull, they will carry vengeance into the next life. This is because every living being has a Soul within and the power of the Soul is the same in every living being. It is because of the body complex weakness (the relative-self) that one has to tolerate suffering and when a person experiences suffering, he cannot help but harbor enmity and that enmity will avenge itself in the next life.

Tolerate? No, Find a Solution

Questioner: Dada, when you tell us to avoid conflict, does that mean we have to tolerate everything?

Dadashri: Avoiding conflicts does not mean having to tolerate. And if you do, how much and for how long will you tolerate? Tolerance is like compressing a spring; how long can it remain compressed? Rather than tolerating, you must find a solution.

In the absence of Gnan people have no choice but to tolerate but when one day that spring breaks free of the load it was bearing, it will topple everything in sight; that is the principle of nature.

There is no law of nature that says you must exercise tolerance. Whatever you have to tolerate because of a person, is really your own karmic account. But you do not have the knowledge of past accounts and that is why it appears to you that he is dishing out something new, that he is the doer. No body is dishing out anything new. They are simply returning what was dished out to them. Our Gnan does not require you to tolerate anything. With the application of this Gnan, you have to realize that the other person is a pure Soul (Shuddhatma) and that whatever has come your way is solely because of your own past karma and that the other person is simply an instrument in the process. With this understanding, this Gnan, all your puzzles will be solved.

Questioner: Does that mean we have to accept and come to a closure in our mind, that whatever stock was dished out is coming back to us?

Dadashri: He is the pure Soul and this is his prakruti. It is the prakruti that gives these fruits. You are the pure Soul and he is also the pure Soul. Now where is the wire that connects the two? This is your prakruti and that is his; both the prakrutis are settling each other's karmic debts. It is because of the unfolding of this prakruti's karma that the other prakruti is giving something back. That is why we say, 'This is my own karmic account that has come into maturation, the other person is merely instrumental in the process and by doing what he did, my karmic account is cleared and paid off.' When you have such a solution, is there a need to tolerate at all?

What happens if you try to tolerate? If you do not solve things in this way, then that spring will one day, recoil. Have you ever seen a spring recoil? My spring used to recoil a lot. For a while I used to tolerate a lot, then when the spring recoiled, everything around me would blow up! All this occurred in the absence of Gnan but I do remember it well. It is all in my Gnan and that is why I am telling you not to learn to tolerate things. It is only in the state of ignorance of the Self that one has to tolerate. You must clarify everything through Gnan and understand what the consequences will be by doing things a certain way. What was the cause behind it? You have to look deeper in

your account book, not a single event that comes to you is outside of the account book.

Prevention Of New Karma

Questioner: How can we prevent a new cycle of give and take for the next life?

Dadashri: What is the definition of new give and take? Causes of karma are new give and take. This that you experience in this life is all an effect of causes created in your previous life. Everything that takes place is an effect and the causes are invisible. You cannot see the causes through your senses, whatever you see is all an effect. Therefore you should know that your debts are being paid off. Whatever new causes are being created, are taking place from within, and those you cannot see. You will see them when they produce their results as an effect. The current causes have not yet been transferred to your final ledger.

Questioner: Is what unfolds today, from the final ledger of the past life?

Dadashri: Yes.

Questioner: These conflicts that happen, are they on the basis of vyavasthit?

Dadashri: Yes, the conflicts happen on the basis of vyavasthit but when can you say that? You can only say it is vyavasthit after it happens. Your firm determination must be, 'I do not want to get into any conflicts.' When you see a pole in your path, your determination is not to walk into it; you know you will have to go around it but despite all this if you still happen to walk into it, then it is vyavasthit. If you claim everything is vyavasthit ahead of time, then that is a misuse of vyavasthit.

For Justice, the Solution Is Penance

Questioner: What should we do if we want to avoid conflict and settle matters with equanimity but the other person keeps harassing us and insulting us?

Dadashri: Nothing. That is your karmic account and therefore you should make a decision that you want to settle it with equanimity. You should

remain within the confines of your principles and intentions and continue to solve your own puzzle yourself.

Questioner: When someone insults me, is it because of my ego that I feel insulted?

Dadashri: When someone insults you, he is actually dissolving your ego, and that too is your dramatic ego (the relative or discharge ego). Whatever excess ego you may have, becomes dissolved when that happens. What harm is that going to cause you? It is this karma that prevents your freedom. Even if there is a small child in front of you, you have to tell him to free you.

If someone does injustice to you and you wonder why he is doing the injustice to you, then you will bind karma. It is on account of your mistake that he has to render the injustice to you. How can one's understanding reach this level? On the contrary, people will cause havoc. In the eyes of God, no one is doing justice or injustice; everything is simply 'correct.' How can one's understanding reach this level? If differences in opinion at home become less, there will be less quarreling and consequently love will increase amongst everyone. If this happens, then know that Gnan has been understood and not otherwise.

Gnan says that you are a fool to look for justice. Penance is the solution for that.

If someone does you injustice, in the eyes of God it is correct. And the world will say that he did wrong.

This nature is just. Its justice is not false. It is so precise that not even a single mosquito can touch you, and if it does, then know that there must be a cause behind it, otherwise not a single vibration will touch you. You are completely free. No one can cause any obstructions for you.

Questioner: Is it beneficial to remain silent during a quarrel?

Dadashri: Silence is very beneficial.

Questioner: But Dada, we may be quiet on the outside but what about the commotion taking place within?

Dadashri: Then it is of no use; first and foremost the mind must remain silent.

The Best Approach is to Adjust Everywhere

Questioner: Do conflicts occur because of the difference in nature of the individual?

Dadashri: The definition of worldly life is conflicts. Wherever there is conflicts, there is worldly life.

Questioner: What is the cause of conflicts?

Dadashri: Ignorance.

Questioner: It is not with just my boss that I have conflicts. I have conflicts with a lot of other people. What about that?

Dadashri: Yes they will occur with everyone. It may happen with this wall too.

Questioner: What is the solution for that?

Dadashri: I will show you the way, so that you will not have any problems, even with a wall. Whose fault is it, when you walk into a wall? The fault is of the one who suffers. What does the wall have to do with it? It is your fault when you slip and fall in slippery mud. The mud is just instrumental in the process; you have to recognize that slipperiness and stick in your toes to avoid slipping. Mud will always be there and slipperiness is its nature.

Questioner: But what is the reason for all the bickering and discord? Is it because of the differences in personal traits?

Dadashri: It is because of ignorance. The very base of the worldly life is that no two personalities match. The only solution is to acquire this knowledge: Adjust everywhere. You have to adjust even when someone hits you.

Questioner: I have a lot of conflicts with my wife and I am tired of it.

Dadashri: People not only get tired of it but some resort to drinking and some even jump into the sea!

What is the greatest suffering of all? It is the suffering that stems from disadjustment. What is wrong in practicing the principle of adjust everywhere in those situations?

Questioner: For that we need to make an effort.

Dadashri: No effort is needed. All you have to do is follow my agna, tell yourself, “Dada has told me to, ‘Adjust everywhere,’” and then continue to do so. If your wife says, ‘You are a thief,’ then tell her, ‘You are correct.’ Then after a while if she says, ‘No you have not stolen anything,’ then again tell her, ‘You are correct.’

The reality is that your entire life span is equivalent to just one day of Brahma (Creator in Hindu mythology). If you are to live just one day of Brahma, then why create all this commotion? If you were to live a hundred years of Brahma, then it is understandable if you question why you should have to adjust. On the contrary you can challenge your opponents to file claims against you. But we are talking about just one day of Brahma and so you have to resolve everything in a short time. If you have to accomplish a task in a short time, what must you do? Resolve it quickly by adjusting; otherwise will it not drag on?

When you fight with your wife, are you able to sleep well at night? No, and the next morning you do not even get a good breakfast.

I have made a very subtle discovery of this worldly life. I am telling you everything after having discovered the ultimate truth. I will show you the way to live your daily life and I will also show you how to achieve liberation. My only intent is to minimize your difficulties.

Become A Useless Coin

You should not attempt to be in command at home. Those who do will have to wander around life after life. I had told Hiraba that I was a useless coin.

Why? I cannot afford to wander life after life. Where does a useless coin end up? He simply has to sit next to God. If you try to exercise control at home, will conflicts not arise? From now on you simply have to settle matters with equanimity. At home you have to live with your wife as her friend and she has to live as your friend. No one cares who is in control, whether it is you or her, neither is it recorded anywhere on the government books. God does not care either. Are you concerned about control or your meals? Therefore figure out what is the best way to get your meals. I admit that I too, would not adjust if someone were keeping track of who was in control, but in reality, nobody cares.

If your feet are hurting and your wife is massaging them and someone comes along and happens to witness this, he will say, 'Wow! You really are the boss at home,' you should reply, 'No, she is the one with control,' because if you say you are in control, she will walk away from your feet.

Questioner: Is that not flattering her?

Dadashri: No this is the right way; all others are crooked and wrong. In the current time cycle, this is a different way to obtain happiness. What I am telling you is applicable to only the current time cycle. Why should you ruin your breakfast and your meals for the entire day?

Do Not Provoke A Reaction

Questioner: By the afternoon we forget our morning conflicts and the same thing starts over again in the evening.

Dadashri: Yes, I know this. I have the understanding and the knowledge of the power that causes conflicts to arise. I know the power that makes us say the wrong things and the adjustments we take after that. It is possible to understand everything through Gnan, and having said that, we must adjust to this world. Everything in this world eventually comes to an end, but if certain events seem to linger, you do not help matters by reacting and on the contrary you make matters worse. When that happens, not only are you hurting others, but you are also hurting yourself. Who has the power to improve this? Only the one who have improved himself can improve others. How can you improve others if you, yourself have not improved?

Questioner: But we can improve others if we improve ourselves, right?

Dadashri: Yes, you can.

Questioner: How can we tell whether we have improved?

Dadashri: When others see love in you even when you reprimand and scold them. Even if you reprimand your child, he will see love in you. You can reprimand your children, but do so with love, only then will they improve. If a college professor were to reprimand his students, they will beat him up.

Your efforts should be aimed for the betterment of the other person, but any efforts that causes a reaction, should be avoided. If you rebuke someone and he or she feels bad, then that is not a worthy effort. Your efforts should be made from within, in a subtle manner. If your overt efforts are futile, you should make the efforts from within. If you do not want to reprimand at length, then do so in few words, just tell him, ‘Son this not suit us (as a family)’ Say only this much and then keep quiet. You have to say something, but you must know the proper way to say it.

...Otherwise Adjust With a Prayer

Questioner: I made the effort to make the other person understand. Do he not need to make the effort to understand too?

Dadashri: The extent of your responsibility is to explain things to him. After that, whether or not he understands, there is nothing you can do. At the very least, you should do this much. You should pray, ‘Dada Bhagwan (the Lord within)! Grant him the right intellect.’ You cannot leave that person in hanging. This is the absolute truth; this is Dada’s science of adjustment. It is a wonderful adjustment. Do you not get a taste of the consequences wherever you fail to adjust? Inability to adjust is sheer foolishness, it happens because a person believes he is the boss and everything should go according to how he wants it. For that he will have to starve his whole life and one day he may be served with poison. Let things run as they are. This is Kaliyug! Just look at what the environment is like! If your wife tells you that you are worthless, you should just say, ‘Yes.’

Questioner: It is very provoking if my wife were to call me worthless.

Dadashri: So what is the solution for it? Should you retaliate and call her worthless twice over? And by doing that will your worthlessness disappear? By retaliating you ruin your entire day and food.

Questioner: What is the intention behind all these talks of adjustment? Where do we go from there?

Dadashri: The aim is to achieve peace of mind. It is the art of avoiding unhappiness and discord.

Learn To Adjust From a Gnani

There was a man who used to come home at two in the morning. What he did before he came home is not worthy of discussion. You can figure it out yourself. His whole family was in dilemma whether they should reprimand him or not let him in the house. What should they do about it? When the eldest brother went to confront him, the man told him, 'I will beat you up, if you tell me anything.' The family then came to me for a solution. I told them not to say a word to him, because if they did, the situation would become and if he is prevented from coming in the home he will resort to robbing people; they were to let him come and go as he pleased. They were not to tell him what was right and what was wrong, nor were they to harbor any feelings of attachment or abhorrence towards him. On the contrary, they were to have compassion for him. After three or four years he became a changed man. Today he is extremely helpful in the family business. This world is not worthless; you just need to know how to handle situations. God resides in each person. Everyone has his work cut out, therefore do not have dislike towards anyone.

Great Injustice in Suppressing those Under Your Shelter

Questioner: I do not get along with my wife at all. No matter what I say, no matter how innocently I say it, and regardless of when I am right, she always takes it the wrong way. There are external conflicts in life, but what is this friction between us two individuals?

Dadashri: It's like this. People will repress those who are under them to such a degree, that there is no end to it. People who exercise excess authority

over others, whether it be a wife or a husband, they go to such an extent that they stop at nothing.

You should never quarrel with the people of your family. How can you quarrel with those you have to share your room with? No one has become happy by hurting others. We want to achieve happiness by making others happy. If you give happiness in your home, you will get happiness in return. You will even get a decent breakfast, but otherwise your tea will be ruined. The husbands who intimidate their wives are weak. How can you destroy those who are under your protection? Your highest goal should be to protect those who have been placed in your care. You should protect them even if they make mistakes. These are people of your own family! See how well we protect the Pakistani prisoners of war? Outside the home, he barely squeals and will not fight with anyone but at home he will do all kinds of mischief. He keeps suppressing those who are under him and he becomes weak and cringes to his superiors. If a policeman reproaches him he will say, 'Yes sir, yes sir,' but at home even if the wife is right, he cannot bear it and will start yelling at her. 'How come there is an ant in my tea?' he will yell, annoyed with the wife. You fool! Why do not you calmly remove it from your tea? He tyrannizes those at home but in front of a policeman, he trembles. This is gross injustice and it does not suit us. A wife is your partner. How can you fight with your partner? Wherever there is a potential for a conflict, you must be understanding and find a solution. Why do you have conflict with the people you have to live with?

A Science Worth Understanding

Questioner: What should we do if we do not want to get into a conflict but the other person comes to pick a fight? Say one is very careful and aware, and the other is bent on fighting, is conflict not inevitable?

Dadashri: How long can a person fight with a wall? If you were to run into a wall, what should you do to it? Should you fight with it? Similarly those with whom you come into conflict are walls. What should you do in that situation? Recognize and accept they are walls. Then there will be no problems.

Questioner: If we remain silent, the other person may mistake our silence as admission of our guilt and in turn may fight even harder.

Dadashri: This is your belief only. If a man gets up to go to the bathroom in the night and bumps into the wall, does that mean that the wall bumped into him because he remained silent?

Whether you say something or not, there is no effect of that; it has nothing to do with it. It is not true that your silence has any effect on the other person and neither is it true that your speech has any effect on them. It is simply an interplay of scientific circumstantial evidences. No one has even the slightest authority or power in this world, so who is going to get away with anything? If this wall has the power to do anything, then so does this body. Do we have the authority or the power to fight with this wall? In the same way, what is the point of getting angry and fighting with people? The other person definitely does not have the independent control or power, so why don't you also become like the wall? When you scold your wife, the God within her is making note of what you are doing. If she starts to scold you, you should become like the wall, and the God within you will help you.

Fault Is Of the Sufferer

Questioner: There are some people who just do not understand, no matter how nicely you interact with them.

Dadashri: If they do not understand, then the fault is yours. Why did you get such a person with limited understanding? Why is it that only you had to have an encounter with such a person? Anytime you have to suffer something, know that it is the consequence of your own mistakes.

Questioner: So do I have to recognize that such is my own karma?

Dadashri: Definitely. If there is no mistake on your part, you will not have to suffer anything. There is nobody in this world that can hurt you in the slightest but if someone does, then it is because of your own mistake. The other person is simply instrumental in the process of your unfolding karma. Therefore the fault is of the sufferer.

A husband and wife get into a big row with each other and then retire to bed. The wife is sleeping soundly and is snoring while the husband is tossing and turning in bed. Understand that the husband is the one at fault because he is the one who is suffering, not the wife. The one who is at fault is the one who

suffers. If he falls asleep and the wife cannot, then recognize that she is the one at fault. Fault is of the sufferer.

This science is extraordinary. What I am telling you is a very subtle science. The whole world blames only the apparent doer (nimit).

Husband – Wife

This world is very vast but people do not perceive it that way. For some their home is the entire world to them. And there is nothing wrong in them thinking that way, but even in his home, he fights with his wife. You fool she is not your enemy.

When a husband and wife fight with the neighbors, they are united. If you were to see them, you would think the unity between them is worthy of praise and admiration. But when they get back inside the house, if the wife does not put enough sugar in his tea, he starts lecturing her, ‘Everyday I tell you to put more sugar in the tea but your mind is never in the right place.’ You fool! Your own mind is not in the right place. What kind of a man are you anyway? Should you be quarrelling with the person with whom you have to have a constant interaction everyday?

Do you have a difference of opinions with anyone?

Questioner: Yes, a lot of times.

Dadashri: Do you have differences of opinions with your wife?

Questioner: Yes, many times.

Dadashri: Even with your wife? If you cannot be united with her, then with whom else can you be? Unity means having differences of opinions. Your wife is the one person with whom you must vow never to have differences with. That is how united you should be. Do you have such unity?

Questioner: I have never thought about it this way before. This is the first time I am thinking this way.

