Aptavani Seven
Gnani Purush Dadashri

Web Upload:

Janmajayanti of the Gnani Purush

November 7 2013

Note:

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 sat sangat 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.

It is with love and humility that this Aptavani 7 is being offered to the world, in advance of the print version. This offering carries with it the blessings of the current living Gnani of Akram Vignan, Shri Deepakbhai Desai.

Jai Sat Chit Anand

Shuddha
Atmagnani Deepakbhai Desai.

Editorial
Countless times unfold, when speech (*vani*) is heard as it ‘touches’ the ears or the mind and then it flows away. However, there has not come a time to listen to the speech that touches the heart. It is this heart touching speech that pierces through the ignorant beliefs instantly, fractures them and opens up the right vision (*samyak drashti*); it is this speech that works continuously to illuminate the difference between Knowledge (*Gnan*) and ignorance (*aGnan*); such wonderful and most divine speech comes from the absolute Self (*Paramatma*) that has manifested, in entirety and perfection, in a human being! Such a one is called a Gnani Purush. Available in modern times is the unparalleled circumstances of such most divine speech that has expressed from the manifest Gnani Purush! This speech which ‘touches’ the heart is experienced not only by the one who listens to it directly; but is experienced by the one who reads it!
Not only is His vision as the absolute Self (*kevad atma swaroop*) but it also sheds exact light on all fields of worldly life interaction (*vyavahaar*) and enlightens each and every corner and its circumstance; and opens it up ‘as it is ‘ through speech. For the benefit of all human beings of this experiential speech of such a Gnani Purush, a compilation of his worldly life interactions has been done in Aptvani 7. The vision with which the Gnani Purush sees life’s common ans simple incidents; its very description, is done in simple and easy language. In a simple and plain language He creates before us the exact picture of the mind (*mun*), the intellect (*intellect*), the *chit* (inner component of vision and knowledge), the ego (*ahankar*), the speech and the actions of the individuals involved in that incident; by seeing and saying “as it is”.

“Fault is of the sufferer”, “To get cheated knowingly” “Neither scarcity nor excess”, “Did the bone get fractured or did it unite?”, “Flawless vision towards the world” - these and many such original, independent and most practical keys of everyday life’s interactions are available to the world, from the Gnani Purush, for the first time!

Compiled in this book are the presentations of the heart touching speech of the Gnani Purush; wherein some of these incidents are published in detail, so that it is helpful to every well informed reader in opening up new links to the understanding of a new vision and new direction; and that is our heartfelt intention.

The words of Gnani Purush unfold dependent on the circumstances before Him, dependent on the matter, place, time, and the intent (*bhaav*) of the questioner and yet the words manifest the real rules of worldly interactions, and they are always non-contradictory. If reader comes across any shortcoming that may appear as contradiction, the only reason for it can be in the compilation!

Dr. Niruben Amin

Jai Sat Chit Anand
Preface

~Dr. Niruben Amin

In the simple and straight events happening in everyday life, how does the explosion of kashayas (anger, pride, deceit, greed) occur, under what circumstances do they occur and what are the hidden as well as obvious reasons for them to occur? What is the remedy for it? And how can one remain vitarag (absolutely free from attachment and abhorrence) in the events of such an explosion of kashayas? Published here are all the keys, in a beautiful, simple and thorough understanding, along with the examples that are unfailing.

The event may be quite simple, we may have lived it many times over or we may have heard about it, but the subtle processes that occur within, at that event - within us as well as within others - have been analyzed in all their subtleties by the Gnani Purush; and the way in which He does this has not been seen at any other place or at any other time. Oh! Even those who listened to Him in person and were given suggestions from time to time about the hidden meanings - and had paid attention then but had forgotten about them later. – These now have been gathered and compiled in one place here here, so that any particular viewpoint gets clarified from all angles. And to the well-informed reader, this analysis is like a lighthouse for each and every event in life!

[1]

Awareness in the Entanglements of the worldly life

In spite of being beaten by the world day and night, one still finds the world ‘sweet’; that is a wonder, no? One suffers but forgets about it and the reason for that is illusory attachment (moha)! One is overcome with moha. When giving birth to a baby, the woman is overcome with tremendous dispassion towards the worldly life (vairagya) but when she sees the baby, she forgets everything and waits for another baby! The beatings in the worldly life are caused by illusion (maya) and are the results of the ignorance about one’s own Self. Sales tax, income tax, rent, interest payments, expenses for the wife and children—all these swords are hanging over one’s head day and night!
Nevertheless, Akram Vignan (short-cut, step-less path to Self-realization) keeps one permanently untouched by them and keeps one in a state of absolute bliss day and night! The entanglements end only after the knowledge of the Self is attained! One should know how to draw the conclusion as to ‘what is beneficial and what is not’ in life! Before getting married, one should be aware that ‘the result of marriage is to be widowed!’ Either one of the married couple will have to be widowed sooner or later!

The one whose fragrance pervades in all the four directions can be called a man of reputation. But here one smells in his own home let alone the outside!

He who imitates can never impress others. Yet on the outside, he keeps on admiring himself and his clothes. Hey! No one has time to look at you! Each and every one has his own worries!

When can one be beneficial to one’s own self? When one helps others! To be beneficial in worldly interaction is when one is ethical, honest and has normality of kashayas (anger-pride-deceit-greed) and is free of deceit. And what is beneficial for the Self? It is to go only attaining final liberation!

[2]

Preoccupation With Money

The Gnani Purush gives beautiful illustration of the wrong opinion about money that currently prevails in the common man in his society, and how this causes the downfall of a person. And by saying;

“Money is only a by-product”,

the Gnani opens the eyes of those who are preoccupied in the production of money and just this one sentence causes the evaporation of a lifetime worth of hard work. Not only that, He makes you grasp the fact that the Soul, the Self is the only main production!

A red light has been shown to people who are accumulating money that, the money earned in these times creates clashes and it is best to spend that
money. That too, if it is spent in a religious cause, it will reward one with pleasure and if it is spent in a non-religious cause, it will bring significant pain, before leaving him. Only the decided amount of money will be earned whether a person earns through religious (helpful to others) means or by irreligious (hurtful to others) means; so why should one ruin this life and the next life by earning through irreligious means?

One should not think about acquiring wealth. Does anyone think about acquiring sweat? How nicely does Gnani Purush fit this simple and solid example?

The ‘race course’ plays the main role in acquiring wealth, wherein the result is nothing but panting (from running and getting nowhere).

With reference to money, every preacher beats the drum of ‘be content, be content’, but the Gnani Purush says that a person cannot be satisfied in this way even if he tries! This has been the experience for us all. Not only this but in regards to satisfaction, the Gnani gives a precise scientific secret:

“As far as contentment is concerned, it happens naturally, by itself, in proportion to the knowledge that one has. Satisfaction is not something that one does; it is a result.” —Dadashri.

Meditating (preoccupation) about money becomes a hindrance to the meditation of Self or dharmadhayan (meditation that helps others), because,

“Should one do exclusive independent attention on money? If one is preoccupied with money then other types of meditation is not possible. Not only should there be preoccupation about money, there should be no preoccupation over a woman; if he does this he will become like a woman! Preoccupation with money will make one restless. Money is mobile and restless and he too will become that! Money is always revolving and he will be revolving everywhere! Dhyan (meditation, thoughts) about money should not be done at all. It is a raudradhyan (meditation that hurts the self and others) of the biggest type!” - Dadashri

Who else but the Gnani can clarify the horrible results that occur at subtle levels because of thoughts about money? To wish for more money is a crime; it
is similar to snatching away food from someone else’s plate. Who would have known about these dangers?

Attacking peoples’ worship of money day and night, the Gnani Purush tells us:

“That, the worship of Lord Mahavir has stopped and this worship of money has started, is it not so? Man can worship only at one place, either he can worship money or he can worship the Self. Man cannot apply awareness in two places; how can the awareness be at two places?” - Dadashri

Two swords cannot be kept in one sheath. For his entire life, one forgets God and runs after money, he falls down, he stumbles around, he gets hurt and yet continues to run and in the end, what does he get? Is he even able to take the money with him? If he could take the money with him, the father would incur a debt of three hundred thousand rupees and take it with him leaving his sons to pay it off! By giving this wonderful example, the Gnani purush gives a tremendous thrashing to those who worship money! While describing this situation, He paints a picture with His words, the picture of such a father’s outline, his design, his miserly mind etc. and the reader gets the exact view! This is an excellent knack of the Gnani Purush; it not only seizes the other person’s mind but also seizes the other person’s chit (the inner component comprised of knowledge and vision).

In only one sentence, the Gnani Purush strikes out those who labor day and night for money:

“Laxmiji (Goddess of wealth) goes to those with merit karma (punya) and the hard working ones run after Laxmiji!” - Dadashri.

So, who is the one with merit karma? He is the one who does little labor and gets an abundant amount of money!

‘The one who suffers pleasure is wise, the one who throws away is foolish and the one who continuously work hard is a laborer.” - Dadashri.

These are such short but precious definitions!
There is a law that governs one’s coming into contact with money. One cannot attain money outside of this law, so then why lament over not having enough money? And if one has more of it, then why have an inflated ego?

“As long as there is neither scarcity nor excess; for us, that is more than enough.” Dadashri.

He offered this quote about money to the world, having imbibed it in his own life. They bring into balance both the lover of excess money and the opposer of its scarcity!

[3]

**Peace Even Amidst Entanglement**

Once you get up in the morning, there starts the puzzle. While drinking tea at the table there are problems, and there are problems while eating! While at the business, there is verbal taunts from the partner and while at home, there is verbal taunts from the wife! To get out of this puzzle, one has to come within the ‘real’. In the ‘relative’, there is nothing but puzzles.

No one likes dependency and yet no one can get out of dependency. Everyday, it is the same room, same bed and same pillow! No variety!

What does one achieve as the bottom line of this worldly life? It is possible to arrive at the answer right away, if one were to look into it. What pleasure did one ultimately receive?

[4]

**Be Done With Boredom**

The inner state that is to be reached is that where there is no boredom or a sense of load anywhere.

The Gnani develops the applied awareness to subtest level. If a person throws clipped toe nails on the road, innumerable ants gather to carry them off and someone steps on the ants, then what is the outcome? The one who threw
the nails becomes instrumental (*nimit*) in it. As the vision of the effect unfolds, the Self manifests. Here, the Knower of the effect is the Self.

[5]

**Freedom From Worries!**

Who is without worries? One worries endlessly with, ‘What is to become of me?’ Who sends worries? No one gives worries. The root cause of worries is the ego. Worrying is the biggest ego. ‘I am making it work, it can’t happen without me’ such a stance will result in worries. And that is the ego! One, whose worries are gone, prevails in *samadhi* (a state undisturbed by all non-Self reactions)! Correct knowledge about doer-ship that, “the doer is Scientific Circumstantial Evidence” frees one from worries forever.

Worries about the daughter’s marriage, worries when there is loss in the business, worries when there is sickness! Worrying actually causes new obstacle karma!

When the Gnani Purush grants *Gnan* he explains ‘who the doer is’ in reality, he explains that the doer is the ‘scientific circumstantial evidence’; the worries are then gone forever. When worries are gone, only then it can be said that the path to final liberation (*moksha*) has begun!

In this world, no one has the authority and independent power to do anything; everything is under the control of the non-Self.

The worldly life runs with the natural ego but the ego that has become deformed by worries will incessantly scorch the living being.

When one worries when there are adverse circumstances, he suffers two types of losses and if one doesn’t worry, there is only one type of loss! And the one who lives in the state of the absolute Self has no loss whatsoever at any place! Adverse or favorable, are both one and same there!
Fearlessness Even Amidst Fear

We should be in a state where nothing can shake us within, even if the whole world is against us.

The general custom of ‘I am trying. I am making an effort’, has wrongfully intruded. What is there to be done when it happens naturally?

How far should one feel fear or fright? At night, if a rat caused a slight noise, one will be frightened for the whole night thinking that a ghost has entered! All the sparrows (people) will fly away if only some rumor that there will be bombardment over the city of Baroda is circulated! They will vacate the whole town!

What fear is there for those who are living as the guests of nature? Nature always supplies what is necessary. One fears because of the thought, ‘what will people think?’ How can such fear be there? When a letter from income tax is received, there is fear! Upon hearing, ‘take your telegram’, one is overcome with fear! One lives in sheer artadhyan (meditation that hurts the self) and raudradhyan (meditation that hurts the self and others). To become free of this, one should become vitarag (absolutely free from attachment and abhorrence). All types of fears end after one becomes vitarag! Why is it that the Gnani has no fear? The knowledge that this world is completely correct prevails in the Gnan of the Gnani Purush; that is why!

Only that amount of intellect is useful which is applied by itself in a natural way, the rest of the (excess) intellect causes agony. When one sees that someone had a heart attack, there begins the agony as to what if I get a heart attack? This is the excess intellect! This intellect causes wrongful doubts. Just because he heard about the robbers, he begins doubting, even though the actual robbery may not occur with him! Therefore, there is no reason to fear, at any place, from anyone! The Self is the owner of the whole universe. There is no interference from anyone else. There is no interference even from God! Whatever good or bad is happening; is happening to fully and finally settle our account of karma!
There is constant fear in this world, but who feels the fear? The one who is ignorant feels the fear; but for the one who is Shuddhatma (pure Soul), where is the fear? Whether one feels fear or is free of fear, both these states are to be known.

A rich man gave fifty thousand rupees in donation but then his friend asks him, ‘why did you give the money here? These people are like thieves, they will misappropriate the money!’ Then, what does the rich man say? ‘I gave the donation because of pressure from the mayor otherwise I would not give even five rupees!’ Now, the act of donation was the best act, a good deed, but it was the discharge result of the charging done in the previous life that he was able to give donation. However what was the new charge (karma) done today? The intention that was done that I am the kind of person who does not give even five rupees and that is what got charged!

[7]

Visible Anger- Inner Anger

The description of the incident where the servant breaks cups and saucers, the sadness of the servant there, the anger of the master’s wife, the anger and turmoil of the master; everyone’s outer and inner condition is described exactly ‘as it is’ by the Gnani Purush. The advice that servants should not be scolded was heard numerous times before but it had stopped at the ears and had not reached the heart at all. Whereas the Gnani Purush’s words reach the heart and develop the true understanding so that one never scolds the servant. As a result, the ‘seer’ of the servant’s fault will now see his own fault, and sees that as the justice of God (Nature)!

In this incidence, the servant is found guilty and charged as guilty and scolded. Here, what the Gnani Purush says is that the servant is not the master’s adversary. How then is it his fault? Instead of the words that can cause enmity from the servant, should there not be the inquiry at first as to whether he got scalded by the hot tea or not? ‘Dear fellow, did you get scalded?’ Only these words will greatly release the servant’s suffocation at the time! And if he is not
scalded, the gentle warning, ‘Brother, walk slowly’ has the strength to bring about so much improvement in him but if instead the master becomes visibly angry, what is the effect?

“One whose visible anger and inner turmoil are gone is called God.” Dadashri.

This straight and simple sentence opens up the path to achieve the status of God, all the way! Kadhapo (visible display of anger) and ajumpo (inner turmoil) are the words quite commonly used in Gujarati language, but their true understanding, as given by the most venerable One is quite wonderful!

Final liberation (moksha) is obstructed if any living being is hurt and this servant is a human being, not only that, he is also our dependent and our servant! In His heart-touching words, how does the Gnani change our dislike for the servant in to ‘like’ for him!

After knowing that our economical nature causes pain to all family members, the notion of ‘How can the household run unless economy is done?’ gets changed to, ‘Everyone will be happy if my mind is generous’; once this notion fits, the puzzle stops!

To those who insist on cleanliness, what type of thermometer is shown by revered Dadashri?

“It is good to allow as much cleanliness in a place, that if it becomes dirty again we have no worries.” -Dadashri.

Two types of losses are suffered by the whole world, one is the tangible loss of losing a thing and the second loss is from being angry and in turmoil as a result of it and that is the spiritual loss! Whereas, Gnani has only one loss - the tangible loss only! And that loss was altogether unavoidable!

When the cups are broken and he remained happy by saying, ‘There will be new ones’ he builds new merit karma. What a wonderful art of making a profit while losing!

When there is separation from a thing, it is the ‘myness’ (mamata) for the thing that causes pain, but if one can remain in a state, as if they are broken in
the neighbor’s home, he can become God! Look at Gnani’s art of explaining in a simple way the result of freedom from my-ness! If one is visibly angry and in inner turmoil when the cups break, what is the resultant suffering? It is a life in the animal kingdom.

[8]

Beware Mortal at the Time of Death

Even on his deathbed, the eighty-year-old man makes a note that, ‘some of the in-laws did not come to visit me!’ Oh! It is time to gather the bundles for the next life now! Why do you want to bring in the in-laws now? At the time of death, the account of the balance of lifetime karma is evaluated; the bondage created by enmity, attachment-abhorrence with everyone is to be released by doing pratikraman (recall, repentence and decision never to repeat the fault) in a hearty way. If pratikraman is started one hour before death, all the sins of lifetime are washed away! In that hour, one is to see the balance of karma of the whole lifetime, and according to that balance, next life is decided. If one did worshipping for the whole life, then, at the last moment, worshipping will be done; and if kashayas are done the whole life, then, at the last moment kashaya will happen.

In the last moments of a relative, the family and friends should take great care of the person. Keep the atmosphere such that the person is pleased. Keep that person in the atmosphere of devotion and Knowledge (Gnan).

How long does the company of the family and friends last? Up to the funeral home. Kabir Saheb the saint had said, “When you were born, people were laughing and you were crying. Now, after coming in this world, you do something so that when you leave, you are laughing and people are crying!”

When a relative dies, people have intense grieving (kalpant). Kalpant means one has to wander around till the end of one ‘Kalpa’ (4.32 billion years).

After the death (of a family member); the visitors do ‘post mortem’. How did he die? ‘Who was the doctor?’ ‘What treatment was done?’ It is better to tell everyone that the old man had fever and he passed away, -a short cut explanation! One can only live for as long as one’s karma (life-span
determining karma) allow. The exactness of ‘scientific circumstantial evidence’ in the world is such that one can’t live more for even an additional second!

After the son has died, the parent keeps on crying and can’t forget him. What happens then? Those who are gone are gone. ‘Rama tari maya It is all your illusion, Lord’. You don’t get together with them again. If the son is missed, one should pray that, ‘may his Soul find salvation’; and do his pratikraman.

After death, there is a tradition of giving condolences to the family. This tradition means that this mutual interaction is done superfluously. Instead, people believe it to be true and become unhappy!

In India, the dying person does not have fear as to ‘who will give me a shoulder (carry me to the funeral)?’

It is a law of nature that your death can’t occur without your signature (approval). Because of pain, at the last moment, you will somehow give that approval! This world is that independent.

When one commits suicide, there is no freedom. His next seven lives will end in a similar way. You are the absolute Self. Why is there a need for suicide? But, one doesn’t have the awareness of this; that is why!

[9]

Absence of Conflict is Verily the Self

True religion is that wherein, no clashes occur in life.

When clashes occur repeatedly, the mind, chit and ego get wounded. When the chit is hurt, he roams around without paying attention, when the mind is wounded, he moves around in a perplexed state! As if the whole world is going to swallow him! If his ego is wounded, he is in depression; can you say anything to him then? Every clash happens from misunderstanding only!

First, he lets the mind go astray and then he tries to take control of it; how can that happen?

In this world, the most expensive thing is that which is free.
Keeping aside the awareness of the moksha; should there not be the awareness of what is beneficial or not beneficial in the worldly life? There still remains some mistake that is causing clashes in life!

Before eating, why not ask your stomach whether it needs it or not?

What is known as the human religion (humanity)? When no one gets hurt through you, it is called humanity. That you cause no pain to anyone is known as the human religion. How can you give to others that which you do not like? If you give pleasure to others, you get only pleasure!

[10]

The Healing Starts the Moment the Fracture Happens

What the people in the world call as a fracture, the Gnani says, ‘It is repairing’. The moment it broke, the repair begins from the next moment onwards! To see ‘as it is’; how wonderful and sharp is the awareness of the Gnani!