Dadashri: Yes, you will have to think, will you not? Do you know how much thinking the Lord(Mahavira) did before his moksha(final liberation) event? Do you like having differences?

Questioner: No.

Dadashri: Differences of opinions lead to fights and worries. If that is what takes place because of differences in opinions then imagine what would happen if there are differences among the minds? When that happens, divorces occur and when there is a difference with the body, death will occur.

Fight, But In the Park

If you want to fight, go outside and do it. Make that your rule. The day the two of you want to fight, go to a park and fight as much as you want, then come home, but do not fight at home. The day you feel like fighting with your wife, tell her, 'Let us go to a park and have a nice picnic and then we can fight to our heart's content.' Fight in a way that others will get involved. But there should be no fighting at home. God does not reside in a home where there is discord. What has God said? He has said that there should be no fights in the home of a devotee. A devotee is anyone whose worship is indirect (paroksha) through the medium of a picture, an image, an idol etc. And a devotee whose worship is direct, (pratyaksha), one who has the awareness and the realization of the Soul within is called a Gnani, and there can be no conflicts in the home of a Gnani, only eternal bliss (samadhi) prevails there.

So if someday you have a desire to fight, tell your husband, 'Let's go to the park.' Send the children to someone else. Then tell your husband to smile when you slap him in public. Let the public witness your drama. People are big on impressions. When they see you both, they will think to themselves, 'Here is a man who is very honorable but today he has no reputation left.' Today does anyone have any honor? People create a reputation for themselves by hiding the truth.

Attachment: Moha

The reputable one is the one who looks wonderful even when he walks around without any covers. People today do not look good even when they

wear good clothes. Here he looks like a bull even if he is wearing a suit and a tie. He thinks he is someone special. He does not even accept other people's opinion. He doesn't even ask his wife if he looks good in a suit and a tie. He looks in the mirror and decides, 'It looks good, it looks good.' The wife does the same thing as she looks at herself and moves her head in the mirror. What is all this? What kind of a life is this? You are God so what is all this nonsense? The real you is God.

Women wear rings in their ears, but are they able to see them? They wear diamonds in their ears to show others. They are trapped in worldly entanglement and yet they go around showing off their diamonds. Alas can someone trapped in a web of entanglement afford to have desires? Why do not you get out of it and find a solution as fast as you can? You should wear your earrings if your husband asks you to in order to please him. If a man buys a pair of earring worth two thousand rupees, but the bill shows thirty-five thousand rupees, his wife will be very flattered. But what is the point when she cannot even see them when she wears them? I asked one such lady, 'Can you see the earrings in your sleep at night?' This is all projected and imagined happiness. People have a wrong belief about what happiness is and that is why they have no inner peace. Whom can you call a woman of India? A woman of India is one who will wear a two thousand rupee sari which she has sitting at home. But when a couple goes shopping, the wife sees an embroidered sari worth one thousand rupees displayed in the window. This sari has such a hold over her that even when she goes home, she is in a foul mood and picks a fight with everyone. How can you call someone like her a woman of India?

Hindu Husbands Are Weak

Hindus by their very nature have a propensity towards conflict. That is why it is said that Hindus spend their lives in conflict. Muslims on the other hand, are smart. They fight outside of their homes but they will not fight with their wives at home. Some Muslims however, have become like the Hindus by living with them, but to me, in these matters, the Muslims are still better than the Hindus. Some Muslim men pamper their wives a lot. As a contractor, I used to visit many Muslim homes and have tea with them. I did not have any prejudices. One day I visited one such home and to my surprise the man started to push the swing on which his wife was sitting. So I asked him, 'Does she not take advantage of you when you pamper her this way?' he replied, 'How is she going to take advantage of me? She does not have any

weapon to do so.' I told him, "Our Hindu men do nothing of the sort because they are afraid that our wives will take advantage of us.' He asked me if I knew why he was pampering his wife. He told me, "We do not have a bungalow; we have only these two rooms to live in, so if I were to fight with my wife, where would I go to sleep? My whole night would be ruined. So I just fight with everyone outside the home but with my wife, I keep everything clear."

If he comes home empty-handed when the wife had asked him to buy some meat, he promptly replies he will buy some the next day. Then the next morning he tells her, "I promise I will get some meat today from wherever I can," and yet he returns home empty-handed. His wife gets annoyed with him but he knows how to pacify her, "My dearest only I know what I am going through," and he somehow manages to appease her with his smooth talk but he will not get into an argument with her. Whereas what do the Hindu men do? They will say, 'You keep pressuring me. You are trying to control me. I am not going to get it.' You fools! You cannot talk this way and by doing so you lose your worthiness. When you talk this way it really shows that you are the one that is weak and inferior. How can she be controlling you? Just remain silent when she speaks. Only the weak get annoyed easily. So when she gets annoyed, you should remain silent and just listen to her 'record', speech.

If a Muslim man is unhappy with his wife's cooking and makes a comment about it and the wife gets angry, he will then remain silent and not say anything to antagonize her because he knows that if he does, the situation will blow up. So he will mind his own business and let her mind hers, whereas the Hindu men will not refrain from blowing up the situation.

Every cast and creed wears its hats differently. The Vanik(traders) has his own hat,the Brahmin has his hat, each has his own way of wearing it. Everyone is different. Everyone's viewpoint is different and therefore they cannot agree upon things. But it is best if quarrels do not arise.

Be Vigilant Before Differences Arise

If there is no hostile intent left within you, then the other person will not have any hostile intent towards you either. If you do not get annoyed or angry, neither will they. You have to become like a brick wall so that you hear nothing. Hiraba and I have been married for fifty years but we have

never had any differences of opinion. If Hiraba spills ghee, I simply watch. My knowledge of 'she is not the one spilling' is present at the time. Even if I ask her to spill, she will not. Would anyone spill anything valuable on purpose? No, therefore when ghee is being spilt, it is to be observed and so you should observe it. Before any conflicts arise, this Gnan is present on-the-moment.

A wife is easily pacified if a husband tells her, 'Only I know what I am going through,' but our men do not even say that; at least say this much so that happiness prevails.

You got married, it was in the presence of Suryanarayan, the Sun God, the priest and all other guests. The priest was your witness and at that time you agreed to 'Exercise caution according to situations.' But you do not know how to be cautious. You should practice caution as the situation dictates. When the priest chants, 'Be cautious as the situation calls for,' during the marriage ceremony, he understands what he means but does the groom understand? What does it mean? It means that when the wife gets upset, you should maintain caution, be very careful. Would the neighbors not come to watch if the two of you were to fight, and make a spectacle of yourselves? If you were never going to get back together again then go ahead and fight, but why do you fight otherwise? Should you not have this understanding and awareness?

A female trait is such that she will never change and therefore you will have to. Women are spontaneous (sahaj) in nature. They are less prone to use the various facets of intellect in evaluating a situation, and therefore are not likely to adjust readily to a conflict.

Say your wife gets upset and says, 'I am not bringing you a plate of food upstairs anymore, you will have to come down and get it yourself. You are now well and able. You wander around and gossip with people, you smoke cigarettes and when it is time for you to eat you ask me to your plate up to you. I am not going to do that.' That is when you must say to her calmly, 'Please fix the plate and I will come down and get it myself.' Even before she has a chance to say anything, just tell her that you are sorry and that you are coming. If you do this, you will sleep peacefully otherwise your whole night will be ruined. Both of you will pout, you will go to sleep separately and not sleep well. And in the morning she will serve you breakfast with a

sulk. You will notice it right away. This life is full of conflicts and quarrels. The Hindus spend their whole life in conflicts and quarrels.

A Home Without Conflict Is A Temple

God does not reside in homes where there is conflict. Therefore tell God, 'Sir, stay in the temple, do not come to our home. We will build temples for you but do not come to our home.' I assure you that God resides in a home where there is no conflict. Conflicts can be destroyed through understanding and intellect. Even through your prakruti, without Self-realization, you can have the understanding of how to avoid conflicts caused by differences in opinions. This is through the medium of the right intellect. True understanding exists when there remain no differences with anyone. Differences occur because the communication is inadequate and ineffective. Otherwise there would be no differences in opinions. These differences of opinions are the cause of conflict; it is a weakness.

When any conflict occurs, if you take time and calm down, and let you chit (inner organ of knowledge and vision) simmer down, and then analyze the situation by thinking about it, you will experience inner clarifications and understanding. God will leave your home as soon as there is a quarrel, will he not?

Questioner: Yes he would.

Dadashri: God will never visit some people's homes. In others, when quarrels arise He will say, 'Let us go from here, we will not be comfortable here.' And so God leaves for the derasars (Jain temples) and the temples. People quarrel and steal from temples also and so God says, 'Let us leave from here too.' Even God has become tired of all this.

You should have a home life without conflict. You should at least know how to attain that. If you do not know anything else, at least explain in this way, 'God will leave if there is conflicts and quarrels in our home. Therefore let us decide that we do not want any conflicts.' You should make a decision that you do not want to quarrel. If quarrels happen in spite of this decision, then realize that it is beyond your control. If he starts to quarrel, just pull the blanket over your head and go to sleep. After a while he too will go to sleep. But what happens if you start to answer back?

The Curse Of Dishonest Money

In Bombay, I asked the lady of a very reputable family, ‘You do not have quarrels in your home, do you?’ She replied, ‘We have quarrels for breakfast every morning’. I said, ‘So you must be saving money on food!’ She replied, ‘No, we still have to eat breakfast’ So they have breakfast and they quarrel also. What kind of creatures are the people of today?

Questioner: Is it the type of money people have that causes quarrels in their home?

Dadashri: That is the very cause. If the money is pure, the mind will always remain pure. The wealth that has entered the home has been acquired through dishonest means and that is why it creates quarrels. That is why I had decided from a very young age that if possible I did not want any illicit money entering my home and if it did under certain circumstances, then it should be left in the business and should not enter the home at all. It has been sixty six years and not a penny of illicit money has entered my home and never has a conflict arisen in the home. From the very beginning we had decided that we would run the household within a certain budget. The business may make a profit of thousands of rupees but how much money would A. M. Patel make if he were to work for someone else? At the most, he would earn six hundred to seven hundred rupees a month. Business success depends on the merit karma. Our spending was limited to the amount of salary I would have earned as an employee and the rest of the money was left in the business. If the income tax office were to write to the business asking for money, I would just have to instruct them to pay off the debt from the money retained in the business. One can never tell what kind of an attack may come. And if the money were all spent, then an attack from the income tax office, will lead to a heart attack! Have we not seen these attacks come to people? How can you call this a life? What do you think? Do you think it is a mistake or not? This is the mistake that you have to destroy.

At Least Try The Experiment

At least decide that you do not want any conflicts. Do this for three days; what’s wrong in trying the experiment? People experiment with fasting, they’ll fast for three days for their health – so why not try this? Everyone in the household should get together and decide, ‘We like what Dada is saying.

Let us all make a decision to do away with conflicts.’ Do this and see what happens.

Religion Means No Conflicts

Wherever there is no conflicts and discord, there is the exact religion of the Jain, the Vaishnav, and the Shaivite. Since there are conflicts in every home, where have all these religions gone?

If a person learns the art of living without conflicts, then it can be said that he has attained religion.

True dharma is to live life without conflicts. In India, only if one’s own home becomes like heaven, can one even begin to talk about liberation, but not otherwise. The home may not be like heaven but at least it should come close to being one!

Your life should become free of conflicts. This home environment must be free from conflicts. Then only one should talk of liberation, otherwise not. Leave alone total freedom from conflicts, but one should atleast experience some freedom from conflicts. And that is why the scriptures say, ‘Where there is the slightest of conflict, there is no religion.’ Inner harmony means no feelings of depression or elevation. No depression in the jail and no elevation in the palace. If your life becomes free of conflicts, know that you have come closer to liberation. You should feel some peace here and now. Everyone wants liberation because no one likes to be bound. When your life becomes free of conflicts, your liberation be close by.

Mend When You Are Hurt By Others

I asked a Vania (business sect in Gujarat with special gifts of human interaction) man if he had conflicts in his home. ‘Many times,’ he told me. ‘What is your solution for them?’ I asked. ‘First I close my front door and then we fight,’ he replied. ‘What is the reason for closing the door?’ I inquired. He went on, ‘If people get into the house, they will prolong the conflict. If we fight amongst ourselves, things will calm down soon.’ This man’s intellect was good. I liked that. If people have even this much of intelligence, we have to accept it. Otherwise a dunce will open his door and invite people in to see. The foolish man! Doing that is called a taiphos

(deliberately involving others in a personal conflict by complaining profusely. This is a devious ploy people use to get what they want).

In a conflict that is happening, the other person or the world is not at all responsible, but you are totally at risk. In this you will have to extricate yourself. If you are truly a wise man, then just continue mending, even if the other keeps harming. This will free you. The very nature of people is to exacerbate conflicts. If you have attained the Self and if people do you wrong, just make it right; do not rebel against them or their actions. People do things that make no sense. They will put the bucket up-side-down and leave the tap running all night long. They only ruin things for themselves; they think they are ruining things for the other person, but this can never be. No one is capable of ruining anything for anyone else. No such person has been born.

It is impossible to assess the prakritis of the people of India. God himself becomes baffled! The prakriti of people in other countries is straight forward, for example, if a man vows to remain faithful to his wife, then he will do so for the rest of his life. But here, you can observe a person's prakriti the whole day long and still not be able to assess it. Their karmas and prakriti are very complex. Their unfolding karmas drive them to do things that put them at a disadvantage and they hurt themselves. Otherwise are these people likely to do anything that would cause them hurt? Not these people, they are extremely shrewd. They would be cautious even when they are dying, they would put their soul aside and then die!

Resolve Conflicts by Turning Your Words Around

Dadashri: Do you have conflicts when you are having your meals?

Questioner: Conflicts are inevitable, Dada.

Dadashri: Why? Did you make a contract to do that when you got married?

Questioner: No.

Dadashri: At that time of the wedding, you agreed to be aware and maintain awareness when times called for it. In your home, you should not

use words like, mine and yours. Your speech should not create a separation; do you not belong to a family that never divides?

I have never had any differences of opinions with Hiraba; never has there been speech between us using words such as 'mine' or 'yours.' But one day, we did have a little difference of opinion. Hiraba's brother's eldest daughter was getting married, so she asked me what we should give her as a wedding gift. I told her, 'Give whatever you want but we already have some silverware at home, why do not you give her that? Do not give an order to the goldsmith for new silver plates to be made.' So she responded, 'When girls from your mother's family get married, you give special orders for big silver plates to be made!' In this case, she used the words 'mine' and 'yours'. I immediately understood that today I lost my reputation. We are both one, so where did this 'mine' and 'yours' come from?' I understood right away and immediately turned things around; I told her 'That's not what I am saying. What I meant was that you can give her the silverware and also give her five hundred rupees; they can use the money...' She immediately responded, 'Huh! How can you give so much money? You are so naive in every situation. You give money to every Tom, Dick and Harry that comes along.' I told her, 'Truly I really do not know anything.'

Just look at how I turned everything around to prevent a conflict between us! The bottom line is that I did not allow any differences of opinions to take place between us. For the last thirty to thirty-five years we have had no conflicts between us and before any conflicts can take place, I know how to turn things around. You only know a couple of ways how to avoid conflicts, whereas I have endless keys and solutions. I resolve all matters at hand without allowing any conflicts to occur. There are some twenty thousand people in our satsang, of which about four thousand are mahatmas, the ones who have taken Gnan, but I do not have any conflict or differences of opinions with any one of them. I have never considered myself as being separate or different from anyone. I maintain oneness with everyone.

Where there is a difference of opinion, there is partial gnan and in the absence of conflicts, there is absolute science, Gnan. Where there is science, there is absolute knowledge. Only if you remain in the center, in the absolute state as the Self, there will be no conflicts and only then you will attain liberation. If you move away from the center, there will be differences of 'mine' and 'yours' and liberation cannot be attained. Only the impartial one will be liberated.

What are the signs of being enlightened? It is when everyone in the home does wrong and you turn it around and make it right. All you have to know is how to fix the fuse on a machine if it blows up. You must know how to adjust with people's prakruti. For me, even when the other person blows his fuse, my adjustment is always there. But what happens when the other person does not know how to adjust? He loses his fuse and gets into a conflict with everyone until someone fixes his fuse but until then his confusion remains.

In this is worldly life wounds are inevitable. Even the women of the household will say, 'This hurt will not heal, enough is enough.' But once she is drawn back into the worldly life, the wounds heal. Because there is the attachment for the worldly life, the illusion continues. That which is not real, appears real. Therefore the wounds heal. The allure for worldly things and life continues. If the wounds did not heal, then renunciation of worldly life would grow. What is the definition of attachment (moha)? It is where a person tolerates many painful experiences but then forgets them all. For example, when a man goes through a divorce he resolves that he will never get involved with another woman, and then he marries again.

What a Trap!

How will this world maintain a balance if people won't get married? Go ahead and get married, it is perfectly fine to do so. Dada has no objection to that but the problem is with your incorrect and incomplete understanding. What I am saying is that you can do everything, but at least understand the reality of this world.

Emperor Bharat had thirteen hundred queens! He spent his entire life with them and yet attained liberation in the same lifetime. Thirteen hundred wives! So all you have to do is understand the matter. Live your worldly life with an understanding. You do not have to become an ascetic. If you do not understand, then become a hermit and live in isolation. Otherwise a hermit's life is only meant for the one who cannot get along with a woman; it is an exercise to test one's will power to see if he can stay away from a woman.