[11]

The Language of Sin and Merit Effects

Instead of giving a long definition of demerit and merit karma (paap-punya), the Gnani Purush defines them succinctly by stating:

‘To harm any living being even in the least, one binds demerit karma (sin), and to give pleasure to any living being even in the least binds merit karma.’

-Dadashri.

There is an understanding prevailing amongst us that if the sin is done unknowingly, it is not considered a fault. About this, the Gnani Purush says that, ‘If the hand is placed in fire unknowingly, does it burn or not?’ What an intellect-fracturing example!
**Doership is Verily the Reason for Fatigue**

In the law of this world, there is the exchange of money; whereas, in the law of nature, there is the exchange of attachment-abhorrence (*raag-dwesh*). By returning the five hundred rupees that you had borrowed, you are not free, according to the law of nature. There if the settlement is done without *raag-dwesh*, you can be free, even if you give only fifty rupees!

What do our people say when they go from Bombay to Baroda? ‘I went to Baroda.’ Oh! Did you go or did the train take you there? When one says, ‘I went’; he will feel tired. And if one says, ‘The train took me, I was sitting comfortably in the compartment’; then will there be any fatigue? No. So this is the psychological effect of ‘I went’. Once you sit in the train, there is freedom from both the stations! The time in this interim is completely free time! It is to be used for the Self!

[13]

**Suffering due to Wealth**

One earned money for the whole life, he ran around like an ox in an oil mill and yet how many lacs (one lac is a hundred thousand) of rupees were deposited in the bank? The money that was spent for others is yours, and all the rest is for others, know that it (money not spent for others) went in to the gutter.

The benefit of donation is obtained according to the purpose and intent with which it is given. If it is given for fame, a name-plate or for reputation; so will be the reward and if an anonymous donation is given with only the purpose of helping others and it is given with pure intentions, it will result in merit karma; and if it is given without doer-ship and as a settlement of account, there will be liberation from karma!

Is wealth earned by doing hard work or is it a result of one’s intellect? If one can earn by doing hard work, the laborers should have a lot of money and on the other hand managers and accountants are very intelligent and yet, the boss owns the wealth right from his birth! Did he work hard or did he use any intellect? Therefore wealth is achieved only through merit karma!
If there is love for the Goddess of wealth (Laxmiji), there is no love for God and if there is love for God, there is no love for Laxmiji; it can only be one at a time!

If one gains wealth, it is proper and if one doesn’t gain wealth; that too is proper. Wealth gained by simple effort is the wealth of true punya (merit karma effect)!

If there is a surplus of money or deficit of money, it is according to one’s own account of karma only. If there is scorn and slander of anyone, there will be deficit of money. Scorn and slander have decreased in India. People don’t have the leisure to do all that. “In 2005, India will have become the center of the world.” Dadashri has been saying this since 1942!

One doesn’t incur an account of money or of things. The account is that of raag-dwesh (attachment-abhorrence). These charge karma for the next life! Therefore, one should never spoil the intention to return borrowed money. For those people who want to make full and final payment of all borrowed money, money will be received and a payoff will be done! Such is the law of nature! The creditor has a right to demand but has no right to use abusive language against his debtor. Use of abusive language or threats is called ‘extra item’ This is because there is no agreement for using abusive language in the contract!

The life should be lived in a useful way, and with awareness; so that, no one suffers any pain or harm at all, because of us!

[14]

Preferred Attributes of the Prakruti

Love without any ulterior motive (ghaat) is the only true love. And,

“Ulterior motive is understood as follows; if you look at a woman with illicit sexual motive and ‘do’ ghaat (ulterior motive); is the same. Where there is no ghaat, the Paramatma (absolute Self) is certainly present there.”

-Dadashri
‘Give the town to a crazy man and give burn-marks to a wise man’ (a proverb). Move away from the crazy man even if you have to give him the whole town; you can reconcile with the wise person later. One should know the art to unentangle from others. This art is completely developed in the fullest form in the Gnani.

When the other person behaves crookedly all the time when we repeatedly are straight with him, our mind will change that it is worth being crooked against the crooked. There, the Gnani Purush enlightens us with the correct understanding that, “to be simple and straight (with mind-speech and body) is the result of merit karma of many a lifetimes.” Should you incur a loss of the spiritual wealth of many a lifetimes when you react with the crooked? And go bankrupt? To be straight with the crooked person is a wonderful thing.

What research did Gnani do to find out the root cause of pain in the world? One who sees the fault of the other, is blind with his eyes open. In God’s language, no one is is at fault, even when he offers you flowers or uses abusive language! To see him at fault is the disease of your own wrong vision. After all, whatever loss one feels is that of the non-Self complex, it is not ‘ours’ – it is not of the Self.

Betrayal of trust is a horrible crime. Adulteration, to get pleasure from what is not rightfully yours, is all called as betrayal of trust. Secret crimes create obstructions for you. When there is adulteration done in food, drinks and in medicine; horrible crime is committed. Adulteration is simply not tolerated under any circumstances whatsoever.

The world is the reflection of your own image. If the other person feels any pain because of you, it is the result of your own mistake. There correcting your mistake, will bring a resolution. Nothing is to be done for that, only knowing the right knowledge will bring the resolution for sure.

Who hasn’t experienced the puzzle as to whether what we do is right or wrong? “What gives you pleasure is right and what gives you pain is wrong.” By giving this measuring stick; the Gnani has ended the puzzles of many.
A truly powerful person is the one who does not give any pain whatsoever to others in spite of being with all the powers! There, the quality of being majestic (*prataap*) is generated. Using one’s power to crush the other person is cowardice and nothing else!

Until now, no one has shown the way to get out of the entanglement caused by one’s non-Self complex (*prakruti*). There, Akram Vignan says, “the *prakruti* does not change, but when one’s *gnan* (knowledge) changes, entanglement ends.”  - *Dadashri.*

**[15]**

**Ways to Heal Pain**

Fracturing the subtle ego of those who suffer pain upon seeing pain of others, Gnani Purush says that,

‘Cure his pain for your own pleasure, not for his pleasure.”  - *Dadashri.*

How can he who is in pain take away pain of others? You cannot take on anyone else’s pain; you can only oblige him. That is all; those who dwell deeper in to this, will get trapped.

The Gnani Purush gives the understanding, on one side, that; in this world whatever is received (pleasure-pain), is a return of what was previously given. If new loaning stops, the account of karma is cleared and on the other side, the Gnani Purush gives another understanding that, if someone has an aversion upon seeing your gray hair, what is your fault there? Goshala used to feel pain upon seeing Lord Mahavir, what is Lord Mahavir’s fault there? The other person has begged this pain thoughtlessly. Therefore,

“If you are the doer and as long as you have the belief, ‘I am truly Chandulal’ - then the liability is yours.”  - *Dadashri.*

And one has to understand that there is a vast difference between ‘the pain that you give’ and ‘pain that is begged by the other person’. The Gnani Purush says, “No one gives me pain because I don’t beg any pain, the one who begs pain has pain.” Only the Gnani Purush who prevails in the absolute non-doer state knows how to use this golden dagger (to be used with awareness only)!
Many people are heard saying, “I can’t tolerate wrong doing.” But why did the wrong doer come before you? Does anyone inquire about that? Nevertheless, one can patiently explain to the wrong doer that this kind of wrong, should not be done. The true public servant is the one who does not have the desire for fame, respect, name, money or any other, worldly thing; and is *aparigrahi* (without acquisitiveness or ‘my-ness’). How can the one who is a *parigrahi* (with my-ness) serve others? To those who do service (*seva*), the Gnani says, “It nature of the relative self (*prakruti*), it is not true effort (*purushartha*); it is an effect (*prarabdha*).” And by saying this, He deflates the egos that have inflated from the sense of doership of the service. The compassion that arises after the realization of the Self is the real thing.

What goal did Gnani Purush decide in His life so that as a result, *abhydaya* (material splendor and ease) and *anushangik* (spiritual and Self related splendor) prevails for Him?

“May the whole world get absolute peace and may some people get *moksha!*” - Dadashri

To attain this goal, the Gnani Purush shows the way that, here nothing is to be done; only decide the goal, and that goal has to remain in your awareness, nothing else should be in the awareness at all.

[16]

**Boss Servant Interactions**

You should not scold the one who works below you. As long as you scold others you will meet those who will scold you! Your life should be such that there is no pain to anyone because of you; be that a superior or an underhand!

The natural justice is always on the side of the one who is honest even if no one else is on his side.

[17]

**Was Your Pocket Picked? The Resolution**
When one’s pocket gets picked, nature’s justice has happened. Nature’s justice says, the one whose pocket is picked is at fault. “The fault is of the sufferer.” The Gnani Purush reveals the secret of this natural law, for the first time in this world. If only this much is understood, he will go to moksha! The pocket that was picked was ‘Chandulal’s’ pocket, how can the Soul’s pocket get picked when Soul has none?

If, in the planning of nature, there is a place for honest men, then, there is a place for thieves too. These thieves and robbers are gutters; gutters through which the dirty black money gets cleaned away! What will be the condition of the city if there are no gutters? Therefore, whatever is out there, whatever is happening, is correct only!

There are laws about usage of things. If you use up ten shirts today, then there will be that many less in the future. The amount of consumption that has been decided will remain the same, whether it is spent up altogether or used as the need arises!

[18]

Against Weakness of Anger

There is no one born in this world who can do krodha (anger). Anger is not done, anger happens. The ‘wise’ people found a way to cover up their mistake by saying, ‘I became angry to straighten out that person otherwise he is not the type of person who will listen.’

How minutely has Gnani analyzed the true understanding about resolving anger! When the servant breaks expensive glassware and there is anger, what is the reason behind it? Is it because you sustained a loss? If you scold the servant, it is because of your ego. When the glasswear breaks, a thoughtful person will quickly think ‘who really broke them? Was it preventable or not?’ Scolding is always done to those beneath you or weaker that you. Why is there no scolding to those superior to you? There, you remain quiet. First you lost glassware and secondly you became angry; how can you afford two losses? On top of that, you created an enemy for many a lifetimes - as a profit! Thus, Gnani Purush has
enlightened before us the reasons for anger and the remedies for anger, after seeing them from all the angles!