The worldly life is an examination, a test. You are being tested in it, and you have to pass the test. When even iron as a metal has to be tested, is it any different for achieving moksha?

You cannot afford to remain in this illusion. It is because of this illusion (moha, maya) that you perceive this world the way you do. This is why you suffer. Imagine the state of Emperor Bharat having to deal with thirteen hundred wives! Even when there is just one queen at home she creates such a scene, so just imagine what it would be like with thirteen hundred of them! Alas even with one queen, wife, life is a challenge, you can never win! Once you have a difference of opinion, you are stuck! Bharat had to tolerate thirteen hundred of them. As he passed through the queens' palaces, fifty of them would be smiling. And many of them were plotting against him. Their jealousy towards other queens drove them to plot against the emperor Bharat; all this to take revenge on the Emperor's current favorite queen. Their hatred was for the queen yet they plot against the King. It is of no consequence to them that they too will become widows but they will make sure to make the favorite queen a widow!

I can see very clearly the scenario of Emperor Bharat and his queens. How the queens were sulking; how the king agonized worrying. I can see it all. On the other hand if one queen were married to thirteen hundred kings, the kings would not have sulking faces. Men do not know how to sulk.

Accusations – How Hurtful They Are!

Everything is ready and at hand but people just do not know how to enjoy it. They do not know the art of enjoyment. As these wealthy businessmen sit to dine at their enormous dining table, they complain and fight with their wives. They complain that the wives do not let them be at peace and that they bother them for no reason. Little do they realize that no one can bother anyone else without a reason and a past cause. If someone does bother them, it is well within the laws of nature. People burn wood but will they burn any furniture made of wood? They only burn that which is meant to burn. And yet people go around making such accusations. They have no clue. The human quality is lost. How can anyone accuse any member of his own family? People of the past time cycle never accused each other, even when they had a cause to. They would first think about the hurt they would inflict through their accusations. But today in the Kaliyug, people are scheming to get even. How is it acceptable to have conflict in one's own home?

The Liability is Your Own When You Clash.

Questioner: What is the reason behind differences in opinions and conflicts?

Dadashri: Terrible ignorance! Man does not know how to live, he does not know how to be a father, nor does he know how to be a husband. He does not know the art of living. Despite having happiness, people do not know how to enjoy it.

Questioner: But utensils are bound to make a noise!

Dadashri: But how can you live with noisy utensils day in and day out? People continue to live this way because they do not have the understanding. If a person had awareness, he would not be able to sleep at night with a single conflict. These utensils (people) emit vibrations even if they are asleep, 'He's like this' and 'he's like that,' 'he is awkward,' 'he's difficult,' 'he is unfit,' 'he should be thrown out.' The other utensils do not emit any vibrations. People put in their two-bit without understanding; they claim that if there are two utensils, they are bound to make a noise! Listen here you foolish people! Are you a utensil? Do we need to make a noise? No one has ever seen this Dada make a noise with anyone. Not even in a dream. Why all the noise? The noise you make is at your own liability, not anyone else's. It is better for you to sit in a corner like an idiot and tell yourself, 'It is fine if I get tea for breakfast, if not I'll drink it at the office.' What's wrong with doing that? Besides does tea not have its time also? This world never operates outside the laws of vyavasthit. When the time comes, you will get your tea, you will not have to make a noise for it. It will come even if you do not create any vibrations and it will come even if you do. But in the latter situation, you will create an account with your wife and she will remind you one day that you were banging on the table for your tea!

Understand Prakruti and Be Cautious

Men forget events but women will remember them for the rest of their lives. Men are innocent and easygoing, they have generous minds; they are forgiving by nature. But women will make a comment, 'That day, you said such and such words to me and it really wounded my heart.' Alas even after twenty years, your memory is so fresh? Many things will rot but not her

memory! Whatever you give to a woman, she will store it in a very appropriate place, her heart, so do not tell her anything! You cannot afford to say anything hurtful and besides nothing is meant for hurting. You have to be very cautious.

That is why it is written in the scriptures, 'It is easy to play with a woman, but when she gets upset, you are doomed!' So you cannot keep picking on her, you cannot complain, 'Why are the vegetables cold?' or 'The daal does not have enough salt.' Why must you nag so? It is acceptable if you complain once in a while, but for you it is an everyday affair. There is another saying, 'If the father-in-law keeps within his boundary, the daughter-in-law will show respect.'

You have to maintain your boundaries. If the vegetables are cold or the daal does not taste good, it is well within the laws of nature. If you find it unbearable, then you can tell her something like, 'These vegetables tasted very good, the other day when they were hot.' If you say it like this, then she will get the message.

The Uncertified Rider

A man buys a mare for eighteen hundred rupees and tries to sit on her. First of all he does not know how to sit on a horse and on top of that he needles the horse a little. She has never been needled before so she immediately jolts up in a standing position, throwing the fool to the ground. Then the fool complains to everyone that the horse threw him off. To whom, can the mare defend herself? If you do not know how to sit on her, whose fault is it, yours or hers? The mare too will understand the moment he mounts her, that some untamed animal is getting on and that it does not know how to sit. The women of India are noble and respectable. If you do not know how to deal with them, then naturally they are going to throw you off. If a husband goes against his wife just once, then he will lose all his worthiness. Your household is running smoothly, the children are studying well, and there are no problems, but even then you still find faults and complain, and you become cantankerous without any reason, then your wife will immediately assess your intellect and will realize that you have no substance.

Even if you are not worthy of riding the mare, if you keep stroking her gently she will give you her affection. If you can overlook many of your wife's shortcomings or mistakes, then she will be impressed with you. But what happens if you accuse her of making mistakes when she makes none? Many men will complain about issues regarding women's responsibilities and chores; it is all unnecessary. Many bosses are such that they interfere in the clerk's business; the clerks too are aware that their boss is mediocre and has no substance but what can anyone do? His merit karma have made him a boss but at home he will have a case pending with his wife every fortnight. If someone asks the boss why he has problems with his wife, he will say, 'She has no commonsense,' and yet his intellect is such that no one will pay even a dime! If we ask the wife, she will say, 'What is there to talk about? There is nothing in him, worth talking about.'

If you hurt a woman's pride, she will never forget it; she will remember it for the rest of her life. Those feelings of hurt and resentment will remain alive up until her funeral. If women could forget their hurt, this world would have come to an end. So be cautious because of the fact that they cannot forget. You have to be cautious about everything you do.

You have heard the term stri charitra (female behavior) but it is not something that can be understood. What is more, women are also referred to as divine beings. It means that if you regard her as a divine, you will become divine . Otherwise you remain like a rooster or an elephant. Here comes Mr. Rooster and Mr. Elephant! You men do not want to become like Lord Rama but you look for a Sita(ideal woman) in your home! You foolish man, Lord Rama would not even employ you! Nevertheless you are not to be blamed. You just do not know how to deal with women. You businessmen do not even know how to deal with your customers. That is why employing sales people is a great practice. If you employ a salesman who is good looking and clever, people will even pay a little extra. In the same way you men should know how to interact with women. On one hand you need to regard her as divine and on the other hand you need to understand her conduct; love in one eye and sternness in the other. Only then will you be able to maintain a balance. If you regard her as divine and put her on a pedestal, she will be led astray, so maintain a balance.

Departments: Husband's & Wife's

Man should not interfere in the woman's affairs and the woman should not interfere in the affairs of the man. Each should remain confined to his or her own departments.

Questioner: What is the women's department? What should men not interfere in?

Dadashri: Cooking, running the household etc., are women's responsibilities. Why do men need to know where their wives buy the groceries? It is a different matter if she consults you for something but if not, what possible reason do you have to meddle? Also what's the need for you to tell her what to cook? When the time comes your dinner will be served. Her department is her own. If at times you crave certain food, you can tell her, 'Can you make ladoos today?' I am not asking you not to say anything but you men have a habit of needlessly commenting on the cooking; 'There's too much salt in the vegetables,' or 'There's too little salt,' there is no need for that.

Take this railroad for example; there are so many different functions going on, so many signals being fed from so many directions that it is a department all by itself and therefore mistakes are bound to occur. In the same way there may be mistakes in your wife's department. But if you start pointing out these mistakes, she will do the same to you. She will start to complain, 'You do not do this,' and 'You do not do that.' She will get even with you. If I were to start pointing out your mistakes, you would do the same to me. A wise man would never interfere in domestic matters; that is real man! Some men are like women; they go into the kitchen and check all the spice containers. They'll say, 'We bought chili powder two months ago and it's already finished?' You fool! If you worry about the chili powder, when will it all end? Don't you think that she knows what her responsibilities are? Things get used up and you have to buy some more, so why must you meddle in it when there is no need for you to do so? His wife too will come to know that he is not very bright, just as a horse comes to know its rider, in the same way the wife will come to know all about her husband. It is better that you stick to your turf and she sticks to hers. 'If the father-in-law remains in his boundaries, the daughter-in-law will show her respect.' Your interactions will only be ideal if you have principles and limits. Do not cross the boundaries of your limitations; remain pure in these matters.

Questioner: In which matters should the wife not interfere with her husband's affairs?

Dadashri: She should not interfere in any of his affairs or business. She should not concern herself with how much business he conducts day in and day out. She should not question why he comes home late. If she asks him, 'Why did you come home late today?' he will say he missed the nine o'clock train, so she will make a comment like, 'How careless of you that you miss your train!' He will then get irritated and will think to himself, 'Even if God were to say such things, I would beat him up!' But what can he do here? This is how husband and wife interfere without any reason. It's like putting sand in your tasty aromatic basmati rice and eating it. What possible enjoyment can you get eating that rice? Husbands and wives should help each other. The wife should speak with her husband in a manner that will not cause him to worry and the husband should speak to his wife in a manner that will not create difficulties for her. He should understand how difficult and frustrating the children could be when they do not behave. If things break in the home, he should not complain or get angry. Some men make a big issue over broken crockery or china; they will keep reminding the wife and blame her. The wife in turn will retaliate and they will fight over the most insignificant things.

Hiraba and I never have any differences of opinions! I never interfere with anything she does. Even if she happens to drop some money, I will not say to her, 'Do you know you've dropped some money?' I never interfere with any domestic matters and she never interferes in any of my business matters. She never questions what time I will wake up, when I will take my bath, or what time I will come home or leave home. Sometimes she will tell me to take an early bath and I will do so without questioning her. I will even fetch my own towel and clothes because by telling me to take an early bath, she is waving a red flag; she must have some cause to do so, perhaps the water is going to be shut off or something, therefore I would understand. You too should gradually try to understand that no one should interfere in anyone else's business.

If a police officer were to arrest you and take you away, do not you do as you are told? Wouldn't you sit where he tells you? You should understand that as long as you are in this world, you are under arrest. So here too, you should follow as told.

Does your wife cook for you?

Questioner: Yes she does.

Dadashri: She feeds you, she makes your bed, and she does your laundry, what else? And even if she does not make your bed, you can make it yourself and solve the problem. Explain everything patiently. Are you going to find your solutions in the Bhagvad Gita? This is something you will have to understand for yourself.

Husband means the wife of the wife! But here men only act as husbands, bosses. You fools! Do you think your wife is going to become your husband? To be a husband means to be a wife of the wife. There should be no loud noises in your household; are you a loud speaker? Here the husband speaks so loudly that he can be heard at the end of the street! You should live like a guest in your home. I too live like a guest at home. If you do not find happiness as a guest of nature, what happiness do you expect to find in your married life?

She Will Get Even For the Beatings

Questioner: Dada, many times I lose my temper and hit my wife.

Dadashri: You should never hit a woman. She will remain silent as long as you are strong, then she will overrule you. Beating a woman and beating the mind are the causes that will make you wander life after life. You can never beat these two. You have to explain things to them and reason with them in order to get your work done.

I had a friend who would slap his wife the minute he saw her make mistakes. I told him in confidence that she makes a note of every slap she gets. He may not remember anything but she definitely will. Alas! Even his little children, who watch intently when he hits her, will make a note of it. Then the mother and the children will get together and join forces against him and take their revenge. When will they do this? They will do this when his body becomes weak. So you must never hit a woman. By hitting a woman you hurt only yourself and create your own obstacles.

What is dependency? If you beat a tethered cow, where can she go? How can she escape the beatings? People in a household are like the tethered

cows. If you beat them, you are nothing but a shameless beast. Why don't you let her loose and then beat her? She'll hit you back or she will run away. How can you ever call it a noble act if you beat someone who is absolutely helpless? These are the acts of spineless cowards! You can never hurt anyone in your household; only those who have no understanding will do so.

If You Complain, You Are At Fault

Questioner: Dada, who will listen to my complaints?

Dadashri: If you complain, you will become the complainer. I regard anyone that comes complaining to me as being the culprit. Why is it that you even have an occasion to complain in the first place? It is because very often people who complain are the culprits themselves. If you complain, you are the culprit and the person you accuse will become the plaintiff, will now have a complaint against you. So never complain about anyone.

Questioner: So what should I do?

Dadashri: If the other person appears wrong to you, you have to tell yourself, 'He is the nicest man and you are only one at fault.' If you have multiplied your negative opinions about him, then you have to divide them and if you have divided, then you should multiply equally.

Why am I teaching you to multiply and divide? In order to bring all your worldly accounts to a close. If the other person is dividing then you should multiply in order to zero out the account. Entertaining any thought about anyone that, 'He said this to me, he said that to me' is in itself a fault on your part. If you are walking along and bump into a wall, why do not you get angry at the wall and blame the wall? Why do we call trees inanimate? Anyone that hurts you is like a tree! If a cow treads on your foot, do you complain about it? So it is the same when people clash with you. How can the Gnani Purush forgive everyone? He knows that people are like the trees; some do not have the understanding and those who do understand do not need to be told; they immediately do pratikraman.

You should never see any fault in the other person, because when you do you ruin your worldly life. You have to keep seeing your own faults. You

have to understand and accept that everything you encounter in this life is the effect of your own past actions, so no more needs to be said.

People in a close family will see faults by saying, 'You are like this, you are that' and accuse each other, even as they share their meals and life together. This is how accounts of revenge are created and this is what perpetuates the worldly life. That is why I tell you to settle all claims with equanimity; you stop all vengeance by doing so.

The Worldly Happiness You Enjoy Get You Deeper In the Trap

What sweetness is there in this world? Is there any worldly sweetness that lasts? If you eat too much of it, you will get indigestion and if you eat a little, it will leave you craving for more. Happiness should be such that it never makes you uneasy. Behold the bliss Dada experiences, bliss eternal!

People get married to be happy but on the contrary they feel even more suffocation after doing so. People get married with the expectation of finding a companion who can be their security blanket or safety net, do they not? There is attraction towards the worldly life but once you enter it, you find it suffocating but then you cannot get out. There is a saying:

‘The one who eats the wooden laddoo, regrets doing so
but so does the one who does not eat it.’

People get married and then attain the knowledge of regret, after doing so. Regret however, brings experiential knowledge. Is it not necessary to learn through experience? Is it possible to attain detachment (vairagya) towards the worldly life by merely reading books? Detachment is acquired only through regret.

Choosing A Life Partner

There was one girl who did not want to get married, so her parents brought her to me. I explained to her, 'there is no choice but to get married and there is no choice but to regret after getting married.' I told her that it would be better for her to leave aside all her crying and protests, and just get married. I told her that no matter what kind of a man she married, she would have a husband. Having a husband will stop people pointing a finger at her. I explained to her the science of how girls should decide on a husband. She

understood and got married. She did not find her husband attractive but married him nevertheless because that is what I told her to do. She acquired the Gnan before getting married and she did not cross or question a single word I told her. She is very happy now.

Boys are very critical when choosing a bride. ‘She’s too tall. She’s too short. She’s too fat or she’s too thin. She’s too dark.’ You fool! Is she a water buffalo? You should explain to your son the method for choosing a bride: go and see the girl and if your eyes are attracted, then that is the sign and the cue to get married and if there is no attraction, then he may say no.

Insult & Vengeance

When a young goes to choose a bride, in the arranged marriage system, he tell her ‘Turn around, turn this way, turn that way. Stand this way.’ One boy was doing this and I told him, ‘Your mother was a daughter-in-law once also. What kind of a man are you?’ How insulting it is to the woman!’ Today there is an over abundance of girls and that is why girls are being insulted so. In the times gone by these very fools were to subject of ridicule themselves and now they are getting even. In their past lives, five hundred or so of these foolish princes would present themselves in a line one after another, at the king’s court hoping to be the chosen one for the princess’s betrothal. As the princess walked by with a garland for her potential groom, these fools stood begging with their necks extended forward, each assuming he would be the one! As the princess walked past each fool, they felt so insulted that if they were to be cut, they would not shed a drop of blood! What an unbearable insult! And just to get married? It’s better to remain a bachelor.

Nowadays even the girls scrutinize the boys and make them turn this way and that way, saying, ‘Let me see how you look!’ Just imagine! You are the one that discovered this system of scrutiny and now you are the victim of it. Just look at your predicament! Instead is it not better to have no such systems? You dug the hole and now you have to lie in it!

It has only been in the past five thousand years or so that men go out in search of a bride. In the times before, the father of the bride would host a svayamvar (gathering of eligible men invited to present themselves at the bride-to-be’s house.) The svayamvar would be attended by a hundred or so fools out of whom the bride would choose one. If this is the process one has

to undergo in order to get married, then it is better not to marry. All the fools would line up and the bride would come down with a garland. All the fools would stand there with thousands of expectations and extended necks! This is how the women chose their husbands. Instead it would be better not to be born at all. Today these fools insult the girls and take their revenge.