Gnani Purush explains the proper method to prevent anger that, if one understands one’s own mistakes while attending Gnani’s satsang (discussions in his company); there will be no more anger. “Stop the anger; stop it”. This preaching has been going on for a long time; whereas, what the science says is that ‘anger is a result (effect)’; how can an effect be stopped? What is to be understood is; what is the cause of this effect? One is to study anger completely. Where does anger occur and where does it not occur; some people do many favors to us and we can’t but get angry with them and some people do many hurtful and unfavorable things to us and yet we don’t get angry with them. What is the reason behind this? Whatever ‘tubers’ (of opinions in the mind) we have about someone, they will have to sprout or explode. So, what is to be done there? The Gnani gives the key that anger with that individual will occur only as many times as it is supposed to occur. But from now on, don’t let your mind get disrupted and spoil about that individual. There, see it as a result of the unfolding karma only and see the other person as flawless (nirdosh). Once the mind improves (is no longer disturbed), there will be no more anger with that person, then, it (mind) will give the effects from before and after that, it will stop forever. The desired result can only be obtained if seeing the faults of others has stopped.

Who other than the Gnani can show us the original way in such minuteness to destroy the causes, without touching the effects? When the Gnani brings us to that awareness, all this is seen minutely and after that the causes can be removed.

[19]

Problems in Business

The one who makes adversities dear to him will start on the way to progress and the one who dislikes adversities will restrict his progress. When one
remains *vitarag* and moves forward when others create adversities, he will reach *moksha*.

Gnani clarifies *samata* (absolute equanimity minutely; the *samata* that prevails in worldly interactions will increase ego and lead to callousness. The true *samata* prevails only where there is Self-knowledge.

In this *Kaliyug*, as the desires get fulfilled, the ego rises higher and causes collisions. If things don’t happen according to one’s desires, the ego remains in a stable place.

In only one sentence, the Gnani Purush awakens those involved in the effects of profit and loss that,

“But, if there is a loss, it should only happen in the daytime. If it happens in the nighttime, we are not awake at night, then, how can there be loss at night? Therefore, we are not the doers of the loss or profit. Otherwise if we were the doer, how can the loss occur at night? And how can there be profit in the night? Now, does it not happen that in spite of doing hard work there is a loss?”

- *Dadashri*

The Gnani Purush shows a beautiful way to those surrounded by adverse circumstances of loss that, nothing happens in spite of doing very hard work! When there is more loss, one should think that the circumstances are not favorable and instead of forcing the issue, one should do all that helps for the Self during that period.

The goldsmith’s eye is not on how mixed up the gold is, it is on how much pure gold is there in the mixed gold. For that reason, he does not quarrel with the customer as to why he brought inferior gold. The Gnani sees with the eternal elemental vision (*tatva drashti*), not with the vision of the phases (circumstantial vision)! Then, the world will be seen as flawless (*nirdosh*), no?

“The whole world is flawless. I myself experience it as flawless. When you will experience it as flawless, you will become free from the world.”

About business, one should live with a unanimous opinion with the family, but, at the same time, everyone in the family should collectively decide that,
‘business is to be done until a certain amount is saved.’ If there is an extension
given for the longevity of life, it is worth doing unlimited business. Otherwise,
the life will be crushed in running around for the business and then, when will
there be any time for the Self?

To those plotting and rushing around to earn money, Gnani Purush shows
the results that,

“If you rush too much to earn in the year 1978, the money that was due to
come to you in the year 1988 will come to you now in the year 1978; it will
happen before it’s time, and then what will you do in the year 1988?” -Dadashri

Wrongdoing is learned because of following the masses. When one sees that
people are earning in a fraudulent manner, one learns that knowledge and starts
doing it. The Gnani Purush shows the fear signals there that, “you will only get
that which is there for you, through the ‘scientific circumstantial evidence’ and
the fraud and conniving will bind you with karma and not a single penny more
will come to you.” What a big loss is thus sustained from the misunderstanding.

Whipping the wrong doers in the business, Gnani Pirush tells us,

“But why are you doing the wrong at all? From where did you learn it?
Learn what is good from someone who teaches what is good. You have learned
how to do the wrong from someone, so you are skillful in doing the wrong, or
else, how would you know how to do the wrong? From now on, stop learning
from the wrong doers and burn all the papers about wrong doing now.” -
Dadashri

Gnani Purush gives a beautiful key so that there is no effect from any loss
at all. When there is a loss of five hundred rupees, you take it away from a
credit that is in the account of a virtual ‘reserve’ balance and thus offset the
loss. Is this a permanent account?

Dadashri had suffered a loss in business before Gnan, as a result he could
not sleep at night. But he calculated the value as to who were all the partners in
this loss. His business partner, his wife and his children, Dadashri’s wife - all of
them were partners and so why was he taking the loss upon his shoulders only?
And instantly, he became worry-free! What a great approach the Gnani has! In
business too, if people stole from him, he let it go, knowingly. For the one who wants to pay off his accounts, whether the thief takes away or someone else takes away; it is one and the same, no?

[20]

Unethical Within Limits

To those progressing step by step in worldly interactions towards moksha, the Gnani Purush enlightens a new practical approach suitable for the present time that,

“Follow ethical standards completely, if that can’t be done, follow ethics within set limits, and if that can’t be done and if you have to be unethical, do that within set limits (niyam). Only the set limit will take you forward - Dadashri

Even lack of ethics (aniti) will take you to moksha, but you have to remain within the set limit (niyam). This sentence of the Gnani has created a tremendous revolution in religion! In worldly interactions, those who insist on ethics, in the end, fall from the path as a result of the deformation of ego (vikrut ahamkar); there, the lack of ethics within set limit, can take one further on the path to moksha. By removing the importance of ethics-lack of ethics, the Gnani Purush has opened up a new path and has given foremost importance to set limit (niyam). And in this way, as a representative of the Vitarag Lords, He gives a guarantee for reaching the state of moksha (final liberation)!

Where lack of ethics is such that no limits can be maintained, if that person can set and maintain a set limit, how well does his mind come within a boundary! It is easy to remain hungry but it is very difficult to control when someone says, ‘eat only three bites!’ One who can surpass that difficulty, how tremendously his energies can grow!

Additional clarification is given about setting limits on unethical conduct by giving unfailing examples. With niyam, his mind becomes contained; not only the intoxication of ego caused by being ethical keeps rising, but the ego of the one who is being unethical gets converted to humility as he is aware that ‘I am being unethical’; this humility is specifically required in the path of
liberation, more so than ethics! Warning has been given, at the same time, that, there should be no deception by the one following the set limit (niyam). Dadashri does not accept responsibility for the one who is deceitful in this.

To those people who are drowning in unethical conduct, who say, ‘we can’t observe ethics’; He helps to cross over the worldly life by giving the simple and effective straw blade of ‘set limit’ (niyam)! Who will take such a guaranteed responsibility? And in the house of the Lord, there is neither love for ethics nor hate for lack of ethics; there, the objection is against the ego!

If anything is done in a set limit parameter and with Gnani Purush’s instruction; it will definitely take one to moksha. Gnani’s Agnas play the main part in it. The Gnani gives this explanation.

Someone following ethical values may get caught up in the circumstances and start performing unethically, and get trapped in it; there, with this medium of set limit of unethical conduct, he can go forward – just look at the Akram Vignan of ‘no negative policy’ in situations where there is no ethics!

[21] The Art of Allowing yourself to be Cheated Knowingly

The Gnani Purush has lived by one formula that He accepted completely in life. “Get cheated knowingly.” What excellence! It is in Gnani’s awareness that the cheater’s labor should not go to waste. Besides, instead of doing kashayas (anger, pride, deceit, greed) towards the cheater, He found a way to be free from kashayas by getting cheated! He, who gets cheated knowingly, attains moksha; his intellect will develop to the top level, even higher than that of a supreme-court judge. The whole world gets cheated unknowingly, no? Some people may meet ‘non-cheaters’ but where can you find someone who ‘gets cheated knowingly?’

In what form has the Gnani Purush seen this world? If someone borrows your money and does not return it, that is correct justice too. “The world is such that if you are in the clear, no one will bother you.” There is no reason to be fearful anywhere. At the same time, it is not worth challenging, ‘Who is going
to bother me?’ The universe is completely within the law. Gnani Purush has settled in after taking this in to account.

Someone may break the laws of the government when he does not return the money that he borrowed from you, but how can he break the laws of nature? The law of nature will make him repay the amount with interest. Where there is correctness in the account of every single paramanu (smallest indivisible particle of matter), why should you be frightened? If you are correct, you can pass through a village of outlaws without getting robbed; otherwise, if it pertains to your account, you will be robbed in the presence of millions of protections!

Many lectures are heard about the humility of the one who borrows money but the loaner of money should be equally humble - this is spoken only by ‘This’ Gnani! Rather than value the money, it is more important that the mind does not become weak.

A wonderful key is given to the lender that at the time of giving money to any person; ‘press the button inside’ (with the precondition of) that you are throwing away this money tied to a black cloth in to the ocean.

If the lender talks in an abusive language to the borrower, the abusive language is ‘an extra item’ in the interaction of the give and take. What will be the outcome of this ‘extra item’? Did anyone other than Gnani Purush reflect on that?

It is the law of nature that no matter how much debt of money you owe, it will be paid off as long as your intention is clean. Only thing in your goal should be that you want to pay off the amount as soon as possible!

[22]

Trouble With Collecting Debt

What type of business interactions did ‘A. M. Patel’ do in business? He stopped collecting from all debters so that no one would come to borrow from him again and thus he became free from this type of business; not only that, he surpassed the limit of human interaction, when he once went to collect five
hundred rupees from a debtor, and the debtor brazenly told him that he has yet to collect the five hundred rupees from ‘A.M.Patel’; and at that time Dada said, “The account is now closed, I go forward” and quietly paid him off!