Commonsense Will Bring About a Solution

I am not telling everyone to seek liberation but I am telling everyone to learn the art of living. Learn some commonsense from others. These big wealthy businessmen tell me they already have commonsense. I told one, 'If you had commonsense, you would not be in the predicament you are in. You are a dunce! He then asked me, 'What do you mean by common sense?' I replied, 'Commonsense is knowledge that is applicable everywhere, both theoretically as well as practically.' No matter how old and rusty a padlock may be, but the moment you turn the key, it will open immediately, that is commonsense. But you cannot open your locks and so you fight and break your locks with a huge hammer.

Do you have differences of opinions? What does it mean to have differences of opinions? If you do not know how to open the lock, from where will you obtain the commonsense to do so? If you do not have commonsense worth the complete 360 degrees, at least you should have the commonsense worth 30–50 degrees! At least keep this much in your awareness. If you catch on to one good thought or idea and hang on to it, it will make you more aware, which in turn will plant the seeds for more good thoughts and then the process of positive thinking will start. But instead these wealthy businessmen are only consumed with thoughts of money making and so I tell them, 'Sheth you are running after money but your household is falling apart, your wife and your children are running around all day.' The sheth (businessman) then asked me, 'So what should I do?' I told him he has to understand how to live life. Do not make money your only pursuit in life. Take care of the garbage in all corners in your home. Do not just clean only one corner. Take care of your health, or else you will have a heart attack. You have to take care of your money, your health, your children and your wife also. You have to clean all the corners of your house. What happens when you tend to just one corner? How can you live your life the way you do right now?

A man with commonsense will not let any clash take place in his home. How can you acquire commonsense? When you sit the Gnani and be at his feet, and attain Gnan from him, then you will acquire commonsense. A person with commonsense will not let any conflicts and quarrels occur within or outside his home. How many such households are there in Bombay? How can there be any commonsense where there are conflicts?

If your wife tells you, 'It is daytime,' and you tell her, 'No, it is nighttime,' and start an argument, where will it all lead and when will it ever come to an end? Instead you can tell her quietly, 'I am requesting you, please go and check, that it's night.' If she still insists it is daytime, then you can tell her, 'Yes, you are correct. I made a mistake.' Only then you will make any progress. Otherwise you will never resolve anything. Everyone, including the wife is a passer-by.

Even This Body Betrays In The End

All your relationships are relative; there is no real relationship anywhere. Even your body is relative. This body too is a betrayal. How many relations are there of this betrayer, the body? You take care of this body everyday, you bathe it, you groom it and when you get a stomach, even if you tell it not to ache, it will. When one of the teeth starts to hurt, it will make you cry. You brush them everyday for so many years and still they let you down. So everything is a betrayal.

Having been born as a human being in the land of India and in a family of high cultural values, if you do not secure your liberation, then you are doomed! Everything you do will go down the drain.

Multiple Solutions For The Husband

It is fine if people do not want liberation but everyone needs commonsense. It is because of lack of commonsense that people have clash in their homes. Not everyone trades in the black market do they? Nevertheless people are still so unhappy. In a home of just three people they will have countless disagreements and differences of opinions. What happiness can there be in this? Then people live in their own stubborn and insensitive ways. Of what use is life if you do not have any self-respect? A judge comes home after imposing a seven years jail sentence on a criminal and yet at home his case of conflict of fifteen days with his wife is pending. He is not on speaking

terms with his wife. If you ask the judge, ‘Sir why do you not speak with your wife?’ he will say, ‘My wife is really bad, she is totally uncultured.’ And if you tell his wife, ‘Your husband is a very good man,’ she will say, ‘do not mention his name to me, he is rotten.’ Now when you hear such things, can you not figure out that this whole world is empty and without any substance? There is no correctness in it.

If the wife buys some expensive vegetables, the foolish husband will pounce on her, ‘How can you buy such expensive vegetables?’ She will accuse him of attacking her and will retaliate with double the force. How can anyone resolve such problems? If your wife buys expensive vegetables, you should say, ‘Well done! I am very fortunate because a miser like me would never be able to buy such expensive vegetables.’

I was invited to stay at someone’s house one day. I observed his wife serve him tea with a lot of resentment as she shoved a cup of tea in front of him. I understood immediately that the two must have had a disagreement. I called his wife over and I asked her why she was sulking. She said, ‘It’s nothing like that.’ I told her, ‘I know what’s bothering you. Why are you hiding things from me? When you shoved the tea in front of him, even your husband understood. Let go of this deceit (kapat) if you want to be happy.’

Men are naive and they tend to forgive easily, but women on the other hand will hold on to the bitter their husbands said to them forty years ago. Therefore, you must be cautious when you interact with women. Exercise caution when you want some work done through them. Women will get their work done through you, but you men do not know how to do the same with them.

If your wife wants to buy a saree worth one hundred and fifty rupees, you should give her an extra twenty-five rupees. She will be happy for half the years. You have to understand life as it is. Here you men do not know how to live life and yet you go in search of a wife. You become a husband without being certified. You must have the certificate for becoming a husband, before you earn the right to become a father. Here you men become fathers without being qualified and on top of that you become a grandfather. When will you wind up everything? You have to understand.

Keep Mending In the Relative World

These are all relative relationships; if they were real, then it would be worth your while insisting that you won't rest until your wife changes or improves. But it is all relative. Relative means if the husband and wife were to fight with each other for one hour, they would start thinking about a divorce and this seed will grow into a big tree. If you have a need for a wife, and she keeps tearing away at the relationship, you will have to keep mending it. Only then this relative relationship will last; otherwise it will break. Even the relationship with your father is relative. People believe their relationships with their fathers to be real and become obstinate about trying to improve him. Will you not give up until he improves? Let go you fool! He will die before he improves; instead why not just take care of the poor man so he will not bind revenge with you before he dies. Why not let him die peacefully? His stubbornness will be his own responsibility. He will have to bear the weight of his horns. Some people will have horns twenty feet long but you do not have to carry them, do you?

You have to fulfill your obligations but you do not have to become uncompromising and adamant in the process. Bring about a quick solution. Nevertheless if the other person keeps fighting with you, you can tell him, 'I have always been dumb. I do not know what to do.' Detach yourself from these people in anyway that you can and do not worry about him or her taking control and dominating you. What can anyone do to you? No one has the power to do so. People are dictated by their own karmas, so no matter what, live each day without any clash, and worry about tomorrow when it comes. And if there is clash the next day, do the best you can to bring about a resolution. This is how you should pass your days.

Futility of Improving The Other

If you adjust to the other person in every matter, your life will become very smooth. What are you going to take with you when you die? And if someone tells you, 'Straighten your wife out,' and you try to do so, you will become twisted in the process. Whatever your wife may be like, accept it as correct. If your relationship with her was eternal, then it would be a different matter. But she is your wife in this life only. You both will die at different times and you both have different karmas. There is nothing to give or take here. Who knows whose home she will go to after this life? You may end up improving her, but she will end up as someone else's wife.

Questioner: If I bind karma with her, surely we will get together in our next life.

Dadashri: Yes, you may get together, but in some other way. She may come to your house to visit as someone else's wife. There are principles to the laws of Karma, are there not? And here there is no guarantee. Some people with a lot of punya may end up spending several lifetimes together. You know that Lord Neminath and Rajul were together for nine life times; it would be a different matter if that were the case with you. But here you do not have any clue about your next life. People separate and go their own way just in this life, do they not? They call it divorce, do they not? Just in this life, some may have two or three husbands.

The Way To Improve The Other In This Era

You should not try to improve her and neither should she try to improve you. Whatever you got is gold. No one's prakruti ever improves; a dog's tail will always remain crooked so you must exercise caution. Regardless of your wife's personality, accept her as she is, adjust everywhere.

When an occasion for reprimanding arises and you do not say anything, then she will improve. A person, who does not lose his temper or get angry, has tremendous influence. I never get angry with anyone or tell off anyone. Yet people are in awe and have reverence for me.

Questioner: So will she improve then Dada?

Dadashri: This verily has always been the way to improve others. In this Kaliyug, people find it hard to follow this. There is no other alternative.

Questioner: But that is very difficult.

Dadashri: No, no it is not difficult. It is the easiest way. A cow has to bear the weight of its own horns.

Questioner: But she will also attack us with her horns, will she not?

Dadashri: Sometimes you may get hurt. If there is likelihood of you getting hurt by her horns, then you can move aside. In the same way, you should move away when it comes to your wife also. Where do your

problems arise? It is because of your belief: 'I married her and she is my wife.' Look, there is no wife and there is no husband. Since there is no husband to begin with, how can there be a wife? These are all clash of primitiveness. Where is the trace of Arya culture nowadays?

Improve Your Self Only

Questioner: Is it not possible to improve my wife if, in all situation, I accept that is all my own mistake?

Dadashri: You have to improve yourself if you want to improve others. No one can be improved. Those who try to do so are all egotistic. If you improve yourself, the other person will improve without fail. I have even seen men who have set out to improve others and yet their own wife or mother had no respect for them. What kind of men are these? First improve yourself. It is wrong egoism to say or believe that you can improve others. When you yourself have no worth, what are you going to do for others? It is necessary for you to become wise first. Lord Mahavir only expended energies in trying to become 'Mahavir' (The Great One) and that is only why millions feel his presence. Even now, after twenty-five hundred years that impression is still strong. I do not try to improve anyone.

All Spinning Toys

How much right do you have to improve others? What right do you have to improve one that has a soul? If this cloth gets dirty, you have the right to clean it, because there will be no reaction from it. And where there is a soul, there will be reactions. What are you going to improve there? When your own prakruti does not improve, how are you going to improve someone else's prakruti? You yourself are a top (spinning toy) and in the same token so is everyone else; they are all under the control of their prakruti because they have not become a Purush (Self-realized) yet. Only after one becomes a Purush can the real effort begin. Here, in the world, no one has seen real effort at all.

Your Worldly Life Solved by Adjusting

Questioner: Surely the adjustments cannot just be one-sided if we are to live and continue our worldly interactions in this world?

Dadashri: Proper worldly interactions are where you adjust so that even your neighbors will say, ‘Every household has clashes but not this one.’ It is then that your interactions are considered the best. You have to cultivate your inner energies in the situation where cannot get along with a person; your strength is already evident where you get along. Inability to get along is the weakness. Why do I get along with everyone? Your energy will grow in proportion with the number of adjustments you make; your weakness will break by that much. Real understanding will set in when all other worldly understanding is locked out.

The Gnani will adjust even with a person who is being awkward. If you observe the Gnani and conduct yourself accordingly, you will learn how to adjust everywhere. The science behind it tells you to become vitarag, without attachment and abhorrence. You get a beating because you have subtle attachment within. People who reject and renounce without consideration of the total situation are awkward. If there is a need on your part, then you must appease the other person even when he is being awkward. If you are at a railway station and need a porter, then you will somehow have to appease the porter even if it means giving him a few more rupees otherwise you will have to carry them.

Do not see laws; please settle. Where is the time to tell others, ‘Do it this way’ or ‘Do it that way’? The other person may make a hundred mistakes but just tell yourself that the mistake is your own and move on. Is there any point in looking at the law in this day and age? Everything has come to a head here, and very difficult times are coming ahead. Everywhere you look, people are running around, from one place to another. People have become entangled in a trap; at home the wife and children complain, at work the boss complains, and when traveling by train, we get pushed around in the crowd; there is no peace anywhere. Surely we need some peace? If someone fights with you, you should sympathize with him and understand how agitated he must be to become so angry. To become agitated is to become weak.

Questioner: Often I have to adjust with two people at a time over just one issue. How can I deal with situations like that?

Dadashri: You’ll be able to do so with both of them. You can even do so with seven people at a time. If one of them asks, ‘What about me, what will you do for me?’ you can tell him, ‘Yes I will do as you ask.’ You can say

the same to yet another person. Nothing is going to work outside of what is vyavasthit, so avoid conflict under any circumstance.

It is because you label anything as good or bad that you are harassed so. Make both the good and the bad equal. If you call this good, the other becomes bad and it will bother you. But if you mix the two together, you will not be affected. Adjust everywhere, is a principle that I have discovered. Adjust with the one who is telling the truth and also with the one who is not. If someone tells me, 'You have no sense,' I would tell him, 'I never had any to begin with. Why have you come looking for it now? You discovered this just now but I have always known this.' If you say this, there will be no conflict. He will not come to you again looking for sense. If you do not do this, when will you ever reach your home, liberation?

I am showing you this simple and straightforward solution. It is not everyday that you get into an argument is it? It only happens when your past karmas come into fruition. And when that happens, you only need to adjust as much as the situation requires. If you quarrel at home with your wife, after the quarrel take her out to a restaurant and make her happy. There should be no scope for harboring a grudge.

Adjustment is justice. Any form of insistence is not justice. I never insist on anything. 'Use whatever kind of water you have to in order to cook the beans. Ultimately you may even have to use the water from the gutter.' If you do not adjust or give in to a bandit who is holding a knife at you, he will beat you up. Decide and then adjust with him and get it over with. Ask him, 'What is your wish? We are on our way to a pilgrimage,' adjust to him. Do you fight with the sewer plant of Bandra when it smells? In the same way, when people smell, do you go to them to complain? Everything that smells is like a sewer plant and everything that has a nice aroma is like a garden. Everything that comes to you with a smell, pleasant or unpleasant, is remind you to remain vitarag (detached) with it.

If you do not adjust everywhere, you will go mad. You will become mad by continuous needling and harassing the other person. If you keep needling this dog he will respect you a few times but if you overdo it, he will bite you. The dog will come to realize, 'This man is no good. He harasses me everyday. He has no shame.' This is worth understanding. Do not argue, just adjust everywhere.

The Worldly Confusion Will Become An Obstacle

First you have to understand worldly interactions; people suffer a lot because they do not have this understanding.

Questioner: Dada, your spiritual talks are unparalleled but so are your talks about the worldly life interactions.

Dadashri: It's like this: no one has attained moksha without understanding the ultimate facts about the worldly life. It does not matter how priceless the spiritual knowledge is but without understanding the worldly life, no one has attained moksha, because the worldly life has to set you free. What would you do if it does not set you free? You are a pure soul but the worldly life has to set you free, does it not? You keep entangling your worldly life and making it more complex. Why do not you bring about a solution quickly?

If you send this man to get some ice cream, he may come back empty-handed. If you ask him why, he will tell you that on the way there he came across a donkey and that is bad luck and that is why he came back empty-handed. Now since he has acquired incorrect knowledge, should we not get rid of it? We should explain to him that God resides in the donkey as well, so there is no such thing as bad luck and that his contempt towards the donkey, reaches the God within and he will incur a tremendous karmic liability. Caution him not to make the same mistake again. It is because of incorrect knowledge that people cannot adjust.

Counter-pulley

You should not voice your opinion first; first ask what the other person thinks. If the other person insists on his viewpoint, I let go of mine. I only consider one thing, that I hurt no one. Take into consideration the other person's viewpoint and do not try to force your opinion on them. I have taken everyone's opinion and only then have I become a Gnani. If I ever try to impose my viewpoint on anyone, I would become weak. No one should be hurt because of your opinion. Your revolutions may be at eighteen hundred per minute and the other person's maybe at eight hundred, so if you impose your opinion on the other person, his engine will breakdown and the gears will need to be repaired.

Questioner: What do you mean by revolutions?

Dadashri: It is the speed at which thoughts occur; everyone has different revolutions. If something happens, the mind will show you many things within just one minute, it shows you many different aspects at a time. All these powerful presidents have eight hundred revolutions, mine are at five thousand. Lord Mahavir had a hundred thousand!

Why do people have differences of opinions? If your wife's revolutions are at a hundred and yours are at five hundred, then there will be conflict if you do not know how to apply a counter-pulley. Many times even the engine breaks down. Do you understand what I mean by revolutions? When you talk to a laborer, your point will not reach him. His revolutions are at fifty, yours are at five hundred and someone else may be a thousand and another person may have twelve hundred. The revolutions are dependent upon an individual's development. You will only get your point across to the other person if you employ a counter-pulley and lower your revolutions. I use a counter-pulley with everyone. It is not just a matter of getting rid of the ego; I also have to use a counter-pulley with everyone. That is why I never have any differences of opinions with anyone. I am able to understand the person I am dealing with and his limited revolutions, and therefore I use a counter-pulley. I also get along very well with children because I will set a counter-pulley of forty revolutions with them and therefore they are able to grasp what I am saying, otherwise the machine will break down.

Questioner: Should we only speak after coming down to the level of the other person?

Dadashri: Yes, you should only talk after you come down to their level. Even as I talk to you, my revolutions go all over the place. If you do not know how to use a counter-pulley, what fault is it of the one with fewer revolutions? It is your own fault for not knowing how to use a counter-pulley.

Words Lead To Havoc

Questioner: I cannot take adjustment because I am afraid of my husband and I am afraid of the future; in those instances, I forget your aphorism, 'Who are we to improve others?' and I end up giving advice.

Dadashri: If you apply the agna of vyavasthit, then there will be no problems. If you do, you will not have any questions. When your husband comes home, get his dinner ready and call him down to eat, do not try to change his prakruti. The prakruti that you were aware of when you chose him to be your husband has to be observed till the end. Did you know what his prakruti was like from the very beginning? You should have left him from the beginning, why did you allow yourself to be ruined more?