[23]

Obstructing Causes Obstructions

Who does not have the intense desire for success in work? But what is the secret for it? Gnani says, ‘It will surely succeed if your willpower is there.” Anything can be achieved if the blessings of the One who has attained a state of complete absence of desire (niricchhak), are there.

How are obstacles (antarayas) created? Obstacles are created by one’s own thoughts. How can one be free from them? One can be free from them by opposing one’s thoughts. Once the thought that, “I can’t climb the mountain” enters, it will surely cause obstacles to climbing the mountain; there, the approach of “Why not? I can surely climb,” will breakdown the obstacles. If someone is getting some benefit and you create an obstacle, that will surely cause an obstacle to your receiving a benefit in the future.

Where no more obstacle karma remains, the majesty of the whole universe will open up for you. You are the absolute Self (Paramatma). The Gnani Purush sees this clearly but you cannot experience it. This is because you have created your own obstacles by saying, ‘I am Chandulal.” After meeting the Gnani Purush, these obstacles break down and you embrace God!

Jai Sat Chit Anand
Aptvani Seven

Gnani Purush Dadashri the Akram Vignani
Awareness in the Entanglements of Worldly Life

What did you Find in the ‘balance-sheet’ of Life?

Do you not experience helplessness on being dependent on that which is beyond your control and ability (parvashta)? Do you like this kind of a life? What do you do when you feel dependent? Even a son of a king has to beg if he is lost in a jungle! Hey! You are the king’s son and still you are begging? He will tell you, ‘I have no choice, do I?’ Such is the worldly life! How can one like such a life? Do you ever feel that it would be nice if this sense that ‘I am this body’ (dehadhyas) were to go away? Sometimes do you not feel that you do not want to leave this worldly life (sansar), leave this sense that I am this mind-body complex and go away to moksha? But then, you forget.

Man suffers and then he forgets, again he suffers and again he forgets. That is called moha (illusory attachment). He had made a decision when he was suffering, but then he is overcome with moha. What does that suggest? This is nothing but garbage. One would go crazy if he were to ever listen to a Giani Purush describe the worldly life. All this goes on in darkness (in ignorance). Still the worldly life is not to be blamed. This poor worldly life is good but one’s understanding is wrong, so what can the worldly life do? How can you blame the worldly life when you believe that, ‘I am Chandubhai’ ‘I am a Brahmin’ etc.? All these mahatmas (Those who have received and known the Self in Akram Vignan) live a worldly life too, do they not? And have I left the worldly life? ‘We’ (the Giani Purush and Dada Bhagwan, the Lord within) too say, ‘I am his uncle’, but ‘we’ do not say it the way you do. We say it as a part of worldly interaction (vyavahar). This is just a tool for identification in the worldly life, nothing else. In reality, no one can be an uncle. If there were such a thing as an uncle, then no one would allow us to become uncle. So in fact, no one is really an uncle. This is just a tool used to recognize one in the worldly life that, ‘He is my paternal uncle and he is my maternal uncle. But that is not truly who they are. Do you like this talk?

One has become exhausted from taking all the beatings of illusion (maya). What is maya? It is the verily the ignorance of one’s own Self. If the ignorance
were to go away, then the worldly life is not painful. Worldly life does not give pain. The worldly life does not cause hindrance in any way. I too have a business. I too have the ‘swords’ of sales tax and income tax hanging over my head. One may say, ‘He (Dada) has renounced everything, whereas we still have worldly obligations to meet.’ So do not think that there is a difference between us; I am just like you all. But even then I am able to live in this state (free from any attachment or abhorrence); if you see me in this state, you too will get the encouragement and confidence that he is living a worldly life so why can’t I be in a state like his as well? Whereas with those people, who have renounced the worldly life, you would feel ‘they can do that because they do not have to worry about paying taxes, they do not have to worry about what to eat or drink. We cannot do what they are doing.’ You will have one such reservation like that, but here such a reservation cannot remain. Am I not personally in front of you as a living example?

How many kinds of problems one has in the worldly life? Only one problem at a time will bother you, they will not do so, all at the same time. They will do so one after the other. When one is over, then the other will come, and then the next. They will constantly bug you. What happens when everyone is entangled and puzzled? Life problems will bother you, will they not? And will they not puzzle you too?

**Lives Trapped in Entanglements**

These worldly entanglements are such that one cannot become free from them even he wants to. He can only become free from them through *Gnan* (Knowledge of the Self). How long have you had the desire to be free of these entanglements? One will not have such a desire when he is young; on the contrary he will have the desire to increase them, will he not?

**Questioner:** That desire does not come even when one is old. But now, one can be free with your help.

**Dadashri:** Yes, that is correct. Even in old age there is no desire to be free from the entanglements of the worldly life.

**Questioner:** Is there a way to be free from all this?
Dadashri: There is only one way, and that is when one attains the realization of the Self from the Gnani Purush. Then it is possible to be free. No one likes entanglements, do you?

Questioner: No.

Dadashri: Not at all? Not even when someone showers you with flowers?

Questioner: It feels like a liability.

Dadashri: But it is preferred, no? As far as liability is concerned, all this is a liability for sure, but it is preferred, no? It is felt as pleasant, no? In fact entanglements are not preferred, but certain things are preferred for living this worldly life, like whether to sit here or sit there (preferring situations of life). So then one sits where he likes, that is how all this is. Is there ever a desire to be free from these entanglements? Entanglements are not liked at all, are they? You have entered into this entanglement of the worldly life. Until liberation, one has to do what all the others do. If the opportunity for liberation arises by meeting a Gnani Purush, one becomes free. Freedom from this entanglement means absolute bliss. Liberation!

Anger-pride-deceit-greed will not let humans be at peace even for a moment. There is a distress of constant turmoil, turmoil and turmoil! Have you seen that? Have you ever seen a fish thrashing about when pulled out of water? Such is the state of human beings, without being pulled out anywhere. They are stressed at home, stressed at the work place; they are under stress whole day. Now how much bliss there would be if all that stress were to go away? Just look, since ‘our’ inner stress has gone away, how wonderful are the talks that are coming out now. Continuous turmoil remains for the world. Look at this man, his turmoil does not stop, even when a wonderful meal is being served. Now tell me, is it not a wonder that one is living like this?

Learn how to Live Life

Owners of a large apartment have a huge bathroom and toilet in that apartment, but for God, there is just a small cubicle- a recess in the wall only. People have toilets as large as large temples! Who are you going to worship in the toilet? This is embarrassing for us. One wealthy businessman (sheth)
showed me a recess in the wall for his God, and then he shows me a bathroom and three large toilets in the house. He had taken me to show me his apartment, ‘Come, come to my home and have some tea.’ So I went there. It was like sitting in a room where someone has just died, there was no feeling of peace or tranquility there.

‘What is beneficial for me?’ - Should one not think about this at least? Which is beneficial; recalling the joy of the wedding day or recalling the grief of the day one lost his spouse? Remembering the joy of the wedding day is beneficial. What good is the lamenting after becoming a widow? When two people get married, one of them is bound to become widowed, right? That is the very agreement of marriage, so why complain about it? When the agreement is such, then should there be any complaints? Will one of the two not have to face widowhood?

**True Life is Where Fragrance Spreads**

An honorable person is the one who is ‘fragrant’ – he has an aura about him. But here one keeps concealing everything. He deals in the black market but then is constantly hiding the facts. He lies, is deceitful, is wicked and then he covers it all up. Do people not adulterate what they sell nowadays? And then if we ask whether one should adulterate or not, he will reply, ‘No one should not do that!’ Hey you! You just did that before you came here, and now you are saying that one should not do so? What kind of knowledge is this? But he is not at fault in this; his scientific circumstantial evidences have changed.

In all this, how would he react if anyone were to question his masculinity? It will be as if he has lost everything. And yet at home, his wife tells him off all the time. At home, does the wife scold him or not? Are the current times not like that? Do you know how she scolds him? She will tell him, ‘Go, I am not going to give you any dinner today!’ – She even says such things. But he will not let anyone know that. If you ask him, ‘How is everything at home; how is your wife?’ He will tell you, ‘I must have done good deeds to deserve a wife like her.’ He will even make such statements. Why does he say such things? He is covering up his reputation and honor. He knows that he will lose people’s respect if they ever knew the truth. Hey you! Where is the reputation even to
begin with? Whose reputation? I do not see any honorable person out there. How can you call this life? Life should be so beautiful. Every person should have a fragrance. So much so that everyone around him will say, ‘I must say this guy is wonderful. Everything about him is wonderful, his life, the way he talks, his conduct…’ Do you see such glorious fame anywhere? Do people exude such fragrance?

**Questioner:** Sometimes some people do have such fragrance.

**Dadashri:** Some people yes, but to what extent? If you ask his family, they will tell you that he stinks. He exhibits fragrance outside the home, but if you ask anyone in his family, they will say, ‘don’t even mention his name. He is not even worth discussing!’ So we cannot call this fragrance!

How can there even be such people in India? What do you think of development of the people of India? It is the highest of all the developments. We are completely developed in spiritual science and under developed in material science. We are not completely developed in material science but in spiritual science we are, so should we be fragrant or not?

Would your son not strike back and stand against you, if you keep upsetting him repeatedly? What should one be like? He should be fragrant (exude the aura of harmonious human interaction). Life should be fragrant. Only then it will shine, no? The world will change only when there is fragrance in you. But here one goes on to change others when there is no worth and appeal in him at all. This is the kind of a business one has taken up. Still it is better than eating meat, drinking alcohol and going on to the wrong path.

How much energy (*shakti*) lies within each and every person in India? There is tremendous *shakti*; infinite energy within each one of them. But it can manifest only when one meets a Gnani Purush, who can manifest it for them. Therefore one has all the *shakti*, but it remains veiled, and then a person becomes old and reaches the final ‘station’ (death). Such is the human life; he fails to get his work done and it goes to waste. The heavily intellectual (*buddhishadi*) person will one day have to become a dunce (*buddhu*). Even the intellect has to be within normality.
GoodnessKnows What People see in Imitating Others

One puts on a new pair of pants and keeps looking in the mirror. Hey you! What are you seeing in the mirror? Just look who he’s trying to imitate! Are you imitating a spiritual person or a materially minded person? If you want to imitate the materially minded people than why not imitate the people in Africa? But no, he wants to imitate the Saheb (British officer)!. But there is no substance or worth in you at all! Why are you trying to become a Saheb? But he keeps looking in the mirror and arranges his hair over and over again vainly. And then he believes that, ‘I am alright now.’ He puts on his pants and then he keeps patting his back. Hey, why are you patting yourself without a reason? No one is looking at you? Everyone is preoccupied in his own worries and his world, and who has the time to look at you? Everyone is dealing with his own problems. But he thinks a fat lot of himself. He thinks that if people see him wearing clothes at 300 Rupees a meter, they’ll think he is someone important. But as it is, no one even has the time to look at him, and yet he flatters himself in his mind. And then he will change his pants, every time he has to leave home. ‘Hey! Get me another pair of pants. Get me the terylene pants, not these!’ he will say. These are not humble people! What kind of nonsense is this? No one has the time to look at you. What is there to look at? And yet one puts on a good pair of pants and he thinks himself to be great!

In this era of the current time cycle, I have yet to meet a man who says anything that is correct. People are half-crazy. “Half-mental people”. So do not even accept what they are saying before checking it out. Otherwise, if you do accept it as is, then it will have an adverse effect on you. So this is a semi crazy era. Nowadays, if someone tells you that your warehouse is on fire, you have to ask him, ‘Is it my warehouse that is on fire?’ Then if he says, ‘Yes, I just came from there’, so then you should calmly have a glass of water and then go there. Should you not inquire about the truth? Now even if he tells you that it is definitely your warehouse, you should say, ‘No, let me check it out.’ Then, when you go there, you find out that it is someone else’s property that is on fire. That is how it is; there is no dependability in the world. I have not seen a person yet whose talk is dependable.
That is how strange this *kaad* (this era of the current time cycle) is. Poor men are like frightened horses. A scare has taken hold in them with, ‘What will happen…what will happen?’ What is going to happen when there is no one as a superior above you? You will find courage if you meet someone to give you even a little bit of encouragement. I am telling you an eternal truth as a decided fact, that there is no superior above you, there is just you. There are only two things that are your superior, your mistakes and your blunders. Blunder (‘I am Chandulal’) can be removed if a Gnani Purush does it for you. Then all the mistakes (‘I am doing’ ‘I am suffering’ ‘This is mine’) will leave. Otherwise, blunder is not likely to leave. One cannot remove them when he is trapped himself.

**The Understanding of Harm and Benefit**

What the Lord says is, ‘Understand what I am saying; the understanding which will benefit you.’ The one who does not understand ‘what is beneficial and what is harmful’, cannot be considered a human, can he? How can you call one a businessman when he does not even understand profit-loss? What happens when someone starts a business without having a clue about profit and loss? He will go bankrupt. Similarly; awareness of benefit and harm (*heet-aheet*) means that one has awareness of the benefit of this life and of the next life. In trying to take care of only the next life, nothing gets taken care of. One needs the benefit of this life first; in it the benefit for the coming life is also included. When one does for the benefit of this life, benefit of the next life too comes within that.

How can one, who is constantly harming himself, benefit others? The one, who benefits himself, can benefit others. But people look as if they smeared castor oil over their faces. Why is that? Ask one of them, ‘Did you rub castor oil on your face?’ He will reply, ‘No. Why would I rub it on my face? It is too expensive?’ They are restless the whole day, worrying about whether to do this or do that? This goes on the whole day within. So then they look as if they have smeared castor oil on their faces even though they have not. Hey, you do not have the independent energy to even defecate at will. There is not a single man in this world that has an independent control over his bowels. So what are you doing? Why are you thinking needlessly? Should there not be a limit to
thinking? Is there not a limit to how much medicine you take? If you are told that a certain medicine will cure your ailment but you will have to take seven bottles of it, so what would happen if you drink them all at the same time? Should you take each dose over several days as prescribed or all of it in one day? Many people stay up till midnight, planning, in the bed. Hey, why are you planning? You are destroying all that is beneficial to you. Why are you destroying plans that are already formed and accepted (karmic effect)? What will you do with the plans that have already been accepted? Why are you doing this unnecessarily? You are ruining what is good for your own self. Why are planning something new for that which has already been planned? This way you are planning for your next life.

One person may have dense hair on his head, and another’s head becomes completely bald. Now the one with all his hair wonders why he does not go bald and the one with a bald head applies medicines on his head to make the hair grow. That is how the world is. So to ‘us (the Gnani Purush and the manifest Lord within), whatever happens, is correct. If it has become bald, then so be it. And if it remains a jungle, so be it too. Why should we look at others and worry about it? A few men once asked me, ‘Why do I not go bald?’ I asked them, ‘Why? Do you want to be bald?’ So one tells me that there is a saying, ‘rare is a penniless bald’. Rarely is a bald man poor. So they want to be bald to be rich, whereas bald men keep using medicines to grow hair. That is how crazy the world is. People do not have the slightest awareness of what is of benefit-harm (heeta-aheeta) to them. They have even lost awareness of worldly benefits and harm. They do not even know where their worldly good lies, so then how will they know about what is beneficial and what is harmful to them for attaining moksha?

What is considered awareness in that which is of benefit in the worldly life? When one has ethical standards, has a standard of honesty, has normal greed, is not deceitful, has pride in within normal limits - that is considered awareness of worldly good. Otherwise those who are ‘abnormal’; are they likely to have any awareness of what is beneficial? You never know with whom, a person who has been blinded by greed, will clash with. The one who has the awareness of what is beneficial in the worldly life is considered a human. If you take a
picture of these people, they will look humans but they lack human qualities within.

What work do we have to accomplish as human beings? The answer is, only that which is necessary to attain moksha. This human life is to be devoted towards attaining the tools to attain moksha. There is only this for us. Whereas, whatever the rest of the world does is correct. In that there is no fault of theirs.

People have no awareness of what constitutes a total benefit for them., they are aware of the benefits for their physical self, aware of the worldly benefits, but they are not aware of the spiritual benefits at all. Therefore they work only towards their worldly benefits.

One is nice to others as long as his eyes are closed. He starts fussing from the moment he wakes up. ‘All this is not right…this is like this and it is like that…why did you bring the tea without the pot?’ Hey! Why don’t you let go of everything and drink your tea in peace? He will still say, ‘Why is there no sugar in the tea?’ The person bring the tea to him would feel like hitting him with the teapot. He starts bickering the moment he wakes up, ‘Why did you bring the tea without the kettle? The tea is not strong enough.’ Hey you! Just clam up and drink without complaining that it is not strong enough or not good enough. But he finds so many faults that the wife gets fed up and thinks that it has become a habit with him. She realizes that, but she cannot say anything. She will say to herself, ‘He is awkward by nature. From the time we got married, he has been that way’; she understands everything but how can she say anything? And then when he does not remain within boundaries, she too will not remain contained. So one day she will strike back. Does he not fuss from the time he gets up in the morning? There is a nice breakfast to eat; in no other era of the time cycle did one have the things he has in this era, and yet people do not know how to enjoy them. The entire understanding has broken down. One has no clue of ‘how to live life’.
Preoccupation With Money

Are we too in the Chase of Money?

The rule of the world is that money increases for useless people born in India, and they do not allow the useful person to acquire money. Therefore, money is in the hands of useless people and they have food on their tables. Except, they do not know how to enjoy it.

Questioner: Why is it that those who have; are intently occupied in attaining more and those who do not have are intently occupied in trying to acquire?

Dadashri: In attaining what?

Questioner: This is monetary talk, worldly talk. Those who have worldly comforts, they are preoccupied in looking for more and those who do not have it, are intently occupied in attaining things; why is there such a preoccupation?

Dadashri: People want to enter a horse race. Which horse receives the prize in a horse race?

Questioner: The one that comes first.

Dadashri: Now which horse comes first in your town? What is the name of the horse that came first in the race? So all these ‘horses’ run until they run out of breath, but none of them is a winner. And no one in this world has come first. They are all preoccupied in a futile race and they become breathless running in it. And then there will be only one winner out of them, will there not? Hence it is not worth entering a race. Continue taking care of your own work in peace; meet all your necessary obligations, but it is not worth getting into the race. Do you want to enter the race?

Questioner: Having come into this life, we have no choice but enter the race, right?

Dadashri: Then run, who is telling you ‘no’? Run as much as you can. But we are telling you to meet your right obligations calmly and adequately. At eleven at night, check to see whether everyone is asleep or not? If they are, then
you too stop running and go to sleep. What is the point of you running around when everyone else has gone to sleep? What is that? It is the attribute of greed that is the bothering problem.

So When Will the Worship of the Self Begin?

Do you dream of money day and night?

**Questioner:** I do not have such dreams but I do wish for such dreams.

**Dadashri:** So, when someone in difficulty comes to you and asks for a hundred rupees, what will be your state? Oh no! What if my savings become less? Does that happen? These rupees are there to be used up, to decrease; you are not going to take them with you. If you could, then the *Vaniyas* (the businessmen) are very shrewd. But ask anyone in your community if anyone took money with him when he left this world. If it were possible to take money into the next life then we might even meditate on money, but we can’t, can we?

**Questioner:** Then why is it that every human being has a strong tendency for attaining money?

**Dadashri:** People copy others. One feels that, ‘others are doing it, and I am left out!’ Secondly, he feels ‘if I have the money, then I will be able to get everything. Money will bring everything’. But he does not have the awareness of the other law (nature’s law) and the basis on which one acquires money. Just as sleep comes to the one with a healthy body, money (*Lakshmi*) will come to the one with a healthy mind.

**Questioner:** Still, right now no one is looking for *moksha*; all they want is money.

**Dadashri:** That is why the Lord has said that people are dying an animal death. The kind of death dogs, donkeys and other animals undergo, that is how these people are dying. They are dying an unnatural death. ‘Money, money’, they all die worrying about money. Just thinking about money is a dangerous thing, so one can imagine how dangerous devotion to money is. Do you understand what I am trying to say?
**Questioner:** I understood all that, but I do not understand what the fear is in it. There is only an immediate benefit in it, is there not? Everything comes, if one has the money. He can buy home, a car etc., can he not?