There is no benefit to be gained in your worldly life through nagging; you will only incur a loss. To nag is to quarrel. That is why God has called it a kashaya.

As problems increase between the two of you, you will start to fall apart. Once the problem is solved, you will not separate. There is sorrow in separation, and besides everyone has problems, you two are not an exception. Problems are inevitable in every marriage.

Quarrels will continue because of past karmas and as they come into effect, but at least stop your negative talking. Keep your personal problems to yourself; do not discuss them within or outside your home.

The Distinct Separation

Questioner: The prakruti may not improve but at least our worldly interactions (vyavahar) should.

Dadashri: People do not know how to conduct their vyavahar (worldly interactions) at all. If they had this knowledge, for even half an hour, it would be plenty. No one has understood worldly interactions. What is the definition of worldly interactions? Superficial. The real definition of worldly interactions is that it is not real. It is only superficial! People have believed it to be real. The reality of this worldly life is relative. It is not real. The money here, whether it is real or unreal, will be of no use over there, on the path of liberation, so let go of your stubbornness and get your work done. Worldly life means receiving what you had given in the past life. If someone were to say, 'Chandubhai has no sense,' then you should understand that you are getting back what you gave previously. If you understand this, only then it is called vyavahar, but as such no body knows how to conduct their worldly life. The one whose relative is relative, his real is real. The one

established in the knowledge of the Self is indeed superficial in worldly interactions.

Quarreling Will Stop If You Say It the Right Way (Samyak)

Questioner: If someone deliberately throws away something useful, what kind of adjustment should we take in that case?

Dadashri: In this case, you are talking about some kind of object, but even if for example, he were to throw your little toddler, you have to observe that too. When your husband throws your son, you have to just observe. What else can you do, are you going to throw the husband away also? You'll have to seek medical care for the baby but do you want to put him in the hospital also? And when he has the opportunity to do so, will he not beat you? Do you want triple the medical bills?

Questioner: So I shouldn't say anything at all?

Dadashri: You can say something, but it has to be the right words with the right tone. Otherwise what is the point of barking like a dog? Therefore whatever you say must be said properly.

Questioner: What do you mean by properly?

Dadashri: If you say, 'Oh ho ho! Why did you throw the baby? What was the reason?' He will then say, 'Would I do it on purpose? He slipped out of my arms and that is why he fell.'

Questioner: But he is telling a lie, is he not?

Dadashri: It is not your concern whether he tells a lie or not. Whether he tells the truth or tells lies, it is his own freewill; he is not dependent upon you. He will do as he pleases. If he wants to tell a lie, or do away with you, that is in his control. If he were to poison your water at night, you will die for sure! So you need not concern yourself with what is not under your control. If you know how to speak properly, you should say, 'Dear what did you gain by doing that?' and maybe then he will admit his mistake. You do not know how to speak properly and you just lash out so he will retaliate with double the force.

Questioner: If I do not know how to speak to him properly what should I do? Should I remain silent?

Dadashri: Remain silent and observe: 'Let's see what happens next.' What do you do when you see little children being abused in a movie? Everyone has the right to say something, but only if it is not going to result in clash. It is foolishness to speak in a manner which will result in clash.

Pratikraman For The Words That Hurt

Questioner: If someone is doing something wrong, we have to make a cautionary comment to them but it hurts them when we do so. How do we resolve that situation?

Dadashri: From the worldly perspective, you have to caution the other person, but because this happens through the ego, you have to do pratikraman.

Questioner: If we do not caution him, will he not end up dominating me?

Dadashri: You have to caution him but you must know how to say it. It is because you do not know how to say it and you do not know how to interact, that you end up doing it through your ego. And that is why you must do pratikraman afterwards. When you try to caution or correct the other person, he or she is bound to feel hurt, but if you keep doing pratikraman for it, several months down the road, the speech that will come out of you will be such that the other person will find appealing. Currently you will need 'tested' speech. You do not have the right to utter 'untested speech'. If you do pratikraman in this manner, then no matter what, everything will work out.

Not On Talking Terms Increases Conflict

Questioner: Is it possible to dissipate a conflict by not speaking with the other person?

Dadashri: No it is not possible. You should speak with the other person if you encounter him or her. You should ask how doing is. If the other person reacts with hostility, you should quietly try to resolve the situation with equanimity. You will have to resolve the situation, sooner or later. Just

because you do not speak with the other person, does not mean that the problem has been resolved. It is because the problem has not been resolved that people end up not speaking with each other. Not speaking with the other person means there is a burden; the burden of the unresolved conflict. You should approach the other person and say, 'Tell me if I have done something wrong. I make a lot of mistakes. You are a very intelligent person, you are learned and you do not make many mistakes but I am not as learned and so I make a lot of mistakes.' If you say this to other person, he will be appeased.

Questioner: What if he does not calm down even after I say this?

Dadashri: What can you do if he does not calm down? Once you tell them this, then you are free, what other solution is there? One day or another he will calm down. You cannot soften the other person by telling him off. He may appear to have calmed down but from within he makes a mental note of it and will throw it back in your face when you least expect it. So understand that his world lives on vengeance. The fact is that people will continue to harbor vengeance; they will retain the atoms of revenge within so you must try to resolve the situation completely.

Adjust According To Their Prakruti

Questioner: What should I do if I try to break the silence by asking for forgiveness from the other person but instead, he reacts even more negatively?

Dadashri: Then you should not say anything to him. If he has the misconception of, 'The one who gives in is immature,' then you should stay away from him. Then, whatever happens is correct. But resolve everything with those who are straightforward and easy to deal with. Can you not tell who in your household is easy to get along with and who is difficult?

Questioner: If the other person is not straightforward, should we sever the relationship with him?

Dadashri: Do not sever it. Worldly interactions are not such that they break through you breaking them. You should just remain silent and then one day he or she will get angry and bring about a resolution. If you remain quiet, then one day she will get angry and ask you, 'You do not say anything anymore. You have not said anything for so many days,' when she gets

angry, you will resolve things. What else can you do? There are so many different kinds of iron; I can understand them all. Certain iron will become malleable when heated, and others need to be left in the kiln and will straighten up with just a few strokes of a hammer. There are so many different kinds of irons; the soul within is the pure soul; it is paramatma (the Supreme Soul) and iron is the iron. These are all elements.

State Your Faults Openly

Questioner: I am not attentive towards certain matters in the home. People in the home keep telling me to be attentive and alert, but I am unable to do so. What should I do?

Dadashri: Nothing. If people in the house tell you, 'Pay attention, pay attention,' then you should reply, 'Yes, I will,' and you should decide to do so. Despite doing this, if something goes wrong, then you should tell them that you are not able to maintain your attention. You will have to bring about a resolution will you not? If someone tells me to pay attention to something, I will, but if despite doing so, I slip up, I will tell them, 'I was not able to do it.'

It is like this, if you are able to forget the fact that you are senior in age, then you will be able to accomplish your task. If you become like a child, you will be able to resolve matters with equanimity very nicely. I am like a child, and that is why I tell it like it is. I may say one thing or another. What use is there in exercising seniority?

Those who are faced with trials and tribulations are blessed, so deal with your problems and do not become stubborn. You should expose your fault by stating so directly and openly. And if the other person is blaming you, then you should be happy and tell them you are glad that they discovered your mistake.

Red Flag: Green Flag

There must be some mistake on your part, which is why the other person is pointing it out, so destroy your mistakes. No one is able to harass anyone in this world; that is how independent this whole world is. And whatever trials and tribulations you have to face is because of your own past misdeeds, your

karmas. Destroy your mistakes and you will not have to deal with any more accounts.

If someone raises a red flag at you, you must understand that you are at fault somewhere and ask the other person why he is raising the red flag. When he tells you what you did wrong, you should ask for his forgiveness and ask him if he would from now on wave a green flag at you; he will say yes.

No one holds a red flag in front of me. I do not proceed until I see green flags from everyone. If I am leaving to go elsewhere and someone raises a red flag at me, I will stop and ask him why he has objections. He will tell me, 'The other day you said you were not going to leave until such and such date, so how come you are leaving early?' I would clear up the air with him and tell him that certain matters have come up and I have no choice but leave. He would then willingly say, 'Then please go. I have no objection.'

People wave red flags at you because of your mistakes, but if you take the trouble to clear up the air, then no one will object. Instead, when people raise a red flag, you start ranting and raving, 'You idiot! Why are you behaving this way? What is your problem?' This is how you attack them. You do not realize that you are creating a whole new problem. When someone waves a red flag at you, understand that, there is something wrong; otherwise no one would do so.

How Can You Afford To Have Altercations Everyday?

Dadashri: Do you have quarrels in your home?

Questioner: Yes.

Dadashri: Are your quarrels mild or do you truly fight with each other?

Questioner: Sometimes we truly fight but we forget about it the next day.

Dadashri: What else would you do if not forget? It is only when you forget that you quarrel again. Who would quarrel again if he did not forget? People live in big bungalows and there are only five people in it and yet they fight. Nature gives them food and shelter and even then people quarrel. People are only good at fighting and quarreling.

Quarrels only arise among underdeveloped people. It is because they do not know how to arrive at the totality of the situation that they fight.

There are as many religions as there are people, but how is one to build a temple of his own religion? Nevertheless, everyone's dharma is different. When people sit to do samayik (meditative introspection), everyone's samayik is different. Alas! Some people sit in the back and throw tiny pebbles at the ones doing samayik! Such people too will do their own samayik! There is absolutely no religion left in this and neither any meaning. If there was any trace of religion left, there would be no quarrels in the homes and if any quarrels were to take place, there would be only one a month or so. The dark phase of the moon only comes once a month does it not?

Questioner: Yes.

Dadashri: Here people have the dark phase all the thirty days of the month! What do people get when they quarrel?

Questioner: There is only loss.

Dadashri: No one would invest in a business that continued in loss. No one is telling them to do so either. Surely they must gain something from it?

Questioner: Maybe they get enjoyment from quarreling.

Dadashri: Peace does not prevail because of the current time cycle. So the one who is burning, only finds peace when he burns others. He does not like it if someone is happy so he only finds peace when he lights the wick before he leaves. This is the nature of the world today. Even the animals are courteous and they do not quarrel. Even the dogs stick together amongst their own group and will fight united against other dogs, whereas these foolish people fight amongst each other! People have no courtesy nowadays.

Become Quarrel-proof

Questioner: I have no desire to quarrel under any circumstances, but what should I do if people in the household start a quarrel?

Dadashri: You should become quarrel-proof, only then will you be able to live in this worldly life. I will make you quarrel-proof. Your nature should become such that even the people looking for a quarrel will get tired. You should become such that absolutely no one in the world can depress you. If you become quarrel-proof then there are no problems. Even if people want to quarrel with you or shout abuse at you, there will be no problems. And despite doing this, you cannot be considered thick-skinned, on the contrary your spiritual awareness will increase many fold.

Seeds Of Revenge: Trees Of Quarrels

Whatever quarrels you had committed in your past life had created revenge, and that revenge becomes manifest in the form of a quarrel today. The seeds of revenge are sown the moment quarreling takes place and these seeds will then grow in the next life.

Questioner: So how can we distance ourselves from those seeds?

Dadashri: As you gradually begin to settle matters with equanimity you will keep those seeds at bay. If the seed was very heavy to begin with, it will take some time and you have to be patient. No one can take away anything from you. As long as you have clothes to wear and two meals a day, what more do you need?

Even if they lock you up in your room before they leave, all you have to concern yourself with is whether you get two meals a day or not. There is no problem if they lock you up in your room. You should just go to sleep. You had created such karma of revenge in your past life, that now, in this life they lock you up before they leave. It is nothing but revenge, bound in a state of ignorance. If there was any kind of understanding or rationale to it, we can try to solve the problem but when you cannot make any sense of it, how are you to resolve the matter? So you must let go in such matters.

Gnan is Freedom From All Conflicts

Now you have to break free from all revenge, so come to me and take knowledge of Self-Realization, then you will be set free. You have to become free from all revenge in this very life and I will show you the way. Why do people seek death when they are fed up with the life? It is because they do cannot deal with this kind of stress. Surely you will have to

understand everything. How long can you continue living under so much pressure? The life of human beings today has become like that of insects, they are in perpetual torment. Why should there be any torment after one is born as a human? Is such a state becoming for the one who is the lord of all the fourteen universes? The whole world is in a state of torment and if there is no torment, then there prevails a state of illusion. The world is not outside the parameters of these two states. When you become the enlightened Self, you are free from all torments and illusion .

Gnan Tested In Adversity

Questioner: If someone is playing a large drum, why does it upset some very much?

Dadashri: It is because he does not like it. If this person is playing the drum, you have to tell her, ‘You play the drum very well.’ By saying this you will not be affected internally. Once you have the opinion of, ‘This is annoying,’ then everything from within becomes ruined. So you have make a positive comment in a dramatic manner.

You will be able to make all kinds of payments, of karmic debts, because of this Gnan. In difficult circumstances this Gnan is extremely beneficial. You will be tested and will pass. Even if you try practicing Gnan everyday, it will not be as well tested as when you are faced with a difficult time in life.

The Dance Of Past Karmas

I understand that it would be a different matter if after quarreling with your wife you would have nothing to do with her. But you have no choice, you will have to get along with her so all the quarreling is useless and wrong. I am always aware of the fact that after an hour or two, we will have to speak with each other and therefore I do not harp on anything. It is a different matter if your opinion will never need to be changed and if you were never to sit with your wife again, then your quarreling is correct. But here you have to sit and dine with her the very next day, so of what use is all the drama between the two of you? Will you not have to think on this? What people do instead is they cook the seeds before they sow them and so all

their efforts are in vain. Whenever you are quarreling, you must maintain the awareness that it is the past karma that makes you dance. Therefore you must settle all this dancing through your Gnan.

Questioner: But Dada surely both the quarreling parties must remember this.

Dadashri: No, here each has to mind his or her own business. If you improve, only then the other person will improve. This is a thinking of sort, and when after a while you both have to be together, why then should you quarrel? Once you enter into a marriage, why should there be any quarreling? You forget the incidents that took place yesterday, whereas for me, everything remains present in my Gnan. Mind you, this is a virtuous thinking process and is helpful for even those who do not have Gnan. It is out of ignorance that people believe that their spouse will try to control them. But if someone were to ask me, I would tell him, 'You are a top and so is she, so how is she going to control you? Do you think that the control is in her hands?' Everything is under the control of vyavasthit. And even if your wife were to control you, what is she going to do? If you were to give in a little, your poor wife will feel a sense of comfort in her mind that you have come under her control! She will be at peace.

Suspicion Leads to Conflicts

Most of the quarreling today stems from suspicion. Suspicion creates vibrations that ignite into flames, and if one becomes free from suspicion, then these flames will automatically extinguish. If both the husband and wife become suspicious, then how can these flames be extinguished? One of you has no choice but to become without any suspicion. Quarrels between parents ruin the childrens' psyche, so both the parents must work towards settling matters with equanimity. How can you get rid of suspicion? This Gnan of ours can you make you completely free from suspicion. The Soul has infinite powers!!

All Speech Is A Taped Record

If you get hurt because you bumped into a table, you do not consider the table at fault. But if someone hurts you, you see him or her as the guilty one responsible for the act. When a dog barks at you, but does not hurt you, you put up with it. In the same token, if a person does not harm you but merely

barks at you, should you not put up with him also? To bark means to speak. Don't they sometimes make a comment like, 'This woman barks a lot!?' Even lawyers bark in the courtrooms, do they not? The judge watches the two lawyers bark. Do the lawyers not bark without being emotionally involved? In the courtroom they make all kinds of accusations against each other and we feel that the two of them will get into a fight, but outside the courtroom, the two will sit and leisurely drink tea together!

Questioner: Is that called fighting dramatically?

Dadashri: No that is called parrot play. No one other than a Gnani knows how to perform dramatically. Parrot play is where people watching the interaction between the two, feel that they are going to kill each other, but in fact they are merely pecking at each other with their beaks, they peck without hurting each other.

I have declared that all speech is a record (tape, gramophone)? If the record keeps saying, 'Mani has no sense...Mani has no sense,' then you too should sing along with the record, 'Mani has no sense!'

Pratikraman Undoes The Knot Of Attachment

You should do pratikraman for your husband throughout the day as you do your work. You can clear up six months worth of revenge in just one day. Even if you do half a day's worth of pratikraman, you can be assured that you have cleared up at least three months worth of revenge! Did you have any attachment with your husband before you married him? No. So how did you become bound by attachment? As you sat across the groom under the wedding canopy, you thought to yourself and accepted, 'He is my husband, he is a little plump and a little dark.' He too decided and accepted, 'She is my wife.' The knot of attachment that began at that moment has continued to multiply to this day. This film of the past fifteen years will need to be unwound by you by telling yourself, 'He is not mine... he is not mine.' When these knots are undone then the attachment will be gone, otherwise not. In reality your opinions began to form from the day of your marriage. This has led to prejudice of 'He is like this, he is like that.' Where were these prejudices prior to that? From now on you should decide, 'Whatever he is like, I accept him. I was the one that chose him.', and besides, is now the time to change your husband?

Traps are everywhere, where

What do you do when there is no solution? You cannot complain or cry about things that have no solutions. This worldly life is mandatory. A person is obligated to carry out his duties even if he does not like the quarrelsome nature of his wife; even when he does not like nature of his brother or his parents, if he is trapped amongst such a crowd, he has no choice but to stay. He feels suffocated by this trap, but where can he go? There is a wall on all sides and he is trapped within. There is a wall of societal pressure; 'What will people say, if I leave?' There is also a legal wall. If his predicament drives him to commit suicide at Juhu Beach, the policeman will detain him. He may say to the policeman, 'Look here Sir, please let me die in peace,' The policeman will say, 'Sir we cannot let you do that. Attempts of suicide are illegal and so I will have to arrest you.' So they will not let you die and neither will they let you live; that is called worldly life. So just try to live peacefully, smoke your cigarette and go lie down. Such is this worldly life; everything in it is compulsory and mandatory. They will not let you live and neither will they let you die.

So try to adjust any way that you can and pass the time so that your karmic debts are paid off and cleared. You may have a debt of twenty-five years with someone, fifteen years with someone else, and ten years with another person, and thirty years with someone else; you have no choice but payoff that debt. Whether you like it or not, you have no choice but to live in the same room as that person. You sleep on one side and she sleeps on the other and even if you turn your back to each other, your thoughts are of each other. There is no escape. This indeed is the nature of this world. And it is not only that you do not like her, she too may not like you. So there is no happiness in this world.

The thinking person cannot afford these clash related bondage of the world. The one who is not discerning, is not even aware of the trap and the bondage in these clashes. If you say something derogatory to a deaf man, he would be unaffected, because he simply cannot hear. In the same way people are deaf on the inside. This is the ignorance. And that is why they put up with all the quarrels and the conflicts. People look for happiness in the worldly life, how can there ever be happiness in it?

Why Cover That Which Is Hollow?

This whole world is hollow, without substance. People bicker and fight inside their homes but when they go out they wash their faces before they leave! And if you ask, 'How are you doing Chandubhai?' he will reply, 'Very well.' You fool! There are tears in your eyes and you may have washed your face but your eyes are all still red! Instead, why not just tell them that you are unhappy at home. Everyone believes there is happiness in everyone else's home except his or her own. They do not realize that everyone else is crying also. Everyone washes his face before he leaves the home. You would find out just how much happiness there is in this world, if people were to leave their homes without washing their faces. If I come outside crying, you do the same and he does the same, then you will realize that this world is nothing but empty. A man buries his father at a very young age, he cries all the way to the crematorium, comes home and takes a shower and that is the end of that! They teach people to take a bath and get clean; that is the world for you. Everyone washes his or her face before leaving the home; they all put up a show, they are all deceivers! Instead it would be better if they all tell the truth openly.

Of all our mahatmas (self-realized people), there will be a rare man who will tell me, 'Dada, my wife beat me up today!' From where did this man acquire such candidness? Such candidness comes because of this Gnan. You can tell 'Dada' everything. Such candidness is the sign of approaching liberation. How else can there be such candidness? One needs to be straightforward if one is to acquire liberation. The husband may get away with telling a lie outside but at home he takes a beating from his wife. Even then, outside he will say, 'Oh! That was our daughter the wife was beating!' You fool! I saw it with my own eyes that she was beating you! What is the use of lying? It is all meaningless; instead why not tell the truth? The soul never takes a beating. You are the Soul and so even when she gives a beating; it is the body that she beats. No one can insult our soul either, because they can only do so if they can see the soul. How can they insult that which they cannot see? On the other hand, even the buffaloes will hurt the body, do they not? At that time, do not the men openly declare that the buffalo hit them? And is the wife not higher than the buffalo? So what? What reputation are you trying to protect? Was there even any reputation to begin with? How many living entities are there in this world? Do any of them have to wear clothing? Those with reputation do not need to clothe themselves. Only those who have no reputation wear clothes and hide behind them. And they quickly stitch them up if any tears appear in them. Someone may see! You fool! For how many days will you be able to

preserve your reputation by patching all the tears? A reputation that needs mending cannot last. Reputation is only to be found where there is an obliging nature, principles, honesty, and kindness.

This is How the Trap Deepens

Man has to marry for his food! He may think to himself, 'I am the bread winner,' but who will do the cooking? The woman knows that although she knows how to cook, who is going bring home the money? This is how the two get married and organize a company. After that there will even be children. Once the seed of a squash is planted, will it not naturally give rise to many squashes? A squash will grow at every leaf of the vine. This is the same with humans except that the squash does not say, 'These are all my offsprings.' Only humans claim, 'These are my children.'

It is because of the dependency on the intellect that the human species is considered unprotected and destitute. No other living entity is dependent upon the intellect and therefore they are all protected and sheltered. Those who have protection can never be unhappy. Only the human species experiences unhappiness. This constitutes as misuse of the intellect.

Man runs around in vain chasing an illusionary happiness but when his wife turns against him, he realizes that this worldly life is not meant to be enjoyed or indulged in. Yet, he forgets this fact again the very next moment! He takes such a beating because of this illusion, which renders him completely oblivious of the reality.

When his wife is sulking and will not speak with him, he remembers God, but once she starts talking to him, he is ready to put God and everything else aside. What suffocation! Do you think your suffering is going to end this way? Do you think your unhappiness will cease by you spending a few moments with God? Your internal torment is abated for the duration you are with God but otherwise the fire pit continues to burn! The fire is constantly burning, without a moment of relief. Unless and until you acquire the knowledge of your Self, until you realize, 'My real nature is pure Soul,' this fire will burn relentlessly. Even when your daughter is getting married, there is suffering within, it is constantly there. What is the meaning of this

worldly life? It is nothing but entanglements of suffering. This body also that has taken hold of you is an entanglement. Can one ever have fondness for entanglements? It is a wonder indeed that people have fascination and fondness for the worldly life! There is a difference between the fishing net and the worldly net. An escape from the fishing net is possible if one can cut the net, but there is no escape whatsoever from this worldly net, except upon death.

Be Free From Within

Will you not have to understand the fact that there is no happiness in this worldly life? Your brothers insult you, your wife insults you, and your children insult you! All these are temporary relationships. Do you really think that they will come with you when you die?

You are the pure Soul and the worldly life is superficial, which means there is no involvement of yours in it. You have to remain in your home department, and the relative has to remain in the foreign department. By remaining superficial I mean that you do not become entangled; you should not have the tendency to become entangled or become one with your worldly life and that is what I call dramatic or play-acting. All you have to do is merely play your part in this drama of life. So in this drama if you incur a loss, you should show unhappiness and smile when you incur a profit. In this worldly drama if you incur a loss, you have to act accordingly and pretend to appear sad and you may even tell people that you incurred a terrible loss, but from within you must keep the separation and not become emotionally entangled.

Just keep your distance. Have you not heard people say, 'I keep my distance with that man?' You have to live in exactly the same way with this entire world from within. Those who master this, become Gnani! Keep your distance even with this body of yours! I always keep my distance with everyone, from within. Despite this everyone tells me, 'Dada you have so much affection for me.' I fulfill all my worldly interactions but by remaining within my domain as the pure Self.

Questioner: What should we do if sometimes there is a major clash in our home?

Dadashri: A wise man would never get into any clash, even if he were offered a hundred thousand rupees. But people fight every moment without any financial reward, is that not sheer stupidity? Lord Mahavir had to leave his home and walk miles and miles in search of penance in order to dissipate his karma, and this he was able to accomplish amidst barbaric and dangerous people. People today are so fortunate that they find such individuals in their very homes! What tremendous fortune! This is so helpful and beneficial towards dissipating your karma, providing you remain in Gnan!

An Hour of Wrongdoing but a Punishment of a Lifetime!

If you were to continuously scold your servant, your child, or your wife for just one hour, in your next life they will come to you as your wife or your mother-in-law and torment you your entire life! Is justice not needed? This is what you have to suffer. If you ever hurt anyone, then you will have to face a lifetime of suffering. If you hurt someone for just one hour, you will have to tolerate a lifetime worth of suffering. Then you will complain and question, ‘Why is my wife treating me this way?’ and your wife is asking herself, ‘Why do I behave this way with my husband?’ She too feels unhappy but what can anyone do? I asked one man whether he chose his wife or his wife chose him and he told me he had chosen his wife. So how can you blame the poor wife? Once you bring her home and she turns out to be contrary to your expectations, what can she do? Where is she to go? Many women actually beat their husbands!

Questioner: If a man takes the beating, is he not considered spineless and a weakling?

Dadashri: It’s like this, accepting a beating is not considered a weakness in a man. His karmic ties are such that his wife has come to him for the sole reason of making him suffer and she has no choice but avenge the karmic tie between them.

The Tops Are Clashing And Bleeding Mentally

You should never consider scolding anyone in your life. Scolding is really a disease. To scold someone is nothing but ego, overt ego and a mad one at that. A person may think to himself, ‘Unless I tell him off, he will not shape up.’ On the contrary, scolding someone will put a strain on you. Do people enjoy reprimanding others?

You should only give advice if someone at home asks for it. God has said it to give advice to anyone unless he asks for it, is egoism. You may ask your wife where to put the drinking glasses and when she tells you, you should simply put them away where she tells you. Some men will make a comment like, 'Do not you have any sense where to put them?' The wife will then make a comment like, 'So use your own sense and put them away!' Now how can there be an end to such situations? These are nothing but events clashing. These are all tops that clashing with each other; they clash when eating; they clash the moment they wake up. These tops bang into each other and get hurt and they even bleed! The blood that is oozing is mental. It would be better to bleed physically, that way at least you could dress the wound. But are you able to dress the wounds of the mind?

The Words Of The Gnani Heal: All Others Hurt

To say anything to anyone in your home is a major disease of the ego. Everyone has brought with him his karmic accounts! Events are naturally unfolding for each and everyone, you do not have to tell them, 'Do this,' or 'Why do not you do that?' Each one is looking through his eyes; each one is listening through his ears! There is no need to interfere at all. Do not say even a single word to anyone and that is why I am giving you this knowledge of vyavasthit. The world is never, even for a moment, outside the vyavasthit. Even when it appears not to be vyavasthit, it is vyavasthit. So you only need to understand the facts. If sometimes your kite takes a downward dive, you have to pull on its string. You now have control of the string (this is applicable to the one who has received Gnan). But what can a person do if he does not have the control over the string? The control is not in his hands and he is crying out, 'My kite is falling, my kite is falling!'

You should cease to say anything to anyone in the home. No one can a word except a Gnani. Why is that? This is because the speech of the Gnani is dependent upon the wishes of the other person. The Gnani speaks for the benefit of the other person. Why would I have the need to speak? The Gnani's speech emanates purely for the purpose of fulfilling the wishes of others. But when others speak, before they say even a word, there will be so much disruption; so many karmas come to be bound. You should not say even a word! To utter anything at all, is considered nagging. Speech worthy of being called speech is one that others like to hear, even when that person is reprimanding, people like listening to him. But otherwise before you utter

even a word, they tell you to stop nagging and interfering. Reprimanding can only be beneficial if you do so without any prejudice but prejudice it is inevitable. Prejudice means to remember, 'Yesterday he did such and such and I had to tell him off. That is so typical of him.' The one who reprimands members of the family, is considered foolish according to God. It is a sign of going to hell when you hurt anyone.

The Fishing Line And The Bait

No other living species, except man exercises his authority as a husband. Nowadays, they file for a divorce! They tell their attorneys, 'I will pay you two thousand rupees, if you get me divorced.' The attorney will agree, the foolish man! Why do not you take a divorce yourself instead of trying to get one for others?

I will tell you a story of an old lady I knew. As she was preparing for savarni (ritual after the death of a loved one where things dear to the departed one are collected on a bed and given to the priest), she said, 'Your uncle liked to eat this and he also like to eat this...' She carried on this manner as she made her nephew put things on the savarni bed. I told her, 'Dear mother, you used to fight with uncle all the time. And sometimes uncle used to beat you also. So what are you doing all this for?' She replied, 'Nevertheless, I will never be able to find a husband like your uncle, ever.' Such are the value systems in India!

Who is worthy of being called a husband? It is the one who maintains and upholds the social structure of the marital life. Who is worthy of being called a wife? It is the one who maintains and upholds the same. How can you possibly call them husband and wife when they break and tear away at the structure of this marital life? If you get angry with your wife, is it right for you to break this water pot? Some people even break their chinaware and then go out and buy new ones. You foolish people, if you were going buy them, why break them in the first place? People lose all sense of what is right and wrong when anger blinds them.

Men become husbands, but a true husband is one whose wife will want to look at his face all day long.

Questioner: They do that before marriage.

Dadashri: Really she is casting a fishing line. The fish thinks this person is very kind and will take care of them. But try biting on that line, the hook on the line will trap you. It is all nothing but entrapment!

Sexual Attraction Is Not Love

You can only say that you have acquired something worthwhile from those in your home when they feel love towards you and they do not like it when you are away and they look forward to you coming home.

People get married but there is no love. It is only sexual attraction. If there were true love between them, then no amount of conflicts would decrease their liking and love for each other. Where there is no true love, it is all simply an attraction. Attraction means excrement! There used to be so much love in the days gone by, that whenever the husband was away, the wife's chit was completely absorbed in her husband and no one else would come to mind. But today if the husband has been away for two years, she will find a new husband! How can you call this love? This is nothing but excrement! That which flows out is called excrement. In true love, there is giving, not taking.

Love is that which keeps you engrossed and stays on your mind all day long. There are two conclusions in marriage: sometimes it thrives and sometimes it results in destruction. The love that overflows can also ebb. That which overflows is really attraction. So keep your distance from where it overflows. The burning flame of true love is an internal state. Even when the external packing spoils, or decays, the love will remain the same. But if the wife burns her hand and asks her husband's to help her change the dressing, he will say he cannot bear to look at the hand. The fool! This is the same hand that you were caressing, and now you are repulsed by it? How can you put up with this? Where there is love, there is no repulsion and where there is repulsion, there is no love. Even the worldly love needs to be without big swings of rise and ebb. It should be within normality. The Gnani's love never increases or decreases. The Gnani's love is very unique; it is considered the love of the Absolute Soul.

Normality : Worth Learning

Questioner: What is the definition of normality in this worldly life?

Dadashri: If everyone tells you that you wake up late, should you not understand that you are not within normality? If you wake up in the middle of the night and roam around the house, will people not ask you why you wake up so early? That too is not within normality. Normality is one where it is acceptable to everyone around. You need normality even in your eating habits. If you overeat, you will feel sleepy. You should observe the normality, in my eating and drinking. There is normality in all my actions, sleeping, waking, etc. If someone puts a little extra desert in the plate after it has been served, I will adjust the intake of the other food accordingly. I am aware that the extra on the plate so I will not eat the vegetables. You do not have to do all this. If you get up late, you have to keep telling yourself 'I am not able to remain within normality.' You have to keep yourself in check, tell yourself, 'You should wake up early.' Cautioning yourself this way will become beneficial. This is your real effort. By forcing yourself to wake up early, you will ruin your mind.

Dissipation Of Human Energy

Questioner: 'The husband is the Lord.' What is wrong in this statement?

Dadashri: If women went around believing the husbands of today to be the Lord, they will become extra mad with intoxication.

One husband told his wife, 'Put hot coals on your head and cook your bread on it.' As it is he has the traits of a monkey and what would happen if you give him alcohol?

A real man is one who has an aura, which commands the respect of thousands of women. Just the mere sight of such a man makes the women tremble. But today if Salia was holding his wife's hand, he will plead, 'Please Salia, let go of her hand. She is my wife. She is my wife'. You idiot! Why are you pleading to Salia? What kind of a fool are you? You need to hit him, grab hold of his throat and bite him. Salia is not one to leave your wife alone because of your pleading. But instead, the husband then calls out, 'Police, police! Please help me!' You fool, after becoming a husband why are you calling out to the police? What are you going to do with the policeman? Are you living or are you dead? If you are going to look to the police for help then do not become a husband.

You cannot be a half-round man and be a husband. You need to be all around. There are six requirements to be called a man: 1. He should have the ability to write. 2. He should be able to cook, so that he is not dependent upon others for his nourishment. 3. He should be skilled in being able to protect. 4. He should have the ability to convince others in order to get his work done. 5. He should have the art of survival 6. He should have the art of stealing or pilfering. A man unable to carry out these six tasks is not a man. A true man knows how to adjust with the other person even if that person is the most devious and debased. To not lose your mind when dealing with such a person is what really counts, it is of no use if you become angry and aggravated.

A person who has absolute faith in himself will have everything, but alas men have lost faith in themselves! Some men have lost faith even in their wife and have doubts about whether his wife will remain with him. ‘Will she put up with me for even five years or not?’ You fool! You do not have confidence even in this matter? Once a person loses faith, it is the end of him. There is tremendous strength in faith, even if that faith is in the form of ignorance. Once a person worries, ‘What is to become of me?’ then he is doomed. In this day and age people have become confused.

Nut And Bolt: Wrong Threads

Questioner: I try very hard to adjust with my wife, but I am not able to.

Dadashri: Everything is a repayment. When the threads of a bolt are crooked, how is it possible to fit a bolt with straight threads into it? You may ask yourself, ‘Why is the woman like this?’ But woman is really your counter weight. Her awkwardness is in proportion to the degree of your faults. So this is all vyavasthit, do I not tell you this?

Questioner: It seems that everyone has come to sort me out and shape me up!

Dadashri: You need to shape up. The world cannot function without people shaping up, can it? If you do not shape up, how will you become a father? Shape up and then you can become a father.