**Dadhushri:** But does anyone worship money? Is money to be worshipped?

**Questioner:** But that is what people do, do they not?

**Dadhushri:** So then the worship of Lord Mahavir stopped and this worship started, is that so? Man can worship only one thing at a time, either money or the Self. One cannot be involved and engaged in two places at the same time. How can the attention be in two places? Now what can one do when the application can be only in one place? But it is a good thing that one is allowed to take the money with him, is it not?

**Questioner:** When does he take it with him? He has to leave it behind, nothing goes with him.

**Dadhushri:** Is that so! But they take it with them, don’t they? No, you do not know that particular technique! Ask those special ones (!) with high blood pressure what that art is? You would not know that.

I met a *sheth* (wealthy businessman) who happened to be fifteen years older than me, but he would sit with me and talk. One day I asked him, ‘*Sheth,* all your sons walk around in a suit and tie, whereas you wear this *dhoti* (a piece of cloth worn around the waist) that just comes up to your knees; why do you do that?’ He would be exposed like this as he goes to the temple. He would wear a short vest and a white cap and then run to the temple for worship. I told him, ‘I think you are going to take all this along with you’. So he says, ‘No I cannot, *Ambalalbhai,* I cannot.’ I said to him, ‘You are smart, we Patel’s do not understand, but yours is a smart community. You must have discovered something.’ So he tells me, ‘No, no one can take anything with him.’ So then I told his son, ‘This is what your father was saying’ and he replied, ‘It is good that one is not able to take anything. If that were possible, then my dad is so shrewd that he will leave a account of three million rupees behind for us to pay, and take everything with him. He would not leave even a pair of pants for me to wear. If he could take it with him he would, and thus finish us off completely!’

**Questioner:** He would create a account and leave.
Dadashri: He will create a account and take the money with him. Does he not say, ‘It is good that one is not able to take anything with him, because he would create a account and take the money with him’?

What Gives Contentment, Money or Gnan?

Questioner: All these people are after money, so why are they not content?

Dadashri: If someone tells you to be content, you can tell him ‘why are you asking me to be content, when you are not content yourself?’ In reality, one cannot be content even if he wants to be, especially when someone tells him to be so. Being content is dependent on how much Gnan one has. Contentment will automatically come in relation to the amount of Gnan one has. Contentment is not something that one has to do something for; it is an effect (result). The result depends on what one does when giving an exam. Similarly, how content one is, will depend on how much Gnan he has. People work so hard to be content. Look even in the toilet they do two things at the same time. They shave while sitting on the toilet seat. That is how much greed there is. This is called an Indian puzzle! No one can solve this puzzle as to why it is this way. And that is why it is called an Indian puzzle.

Why think about that which has already been decided?

Only that money that is going to come will come. Whether one is in religion or in irreligion the same amount of money will come. But if in irreligion, there will be misuse of the money and he will suffer pain. And in religion it will be put to good use and he will be happy and in addition moksha will be facilitated. Otherwise, the same amount of money will come.

It is a bad habit to think about money. How is that a bad habit? If one has a fever, we try to reduce his fever using steam. Steam will make him sweat a lot. So then what will happen to him if he takes such steam treatments every day? He may think, ‘One day I had benefitted a lot from all this, my body felt a lot lighter so I want to make this a daily habit’. What happens when he takes this steam treatment every day, and sweats profusely?

Questioner: He will get dehydrated.

Dadashri: Then he becomes like a piece of wood, just like when onions are dehydrated. It is the same when one thinks about money. Just as sweat arises in the body in a certain amount, money too comes to a person in certain amounts.
You are to continue to do your work. Do not be negligent in it. Do not think about money, it will continue to come. Do not think about money that ‘this much should come’ or ‘it will be good if I get so much money’ – you should not do anything like this. Lakshmiji (Goddess of money) will become upset if you do that. I meet Lakshmiji everyday and when I ask her, ‘Why are you upset?’ She tells me that people have become such that they tell her, ‘You are not to leave my home!’ So does that mean Lakshmiji cannot go to her home? Can you obstruct her from leaving?

**Money Increased but did Kashaya Decrease?**

In this *kaliyug* (current era of the time cycle characterized in lack of unity of mind speech and body) one ruins his human life in the pursuit of money. His human life is lost in *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others). So consequently the right to be born as human again is lost. He has come here on earth having enjoyed tremendous energy and wealth; he was not poor and beggarly. But now the mind has become like a beggar. It keeps wanting this and wanting that. Otherwise, the one whose mind is content, will feel like a king even when he has nothing. Money is such a thing that it makes one greedy. It increases enmity. It is best to keep as far away from it as one can, and if it is spent, it is best if it is spent towards a worthy cause.

**Questioner:** Right now money is cheap.

**Dadashri:** Money has become cheap. Man becomes cheap if the money becomes cheap. When money becomes expensive, then man becomes expensive. How long is man valuable? A man is valuable as long as money is expensive. Man loses his value when money becomes cheap. Then even a haircut becomes expensive. Everything becomes expensive.

**Endless Liability in Preoccupation With Money**

Money is like the exfoliating dirt of your hands and it will keep on coming naturally. If you are to receive five thousand seven hundred five rupees and three *anas* this year as your account, then that is all you will get. Nothing goes outside of your account. Nevertheless if it appears that more money is coming, then it will burst like a bubble. Only that which is in your account will remain. If you heat half a pan of milk, it will fill up the whole pan as it boils, but does it remain full? It will not remain filled. Similarly, money will not remain beyond what is in one’s account. So money will continue to come on its own. I have
become a Gnani, not a thought of worldly life arises within and yet money keeps coming to me, does it not? It comes for even you, but you are bound by work. Work is mandatory for you.

Money is a byproduct. Do you have to think day and night whether your arm or your leg will be healthy or not? No. Why is that? Do you not need them? You do. But you do not have to think about that. Similarly, you should not think about money. If your hand hurts, you have to just be concerned with it to the point of taking care of it. If ever you have to think about it, then it is just for that time only and then you do not have to think anymore. You do not have to get involved in any other problems. Should one ever enter in the sole preoccupation with money? When the preoccupation is solely on money, then one loses the attention on other things. Not only should one not be preoccupied solely on money but he should not be preoccupied solely on a woman either. By doing dhyan (involved through mind speech and body) on a woman, one can become like a woman himself. And if he has dhyan on money, then he will become restless (chanchad). Money wanders around, and so does he. One cannot meditate solely on money. It is the greatest raudradyan (adverse internal meditation that hurts the self and others), it is not artadhyan (internal mournful meditation, that hurts the self); it is raudradyan. That is because he has all that he needs to eat and drink, he has everything and by still expecting more money, he deprives others who need it. Do not deprive anyone of his fair share. Otherwise you are liable. You are not guilty for what comes to you naturally, whether it is five hundred thousand or five million. But once you receive it, you cannot prevent it from leaving. What does Lakshmiji (money) say? It says, ‘You cannot obstruct our flow. Whatever comes your way; give it away.

When Does the Effort Payoff?

**Questioner:** Our thoughts are such that we are so deeply engrossed in our business that our attachment to money does not leave at all.

**Dadashri:** And yet complete satisfaction does not happen, does it? ‘I want to save two hundred fifty thousand’ or ‘I want to save five hundred thousand’ – do you keep feeling this way? I too could have stayed to make the two hundred and fifty thousand but I had realized that one cannot acquire an extension for his lifespan. Is there not an extension for everything? Everything has a time limit but then one can get an extension for it, but there is no extension to one’s lifespan, is there? Then why worry? It is worth the effort if you could extend your life from a hundred to a thousand years. But there is no telling when you will be
here and when you will be gone. And are you the one doing all this or is there some other entity, making you do all this? How do you feel about it?

**Profit-Loss, who Controls it?**

**Questioner:** We do everything ourselves, do we not? No one makes us do it.

**Dadashri:** No, no, something else makes you do it but there is an illusion in your mind that ‘I am doing it’. Even when you give money to others, something else is making you do that. And it is also something else that makes you not give the money. ‘I am doing,’ is egoism. Will you not have to know what makes you do all that? ‘We’ (the Gnani Purush and the Lord within) help you realize that. ‘When ‘we’ give you Gnan, all understanding is given about who the doer is.

One is domain of the Self (swasatta) and the other is domain of the non-Self (parsatta). The domain of the Self is the one in which one can become the absolute Self (Paramatma). You have no control over making money; it is parsatta. So then, is it better to make money or to become the absolute Self? I know who gives you money. If earning money was under your control, then you will get the money even if you have to quarrel with someone. But it is under the control of something else. So no matter what you do, nothing will come out of it. One man asked, ‘What is money like?’ I told him, ‘It is like sleep.’ Some people can fall asleep in no time, whereas others cannot fall asleep even after tossing and turning. There are some who have to take pills to fall asleep. Therefore, earning money is not under your control, it is under the control of something else. So then why should we worry about something that is not under our control?

**So Much Money! But Death did not Improve**

All their life, people are being roasted like potatoes in a fire.

**Questioner:** Yes they are being roasted.

**Dadashri:** What can one do but continue to live? Where can he go? And this living too is mandatory. Dying also is not under one’s control. You will discover that when you try to die, the police will arrest you and fine you. Just as the man who is imprisoned has to do everything; everything in life too is mandatory. Money also is mandatory.
So then should you be worrying excessively about money? And has anyone ever been satisfied by running after it? Have you seen anyone become number one in this world? Is there a record in Mumbai’s municipality of who is number one and who is second? One is born; he makes millions of dollars and then he dies. He dies a dog’s death. The reason I say a dog’s death is because he has to go to the doctor. In the past people use to die a human’s death. They used to say, ‘Brother, the time has come for me to go now.’ So then the family will light a divo (oil lamp), whereas today, he becomes unconscious during the final moment. Not even dogs become unconscious at the time of death.

**The More one Cares and Thinks About Money, the Further it Goes**

One man had come here. The poor man was having a loss in his business every month and so he was very worried. I said to him ‘why are you talking about money? Stop thinking about money’. Since then his money started to increase. Every month he started making a profit of thirty thousand. Before that he used to incur a loss of twenty thousand because he kept thinking about money. Do you have to think about money? Lakshmiji (Goddess of money) is considered God’s wife, how can you think about her?