The Divine Energy Of Woman

That is why women are not at fault, women have the energies of divine beings. There is a soul in women and men, but only the outer packing is different. Differences in packing. A woman is an effect of a kind; this effect has an effect on the soul within. This effect must not affect you. Woman represents energy. Women have done well in high position in government in India. If a woman were to devote herself towards religion and spirituality, she has the power and energy to do salvation for the entire world. She will accomplish her own salvation and has the power do the same for the whole world.

Pratikraman :The Master Key

Questioner: Some men run away from home because they have had enough of their wives. What is all that about?

Dadashri: No, why should we run away? We are the supreme soul, why must we have the need to become a runaway? We have to settle and discharge this matter with equanimity.

Questioner: How can we settle with equanimity? Should we accept in our mind that this severe conflict is from the previous life?

Dadashri: You cannot discharge your karmas by doing only that. By discharge we mean that you should make a connection with the other person and notify the soul within him. Admit to the soul within that person that you have made many mistakes. You have to do substantial pratikramans.

Questioner: If the other person insults me, do I still have to do his pratikraman?

Dadashri: You have to do pratikraman only if he insults you, not if he treats you with respect. If you do pratikraman, you will not have any feelings of abhorrence towards him. Furthermore, he will be aware of the positive vibrations from your pratikraman. The first step is that there are no feelings of abhorrence towards him but the second step is that the other person becomes aware of this.

Questioner: It really reaches his soul?

Dadashri: Yes, it reaches for sure. Then the soul tells him, ‘there has been a call for you.’ Our pratikramans are for the aggression, not for what happens routinely.

Questioner: Do we have to do many pratikramans?

Dadashri: The faster you want your house built, the more workers you have to employ. If you fail to do pratikraman with people at large, it will do but you have to do pratikraman of those around you and in your home. For those in your home, you must have the inner intent that those who are born , around you, and to you should some day get on the path of liberation.

With Adjustments All Conflicts Will Dissolve

The one who learns the art of adjusting is the one who has turned towards the path of liberation. To have made an adjustment is gnan. The one who has learnt to adjust is considered as having won. Whatever you have to suffer, you have no choice but to suffer. There is no problem for the one who knows how to adjust, and his karmic account will be cleared. Everyone can adjust with people who are easy to get along with but if you are able to adjust with those who are awkward, difficult, and stubborn, then you have accomplished your work. Adjustment is the main thing. To say yes to everything, is liberation. Even if you give in, nothing is going to happen outside the realms of vyavasthit. But if you say no, or you oppose, then you will have problems.

If both the husband and wife make a decision jointly that they want to adjust with each other, then it is possible for both to achieve their goals. Or if one of you pulls more, the other should give in more; even then you can resolve matters. A man had a pain in his arm but he did not tell anyone, instead he used his good arm to massage the other one. In this way, if you are able to adjust, you will accomplish your work. Nothing will be achieved through conflicts. Even though you do not like conflicts, you still have them do you not? If the other partner is being adamant and keeps pulling, you should just let go and go to sleep. But if you both keep pulling neither of you will be able to sleep and your whole night will be ruined. You take so much care in your worldly transactions, your partnership, your business, and all related matters, so can you not exercise the same level of caution in the matter of

your lifetime partnership with your spouse? The worldly life is nothing but a factory and a museum of conflicts. Some household will have a few, some will have more and some will have a lot.

People do not know how to adjust in their homes but they sit down to read scriptures about the soul! You foolish people! Let go of this nonsense! First learn to do this! You do not even know how to adjust at home. Such is the world! So you must get your work done.

Gnani Liberates You From The Worldly Web

Questioner: This worldly life accounts are nothing but a losing proposition, so then why do some appear profitable at times?

Dadashri: From whatever losses you incur, if you feel any of them as being beneficial, then you should deduct them. This worldly life has come about as a result of multiplication, so if you divide using the method I show you, there will be nothing left. If you learn from this, it is fine otherwise, resolve that, 'I want to absolutely follow Dada's Agnas and want to bring an end to all worldly conflicts.' The moment you make a decision you are on your way.

It has become increasingly difficult to pass the days. The husband comes home complaining of chest pains. The son comes home saying he failed the examination. She tells the son, 'Your father has chest pains.' She worries, 'What will happen if he gets a heart attack?' Thoughts such as these will bombard you from all directions; they will not let you be at peace.

The Gnani Purush shows you a way to break free from the web of this worldly life. He shows you the path of liberation and what is more, He will put you on that path and you will experience that you have been liberated from the trap of all conflicts.

You Will Encounter The One Who Liberates With Such Intention!

Everything is under the control of some other authority. Eating, drinking, or getting your children married, are all beyond your control. All forms of conflicts are within you. These are the kashaya: anger, pride, attachment and greed. They control everything. When the Gnani Purush gives you the knowledge of the Self, you become free from the control of these kashayas

and their entrapment. The nature of the worldly life is such that it will keep you bound, even if you want nothing to do with it. Therefore keep an internal intent for liberation, moksha. You have had such a desire in your countless past lives but do you not need someone who can show you the way? You need a Gnani Purush, who knows and will show you the way.

When you have a band-aid on your arm, it is so sticky that when you pull it off, it will not come off without pulling the hair on your arm. The worldly life is sticky, just like a band-aid; it will only come off when a Gnani shows you the medicine of how to take it off. This worldly life is not such that it will free you even if you wish to leave it. Anyone who relinquishes the worldly life is able to do so because of his past karma. Whether a person acquires a worldly life or a life of an ascetic, he has been able to do so because of his karma. It is only after you acquire the real vision, that you attain final liberation.

You are not the doer of anything. Anger, pride, deceit and greed; these kashayas run everything, these kashayas are the rulers. It is only when you realize the Self that these kashayas leave. You may repent for an angry outburst but the Lord has said that nothing can be gained if a person does not know how to do pratikraman. Knowing how to do pratikramans leads to liberation.

These kashayas will not leave you in peace even for a moment. You become engulfed in attachment when your son is getting married, at that time you are in complete oblivion. At other times you experience so much inner turmoil. This is all relative and temporary. You are supposed to just act out your role as you would in a drama. Once you leave this body, you will have to resume your role in a drama elsewhere. These relationships are not real; they are merely worldly relationships. Once the karmic account is finished, the son will not go with the parents.

‘This man insulted me!’ Let go of your foolishness, insults are meant to be swallowed. When your husband insults you, you should remember, ‘This is my karmic account, my husband is merely an instrument in the process and that he is really innocent. When my karmas take a turn for the better, my husband will give me a lot of respect.’ You must remain calm and try to resolve the matter but if in your mind you think, ‘I am not at fault and yet why does he speak to me this way?’ then you will stay awake for hours at night and finally tire and fall asleep.

Those who have become a superior over God have attained something, but those who have tried to become superiors over their wives have been doomed. The one who tries to become the superior will be doomed for sure. But what does God say? 'If you become my superior, I will be happy. I have enjoyed being your superior for so long but now if you become my superior, it would be good.'

The understanding that the Gnani gives you will liberate you. What can you possibly achieve without the understanding? The religion of the Vitarag Lords will liberate you from all miseries.

At home you should turn things around. The atmosphere in your home should be wonderful. A wife should feel as though she would never be able to find another husband like hers and the husband should feel as though he would never be able to find a wife like his. If you are able to bring about such changes, then truly you are worthy.

[6] Business with Principles

The Goal Of Life

Dadashri: Why do you conduct your business?

Questioner: To earn money.

Dadashri: Money for what?

Questioner: That I do not know.

Dadashri: Let me give you an analogy. A man runs an engine all day long, but for what? Nothing, he just lets the engine run idle. He does not use the energy from the engine; your situation is like that. What do you live life for? Just for earning money? Every living being is in search of happiness. Your life is meant for searching a path whereby you attain freedom from all miseries.

Think Constructively But Do Not Worry

Questioner: I have a lot of worries about my business. I am faced with a lot of difficulties.

Dadashri: Understand this much. Understand that the moment you start to have worries, your work is going to be ruined. If you do not worry a lot, then your work will not be ruined. Worries are obstructions towards any work or business. Worries will bring death to a business. The nature of a business is that it increases and decreases; it becomes full and then it empties. Discharge is inevitable after a charge in the relative realm. In all this, that is filling and emptying, nothing hurts or affects that which is your own, the Self. This is exact.

Are your wife, and children, your son and his wife, partners in your business?

Questioner: They help share in my happiness and my sorrow.

Dadashri: You are the guardian of your wife and your children. Why should the guardian be the only one to worry? Your family members tell you not to worry, and yet you do.

Questioner: What is the nature of worries? The worries are not present when we are born so where do they come from?

Dadashri: As your intellect increases, so does your internal suffering. When a child is born, does he have intellect? It is necessary for you to think about your business for ten to fifteen minutes, but if you go beyond this, then you will be bombarded with thought after thought and that is going beyond normality. When that happens, you must let go. Thoughts about your business are inevitable but if you become engrossed with the thoughts, they will linger on, leading to worries, and such adverse meditation is very detrimental for you.

Keep Your Intentions Pure To Pay All Debts

Questioner: I have incurred a very heavy loss in my business, what should I do? Should I close the business? I am in deep debt.

Dadashri: Losses incurred in a cotton business cannot be recouped by opening a grocery store. Losses incurred in business have to be regained from the same business; you cannot recoup your losses by doing a different job. Can you recoup losses from a contractual business by opening up a beetle nut store? The injuries you incurred from whatever trade you were in will have to be healed in the same trade. Therein lays the medicine for your wounds.

You have to maintain only one thing, that you do not want to hurt any living being, even in the slightest degree. Be pure in your intentions to pay off all of your debts. If your intentions are pure, you will be able to fulfill all your financial obligations. Money is considered the eleventh life, and therefore you must never keep money that belongs to others. If others keep your money then it does not matter, but your intention must always be that you want to pay them back, down to the last penny. Keep this intention in your awareness, and then you can engage in your business. Play your game, but do not become a player. If you become a player, then you will be doomed! Do not speculate in your business.

Be Aware of the Dangers but Be Fearless

Every business has gains and losses associated with it. If there are a lot of mosquitoes in your room, they will not let you sleep. But you would not be able to sleep even if there were only one or two. So you can say out loud, ‘O world of mosquitoes! Merely two mosquitoes will not let me sleep, so why do not the rest of you come also?’ These profits and losses are like the mosquitoes.

What is the law? Avoid entering the depths of the ocean of business if possible. If you do so, do not be afraid. God is with you as long as you remain fearless. If you become afraid, God will say, ‘Go to Ohliya!’ (muslim sage) or find a guru. There is no difference between a race course and a fabric store, as far as God is concerned. But if you want liberation, then it is better that you come out of this worldly ocean.

Do you know how I run my business? Before I set the ship of my business in the waters, I perform all the necessary religious rituals and then I whisper in the steamer’s ear, ‘You may sink whenever you want to but that is not my wish.’ Then whether the steamer sinks after six months or after two years, I adjust to the situation and tell myself, ‘At least it lasted six months.’

Palaces of desires will not fail to bring disappointment. It is very difficult to remain detached in this worldly life, but you are able to do so because of the knowledge and the intellectual methods that I give to you.

Customers: Who Brings Them?

Questioner: I open my shop early and close late in order to attract more customers, is this right?

Dadashri: Who are you to attract customers? You should open your shop at the same time others do. If others open their shop at 7:00 a.m. and you open yours at 9:30 a.m., that is wrong too. Close your shop at the same time others do. The worldly life tells you that you should observe what others do. You should sleep when others do. If you make noise till 2:00 in the morning, is that acceptable? Do you worry about how you are going to digest your food after you eat? The consequences of your eating become evident in the morning, without fail. This principle also applies to business everywhere.

Questioner: Dada, recently I have had no customers in the business, what should I do about that?

Dadashri: If you lose electricity and you sit there waiting and pondering, 'When will the light come back? When will the light come back?' will it come back sooner? What do you do in that situation?

Questioner: I notify the company or I will go there myself.

Dadashri: Do not you call them a hundred times?

Questioner: No.

Dadashri: When this light went off, we were all singing. Did the light not turn back on, on its own?

Questioner: Does that mean we should remain detached?

Dadashri: It is wrong to remain detached and it is wrong to become attached also. 'It would be good if the light were to come back,' just maintain this much. You are asked to remain calm. 'It would be good if the customers come.' Just maintain this much but do not get excited. Maintain regularity and do not spoil your inner intent. To maintain regularity is your true effort. Do not get agitated if there are no customers and when some day there is a throng of customers, see to it that every customer is served to their satisfaction. Instead, people get angry with their employees if there are no customers. How would you feel if you were in their shoes? The poor worker comes to do your job and you tell them off. He will put up with your abuse, but at the same time he will bind vengeance against you. You should never be harsh to your servant. He is human too! The poor man is miserable at home and at work you keep telling him off. Where is the poor man to go? Show him some kindness.

When a customer comes to your shop, show him your goods with love and patience and when you have no customers, then remember God and meditate. Instead, you fret looking to see if any customers are coming and your intellect then troubles you, 'today I am going to make a loss'. You become overcome with anxiety and then you take out your frustration on your workers. You become engulfed in adverse meditative states. Whatever customers come to your shop, do so because of vyavasthit and only those who are meant to come will come, so do not interfere in the process. When you have customers, you can haggle over the prices but you should not allow any kashayas (anger, pride, attachment and greed) to transpire, you have to accomplish your work by appeasing them. If your hand were to get trapped under a big rock, would you break the rock by hitting it with a hammer? No because that would crush your arm. Instead you would try to pry it out gently. If you use kashayas in your interactions, you will create vengeance and one vengeance will lead to endless vengeance. Vengeance is the basis of the world's existence; vengeance is the main cause.

Honesty – God's license.

Questioner: Today if someone tries to do business honestly, his business incurs a loss, why is that?

Dadashri: When you do your work honestly you will have to face only one difficulty, but when you work dishonestly then you will have to face two difficulties. You will be able to break free of the difficulty you have to face

because of your honesty, but it will be very hard to get free from the difficulties resulting from your dishonesty. Honesty is the biggest license (of approval) from God and no one will be able to harass that person. Are you having thoughts about destroying that license?

Why Delight and Sorrow In Profit and Loss?

If you do business with honesty your profits will be 66,616 and if you do it with dishonesty it will be 66,616. Which would you chose?

I have a big business but whenever our business receives an official letter, it is on the business, it is not on my head, because I associate both profit and loss to the business. I take home only the amount of money that I would make as a salary if I were employed. The remaining profit stays in the business account and so do any losses.

There is nothing to be gained in having anxieties about money. If you breathe a sigh of relief when you have some savings in the bank, then you will experience sorrow when that money goes away. There is nothing in this world worth depending upon, because everything is temporary.

Ideal Business And Its Limits

The best kind of business is one where there is no violence against other living entity through mind, speech and body. No one should get hurt from your business, but here grocers will sell their customers short; they will weigh the grains and then take some out. They have even learnt to adulterate their goods. A person who adulterates food for profit is doomed for the animal kingdom. Keep religious principles in your business otherwise degradation will set in.

Questioner: How much should a person expand his business?

Dadashri: Expand your business to the extent where it will let you get good sleep at night. And if when you want to do away with it, then you will be able to do so. And in the process do not invite unnecessary difficulties.

Interest On Money Loaned

Questioner: The scriptures prohibit one from charging interest.

Dadashri: Our scriptures have not raised an objection to interest but when a person's intentions turn towards interest then it becomes detrimental to him. There is no problem in you charging interest on your money as long as the other person is not hurt by it.

Be Noble in Your Frugality

How should you practice frugality in your home? You should practice it in a way that it does not offend anyone. You should never practice frugality in your kitchen or when it comes to sharing food. You should be generous in your frugality. If frugality enters your kitchen, it will ruin your mind and when you have visitors, you will think, 'The rice will be used up.' On the other hand, if a person is extravagant, I will tell him to practice noble frugality.

[7] Interaction With Subordinates & Employees

Protect the Subordinate

Questioner: Dada my boss works me very hard, he pays me very little, and he reprimands me all the time.

Dadashri: These Indian bosses will cheat their own wives but in the end at the time of death he is the one who is cheated. Some of these bosses extract heavy work from their workers, they do not even let them have their meals peacefully; they do not pay enough wages. When the income tax officers cut into their profits then they will behave themselves, but these bosses of today do not pay their share of the taxes either.

People will criticize and attack the subordinates. You fools! Why don't you attack your boss? That is where your victory counts! Such are the interactions of the world. The Lord has said: 'Protect those who are under you.' Those who have followed this have gone on to become Gods. I used to do this from my very childhood.

If a servant were to drop the tray of teacups, his boss would yell at him, 'What's wrong with you? Are your arms broken? Can't you see?' That poor

man is just a servant. The breaker of the cups is someone else. When the innocent servant is accused of being the culprit, he will somehow get even, in some other life.

Questioner: So who is it that breaks the cups?

Dadashri: I disclose everything when I give Gnan. Who breaks the glasses? Who runs the world? I will solve all those puzzles for you, at that time. What should you do in a situation like that? In the absence of having the right knowledge, what should you do? The servants are sincere; they will not break anything deliberately.

Questioner: No matter how sincere he is, if the cups break at his hands, is he not indirectly responsible?

Dadashri: Yes he is responsible, but you should know the extent of his responsibility. First you should ask him, 'Are you all right? You did not get burnt, did you?' If he is scalded, you should apply some ointment on his burn. Later quietly tell him that from now on he should be careful.

Abuse Of Power

Some with power and authority will oppress those under them. The one who abuses his power will lose it. He will also lose his right to be born as a human being again. If you reprimand a person for just one hour, you will bind one whole lifetime. It is a different matter if you reprimand a person who is an opponent.

Questioner: If the other person is difficult and adamant,, should we not be the same?

Dadashri: You are not to see anything about the other person. He is responsible for his own actions. If some outlaws confronted you and you behaved like an outlaw too, then it is a different matter, but instead you just hand over your possessions to them, don't you? What is the point in acting boldly in front of the meek? What really counts is despite your strength, you become humble when dealing with the weak.

These officers come to work after getting into a fight with their wives and take it out on their workers. What fools! Be nice to your assistants, what

will become of you if your assistant were to deceive you into signing certain important documents to get even with you? You need your assistants.

I take very good care of my assistants because the business runs smoothly on account of them.

Many people try to impress their boss to get into his good books. If the boss says to charge twenty percent, he will charge twenty-five percent to impress his boss! He is binding demerit karma in the process.

[8] Nature's Guest

Nature is Helpful from the Moment One Is Born!

Every living being in this world is a guest of nature. Nature brings to you everything, but because you do not understand this fact you remain restless internally and externally, all day long. It is because you believe you are the doer. That is all an illusion. In reality no one is the doer of anything.

Is everything not ready for you before you are born? Does a baby have to worry about its milk after it is born? The baby's milk and all its needs will be ready before its birth. The doctor, the midwife and if a midwife is not available, the barber's wife will be there for sure. Regardless, certain preparations will fall in place and these preparations depend upon the class of guest that is coming. A first class guest will have first class preparations; a second class guest will have preparations suitable for a second class guest and a third class guest will have preparations suitable according to his class. There will always be a category of classes, will there not? All this is determined by past life karmas. You have come with all the preparations, so why must you worry and bother others unnecessarily?

If you are a guest in someone's home, should you not behave as a guest, with humility? If I am a guest in your house, should I not be polite and mindful? If you tell me that I have to sleep in a certain place, do I not have to obey? If my lunch is served at 2:00 p.m., then I should eat quietly. I should eat whatever that is served to me. I should not complain about the food, because I am a guest. Now how does it look if a guest goes into the kitchen and starts to cook? If as a guest, you interfere in the household matters, who will allow you to stay? Eat whatever they put on your plate; if they serve you basoondi(dessert), just eat it. You cannot say, 'I do not eat

sweets.’ Eat leisurely whatever they serve you. If you are not too fond of what they serve you, eat little, but eat you must! Be mindful of all the regulations a guest must comply with. The guest cannot do raag-dwesh(attachment-abhorrence). Can a guest do raag-dwesh? The guest always maintains his boundaries.

At home, I live like a guest. All my needs are met. Wherever you live as a guest, you should not trouble the host. Everything I need comes my way, all I have to do is think about it, and it comes. If things do not come my way, I have no problems. I am a guest of nature. If nature does not will something for you, know that it is in your best interest and when it does, that too is in your best interest. If things were in your control, what would happen if your beard were to grow only on half of your face? If the control was in your hands, you would make a mess of everything. The control is in the hands of nature. Nature never makes any mistakes. Everything is in exact order. Just look at the teeth: they all have different functions; teeth for chewing, teeth for cutting, teeth for grinding. Just look at how wonderful everything is. Upon your birth you are given the whole body, hands, feet, nose, ears, and eyes. You get everything. And when you put your hands in your mouth, you find no teeth! Did nature a mistake there? No. Nature knows that a baby needs to drink milk the moment it is born. Babies cannot digest any food except milk. The baby has to drink its mother’s milk and if the baby were to have teeth, it would bite the mother! Just look at the wonder of nature’s arrangements. The teeth will begin to erupt, as the baby needs them. First come the four front teeth then the rest come in gradually. And in old age when the teeth are gone, no new ones will grow.

Nature gives protection from all sides; it takes care of you as if you are a king. But what can anyone do when the unfortunate foolish one does not know how to live his life?

The Precision Of Vyavasthit

After an evening meal, you fall asleep and start snoring. Why don’t you investigate what goes on inside the body and how it works? There you will say, ‘What can I do?’ What is nature? There are digestive enzymes and juices in the stomach; the digestion process is natural. When you wake up in the morning, the urine is in its place, the blood is where it needs to be and the excrement is in its correct place. How beautiful is this systematic arrangement of nature. Nature performs a monumental task inside your

body. If a doctor were put in charge of a person's digestion, he will kill that person. Nature has such perfect control over the excretion of the digestive juices that they will last till you die, whereas if the doctor was given the task of the use of digestive juices, he will release too much one day and not enough the next.

Nature has such beautiful play in its hands and in your hands you have your business, but really speaking it is not truly in your hands; you do not have control over it, you simply believe you do and consequently you fret and worry needlessly. While in a taxi from Dadar to Central, he develops anxieties and suffers upon the thoughts, 'what if there is an accident?' No one is going to crash with you. All you have to do is to exercise reasonable caution and proceed, in all matters of life. Your only responsibility is to look in front and walk, that is all. In reality, even that is not your responsibility. Nature will make you do even that. But instead people not only do not pay attention to what is ahead of them, they interfere in the process, exercise their ego, 'I am doing all this.' Nature is beautiful. If within you there runs a factory, which is so complex, don't you think that everything on the outside will run smoothly also? Nothing on the outside, the world, needs to be controlled. What do you think needs to be controlled?

Questioner: If someone does something wrong, that too is not under his control?

Dadashri: No, he does not have control. And he cannot make it wrong either. It is because his intentions were wrong in his past life, that today he has done wrong. He had interfered in the workings of nature in the past life. Just observe the animals around you, the crows, the dogs, cats etc. They do not have hospitals or law courts and yet do they not resolve their conflicts? When two bulls fight, they fight a lot but after they separate, do they go looking for a court? If you see them the next day, they are both roaming around leisurely. But the foolish human beings have courts and hospitals and even then they are constantly unhappy. They are always complaining. What can you call these people, with good karma or bad karma? Just look at how attractive the sparrows, the cat, and the dogs look. They do not eat any special herbal concoctions during the winter and look at what humans do during the cold climate. They take all kinds of concoctions and even then they look so unattractive and ugly. It is because of this ego that even beautiful persons appear so ugly. Therefore there must be some mistake somewhere. Should one not think about this?

Nature Still Comes To Your Aid

Questioner: I have thoughts that lead to the virtuous path but they do not last. Then the evil path thoughts come. What is this?

Dadashri: What are thoughts? Thoughts will work when you want to make progress or even when you want to regress. You take the godly path and then you turn back. It's like that. You go forward one mile and then you turn back one mile; one mile forward and one mile backward. It is better to keep thoughts of just one kind. If you are going to go backwards, keep going backwards and if you are going to go forward, keep going forward. Nature will help the one who wants to go forward and nature will help the one who wants to go backwards. Nature says, 'I will help you in anything you want to do. If you want to steal, I will help you even then.' There is tremendous help from nature and it is through this help that everything in the world functions. But you are the one who cannot decide what you want. Nature is ready to help you if you decide what you want. First decide what you want and then every morning recall your decision with determination. You should remain sincere to your determination, then nature will side with you and help you. You are the guest of nature.

So understand this fact. Nature says, 'I will help you.' God does not help, God does not have the time. Everything around us is the creation of nature and the creation only takes place because of the presence of God.

Questioner: Are we nature's guest or are we part of nature?

Dadashri: We are part of nature as well as a guest of nature. To live as a guest is our preference. Wherever you sit you will get air and water, free of cost. The commodity which is the most valuable to nature, you get free! That which nature values are the very thing humans do not. That which nature does not value, like diamonds and gold, humans value so much.

[9] Human Values

Sincerity and Morality

Sincerity and morality are the two basements of this world. If these two values rot away, everything will collapse. The greatest of wealth in this era is sincerity and morality. At one point in time there were heaps and heaps of these two values in Hindustan, but now these people have exported them to foreign countries and do you know what they have imported from them in exchange? People have now become possessed with demons of etiquette. That is why people have become restless. What need do we have for etiquette? It is for those who lack inner beauty and radiance. We have within us the inner beauty and radiance of the Tirthankara Lords. We are the progeny and descendants of great maha rishis. Even if you have only rags to wear, your own radiance and aura will speak for who you are.

Questioner: Can you explain the exact meaning of sincerity and morality?

Dadashri: Morality means to enjoy whatever is yours by right and that which comes to naturally. This is the ultimate definition of morality. Morality is very profound; volumes of scriptures have been written on this subject, but you understand it by this ultimate definition.

Sincerity: the person who is not sincere to others is not sincere to himself. You should not be insincere to anyone in the slightest; you break your own sincerity when you do so.

Sincerity and morality, if you possess these two qualities in this day and age, it is more than enough. Even if you have one of these, it will liberate you completely. You must however, adhere to it, and whenever you have problems in life, you can come to the Gnani and clear up any issues about what is moral or immoral.

The multiplication of the Gnani's grace and your sincerity will make you successful in all of your life's tasks.

Liberation Even Through Insincerity

If a man with twenty percent sincerity and eighty percent insincerity were to come and ask me, 'I want liberation but what should I do with this baggage that I have?' I would tell him to become one hundred percent insincere and then I would show him some other method that will liberate him. This eighty percent debt may take forever to be paid off, instead become bankrupt just once. You can achieve liberation if you hold on to even just one of Dada's

sentences. I do not have any problem if you have been insincere with the entire world but if you were to remain sincere here, to Dada, then you can attain liberation. Complete insincerity is also a great quality; it can take you to moksha, because you have completely turned against God and God has no choice but to take even his opponent to moksha. Either a devotee of God goes to moksha or a complete opponent of God goes to moksha. Therefore I tell a person who is ruined to become one hundred percent insincere and then I show him another path that will take him all the way to moksha. I have to also give him a solution, he cannot win just by being insincere only.

[10] Ideal Interactions

Ultimately You Will Need Ideal Interactions with the World

No one has achieved liberation without having ideal worldly interactions. Jain worldly interaction (vyavahar) is not ideal. Vaishnav worldly interaction is not ideal. Ideal interaction is required to attain moksha.

Ideal interaction means no living being gets hurt even in the slightest degree; you do not hurt your family, your neighbors or anyone.

It is not worth insisting on the Jain or the Vaishnav way of life because they are not ideal interactions. Lord Mahavir's interaction was ideal. Ideal interaction is the one that will not hurt or offend even an enemy; it is a sign of approaching liberation. Liberation is not attainable by being a Jain or a Vaishnav. My Agnas (five ultimate sentences given after Self-Realization) will ensure ideal interactions. My Agnas will help you maintain equanimity during physical and mental suffering and suffering instilled upon you by others. Elsewhere, all interactions are relative, but this is a science. Science means real.

In ideal interaction, no one must be hurt by you. That is all you have to focus on and if someone does get hurt by your actions, you should immediately do pratikraman. You cannot interact with them in the manner they do with you. I am not referring to the business transactions and the exchange of money; those are all routine worldly dealings, and that is not what I am referring to when I talk about interactions. You should only be concerned with keeping awareness that you hurt no one and if you do, then do pratikraman immediately. That is considered ideal interaction.

Mine is an ideal vyavahar. It will not happen that anyone will have any problems on my account. If some one causes problems for me and I do the same to him, then what is the difference between him and I? I am straightforward, without interfering intellect. I knowingly allow people to deceive me. The other person thinks, 'Dada is still naive.' Yes it is better to be naive and escape than to be smart and get caught in his prison (karmic consequences). One day my partner told me, 'You are very naive.' I told him, 'Naive is the one who thinks I am naive.' 'But so many people cheat you,' he argued. So I told him, 'I allow them to cheat me on purpose.'

My interactions are completely ideal. If there is even a slightest weakness in a person's interactions, he is not considered completely worthy of liberation.

Questioner: Is there any partiality in the Gnani's interactions between two people?

Dadashri: There is never any prejudice or bias in the way the Gnani sees things. There is vitaragata in my vision, I sees them as pure Souls only. There is difference in the way I interact with them. If a wealthy businessman were to come here with his driver and if I made the businessman sit across from me and ask the driver to sit beside me that would infuriate the businessman. This is not ideal interaction. And if the President were to come, I would get up and welcome him. I cannot dismiss the appropriate interactions needed towards him. I would seat him higher, out of respect. If he is interested in acquiring Gnan from me, then I would seat him down on the floor, otherwise I would ask him to sit on a chair. That which is commonly acceptable to people is referred to as vyavahar and that which is acceptable for liberation is called nischaya. Therefore you have to accept the vyavahar suitable to people, as vyavahar. If I do not get up to welcome the President, he will feel hurt and I become responsible for that.

Questioner: Should we revere those who are bigger than us?

Dadashri: Bigger does not necessarily mean older in age. Nevertheless if you interact with elderly people, then you have to respect them and those who have advanced in their knowledge, should be revered.

You must go home on time from satsang. How does it look if you knock at the door at midnight? People at home may tell you to come home whenever you like, but their mind will not leave them alone. The mind will show them

all kinds of things. How can you hurt them at all? These are all laws and rules and you have to abide by them.

If you get up at two o'clock in the morning and pray to the Soul, is anyone likely to say anything? No they will not.

Pure Interactions: Right Interactions

Questioner: What is shuddha vyavahar (pure interaction) and sada vyavahar (right interaction)?

Dadashri: Pure interaction begins only after Self-Realization and until then it is considered right interaction.

Questioner: What is the difference between the two?

Dadashri: Right interaction is associated with the ego. Pure interaction is egoless, without any ego. Pure interaction gives you complete dharma dhyana, absence of negative meditative states of arta and raudra dhayana and right interaction gives you only a small fraction of dharma dhyana.

As long as there is pure interaction, there is also shuddha upyoga, pure awareness. Pure awareness means You (the Self) remain the Knower and the Observer, of the pure interaction.

Krapududev has said, 'Collective sectarian opinions and imagination is not right worldly interaction.'

In all sects, divisions of religion, there are only talks of the imaginations of the real. When they do not even have the right interaction, how can there ever be pure interaction there? Pure interaction is the egoless state. Pure interaction is devoid of competition. If you enter a competition then you will create raag-dwesh (attachment-abhorrence). I tell everyone they are fine where they are but if they feel there is something missing, then they can come to me. Here the only thing you get is love. If someone comes here with a lot of abhorrence, we still give him love.

Kramic, the traditional religious path, means that first you have to purify your worldly interactions and then you become the pure Self. In the Akram path you become the pure Self first and then you make your interactions

pure. In pure interaction, there may be interaction of every kind, but there is no attachment in it. Pure interaction begins one or two life times prior to one's final liberation.

Nischaya, The state of the Self, is unaffected by interaction. Where any interaction does not touch, that is nischaya. Fulfill your worldly interactions to the point where it does not affect nischaya, regardless of what that interaction may be.

There is a difference between a clear, right interaction and pure interaction. That which keeps an interaction good is called manavdharma (religion of man) and pure interaction takes you to moksha. When you do not quarrel at home or outside, it is considered good interaction. What is an ideal interaction? It is one, which spreads the aura of the worldly self.

Once you obtain the ideal interaction and the state of the pure Self, what more is there to do? Just this much can change the whole universe.

Ideal Interactions Links with Liberation

Dadashri: What kind of interactions do you want?

Questioner: Totally ideal.

Dadashri: What is the point in having ideal interactions when you become old? Your interactions should be ideal from the beginning of your life.

If there is only one person with ideal interaction in this world then it is possible for him to change the whole world.

Questioner: How can we achieve ideal interaction?

Dadashri: Remaining in the state of the Self, that you all mahatmas have received, will bring about ideal interaction automatically. In this state, no interference of any kind can occur. If you experience interference, then it means that you are not abiding by my Agnas. The five agnas are capable of keeping you in the same state as the state of Lord Mahavir. My Aganas are not restrictive or obstructive in your interactions. They help maintain your ideal interaction. This Gnan can make your interactions completely ideal. Who achieves liberation? It is the one with ideal interactions. Dada's Agnas

brings forth ideal interaction. It is not ideal interaction if a slightest mistake occurs. Liberation is not some figment of the imagination. It is real and a fact. It is not something someone has invented, it is a fact.

I met a man in a very prominent ashram. I asked him what he was doing there. He told me he has been living in that ashram for ten years. I informed him that back home in his village his parents were slowly dying from poverty and old age. He said, “So what can I do about that? If I try to help them, then my work of my religion suffers.” How can you call this a duty of religion? Religion is when you take care of your parents, brothers, and others. Your conduct should be ideal. How can any conduct or interaction that shows contempt towards your duties, your parents etc., be considered your religion?

It is also a terrible mistake to curse someone, even in your mind. Equally deleterious are actions carried out in secrecy. The person may think to himself, ‘No one will know,’ or ‘Who is going to find out?’ You fool this world is not haphazard by any means; it is not without laws. These are terrible and grave mistakes and these very mistakes are the causes of suffering.

Your interactions should be ideal. Kashayas will arise if you become small-minded in your interactions. This life is like a tiny boat. Enjoy as much of it as you can while you are in it but realize that with this boat, you have to get to the other shore.

Therefore understand what I am saying. You only have to understand what the Gnani Purush is saying. You do not have to do anything. Having understood, the one who conforms is the one who becomes vitarag.

Jai Sat Chit Anand

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shuddha