**The one With the Right Wealth Will Exude Fragrance**

Even God has accepted wealth that is fragrant. There are so many wealthy people in Mumbai, but does anyone of them have ‘fragrance’?

**Questioner:** There must be at least some, surely?

**Dadashri:** It is a very dangerous thing to say, ‘there must be’. Either say ‘no’ or say ‘yes’. Saying something that lacks any meaning, like ‘there must be’ is a dangerous liability. It is because of such hollowness that this world is what it is. Say it as it is and investigate it and then say that as far as you know there is no one out there. How much right do you have of saying that? You can say that ‘I have not come across any such person in my life up until now.’ Generally money with fragrance does not exist. It is very rare, if there is any. And it is only in some places.

**Questioner:** What is the money with fragrance like?
Dadashri: It is money that will not cause any problem. It will not cause any problem, even if it is lying around in the house. If someone tells you that as of tomorrow, there is going to be rationing of sugar, the mind will not have a problem. There will be no worry or anxiety. Such a person’s conduct and speech will be wonderful and he will not have thoughts about making money. That is how his punyaanubandhi punya (merit karma bound while enjoying merit karma effect). The one who has punya-anubandhi-punya will not even have thoughts about making money. But today, it is all paap-anubandhi-paap (demerit karma bound while enjoying merit karma effect). You cannot call that Lakshmi (money). It gives you nothing but thoughts that are sinful (paap). ‘How can I accumulate money? How can I accumulate it?’ that in itself is paap (sin). One may ask whether the wealthy businessmen of the past had such fragrant wealth. The answer is that money used to come on its own, it is not money that one had to accumulate, whereas these people have to accumulate it. That other money comes naturally and spontaneously. One would say, ‘Dear Lord, I do not want this material wealth (rajlakshmi) even in my dreams’ and yet it will keep coming. What does he say? He says, ‘let there be wealth of the Self (Atmalakshmi) but I do not want any worldly wealth, not even in my dreams.’ And yet the money will continue coming; that is punya-anubandhi-punya. He will have heaps of money; he will have no shortage of it at all. He has never even thought of getting all that money. On the contrary he gets tired of all that money and wishes that it would slow down. Now what should he do with that money which keeps on coming? He has to bring an end to it, does he not? But it would take a lot to bring about a resolution. It is not something he can throw out on the wayside, is it? Now what is the resolution to all this? It is where through him, the money will go away the way it came and it will grow again and come back again.

Will you not Have to Understand This Talk?

Right now, the money that is around can never be called right money (Lakshmi). All this is paap-anubandhi-punya money. He had earned merit karma from doing penance in ignorance and as a fruit of that, he has this money in this life. This money makes a man crazy. How can you even call it as pleasure? Happiness is one where no thoughts about money will arise; that is called pleasure. For me, thoughts about money will come once a year!

Questioner: Does it feel burdensome?

Dadashri: No, ‘we’ do not have burden of any kind, but ‘we’ do not have such thoughts. Why do ‘we’ have to think about money? Everything is ready and
waiting for us. Just like the food that arrives on the table, does it not come too? Or do you start thinking about it from the moment you wake up? Do you turn rosary beads, ‘Will the food be prepared or not? Will I get something to eat or not?’ Do you keep doing that? Or do you have to get up early in the morning to do the japas (chanting) for food?

**Questioner:** Some people may be doing the japa.

**Dadashri:** Why do you worry about someone else? Have you ever done that?

**Questioner:** No.

**Dadashri:** Do you have to think all night whether you will get hot water for your shower in the morning or not; do you have to do chants for it? Do you still not get hot water in the morning anyway?

**Questioner:** I do.

**Dadashri:** Whatever necessities there are, those necessities come to you in due time and they come without fail. You do not have to meditate for it, be preoccupied with it. That is why it has been said that, ‘Lakshmi is the dirt (mel – exfoliating dead skin) of the hand’. Just as a person cannot stop from sweating, money cannot be stopped from coming. Just as some people sweat more, some will receive more money and just as some sweat less, some will receive less money. One will have to understand that, will he not?

**Wealth Increases Boundlessly Through Charity**

Wealth is that which never leads to a deficiency. Wealth is something that never decreases even when one continues to donate shovels full of money. Giving away money twice a year is not considered wealth. There was a generous businessman who was called generous because his family had been donating shovels full of money for the past seven generations. Whoever came asking for money, he would give them. If a man needed money for his daughter’s marriage, he would give money. If a Brahmin came to him, he would give him money. He would give a thousand rupees if someone was in need. He built a place where saints and ascetics could stay and have something to eat. So his philanthropic work was continuing, and he came to be called a generous man. I had witnessed all this. More and more money came his way as he continued to give to others.
What is the nature of money? Endless money comes to those who give their money to a good cause. That is the nature of money. And nothing will remain with you, if you steal from others. If you gather all these businessmen and ask them, ‘How are things with you? Do you have couple of thousand saved in your bank?’ They will tell you that they earned hundred thousand a year, but in the end they have nothing left. And thus the saying ‘the thief’s mother puts her head in the kothi (large earthenware pots used to store grain) and cries’. She will verily cry if there is nothing in storage, will she not?

The flow of money is charity and the one making the right charity is naturally an expert at it. Just looking at the other person, he knows that that person is insincere. So then he will tell him, ‘dear fellow, I can’t give you all the money for your daughter’s marriage, but you can take clothes and all other necessary things for her bridal goods’. He will call for the man’s daughter and give her the wedding gifts. He will send sweets to all her relatives. He will take care of all his customary obligations, but he will recognize that the man (father of the bride) himself is not to be entrusted with cash. Therefore the one giving the charity is very smart too.

Money, the Result of Merit Karma

Wealth follows the punyashadi (one with merit karma) and hard working people chase money. So you should ‘see’ that wealth will follow if the merit karma (punya) is there. But hard work will only put food on the plate and get the daughter’s marriage expenses paid. There is no wealth without punya.

So then the fact is why are you creating turmoil if you have the punya? But also, why are you creating turmoil when you do not have the punya?

What is a punyashadi like? Even when a high-ranking officer goes home tired, his wife will say, ‘You are an hour and a half late. Where have you been?’ What a punyashadi! Would a punyashadi’s life be like this? A punyashadi never has to experience anything negative. He is of a different quality all together, from a very young age. He has never had to face any insults. He has grown up being welcomed nicely wherever he goes. And a non-punyashadi has to struggle all his life. What is the point of such a life?

When he runs out of punya, he is back to where he was. So if you are not a punyashadi, will you earn even fifty dollars, if you were to beg for money the whole night? Therefore do not create turmoil and be happy with what you get.

**Questioner:** That is considered fatalism (prarabdhavad), is it not?
**Dadashri:** No, it is not fatalism. You are to continue doing your work; you have to work for a living. But why are you creating turmoil? ‘I want to accumulate this way, and that way!’ When you don’t even have respect from people at home or outside, why are you creating so much turmoil? And is it not a completely different matter for the one who has the greatest punya, is welcomed with open arms wherever he goes.

If a businessman has brought with him (from past life) twenty five million for his entire life, he will turn the twenty-five into twenty-two million but he will not increase it. When will it increase? It will increase only when he remains constantly in religion. But if one tries to interfere, then everything gets ruined. If he interferes with nature, then things get ruined.

One thinks that money comes from sand so he keeps trying to squeeze sand! But money is the fruit of one’s merit karma (punya). It is only the result of merit karma. If it were the fruit of hard work, then all the money would have been in the hands of laborers. And if it were the fruit of intellect, then there is no one smarter than these businessmen who trade in steel. So then all the money would have gone to them. Money is the fruit of merit karma.

**Who can be Considered the one with Merit Karma?**

Money makes one a laborer. One becomes like a laborer when too much money comes his way. This man has a lot of money, but at the same time he is a philanthropist and that is good. Otherwise, he is a laborer, is he not? He works like a donkey whole day. He does not care about his wife, he does not care about his children, he does not care about anything; he cares about money only. So money gradually makes one a laborer. And then it will take him down to the lower life forms (tiriyanch-gati). This is because it is paap-anubandhi-punya (demerit karma bound while enjoying merit karma effect). There is no problem if it is a punya-anubandhi-punya (merit karma bound while enjoying merit karma effects). A person with punya-anubandhi-punya has to work only half an hour a day. Working only half an hour a day does all his work. This man is saved because he is a philanthropist, but otherwise he too would be considered a laborer as far as the Lord is concerned.

This world is such that there are those who are the sufferers of pleasure (bhogavnaro) and then there are those who are the hard workers. Everything is mixed. Those who work hard believe, ‘I am the one doing it.’ Their ego is in it, whereas the sufferers of pleasure do not have such ego in them, they get the
sweetness of enjoyment. The one working hard derives the sweetness of ego of doership (garvaras).

One businessman tells me, ‘Please say something to my son. He does not want to work hard he just wants to enjoy what I have.’ I said to him, ‘There is nothing worth saying at all. Why should we interfere in that which he is enjoying as a part of his own share of merit karma (punya)?’ So then he tells me, ‘Do we not have to improve them?’ I told him, ‘The one who enjoys life is wise, the one who throws it away is crazy, and the one who continues to work hard is a laborer.’ But the one working hard enjoys the sweetness of the ego of doership, does he not? When he goes to work wearing a long coat, the workers will say, ‘Sir is here! Sir is here!’ that is all. And the one who is the enjoyer does not care whether anyone calls him ‘sir’ or not.

**Bliss Arises When one lets go That Which is Most Precious**

When will one attain samadhi (unaffected state in mental physical or externally induced problems)? It is when one lets go of that which is most dear to him in the world. What is the dearest thing to one in the world? It is money. So then let it flow (let it go). One will say when the money is left to flow freely, more of it has started to flow in.’ So I told them, ‘if more of it comes back, then let more of it flow.’ Letting go of that which is dearest leads to Self.

**Does That Which one Hoards Ever Last?**

Money has already been bound (karmically) to automatically come to you. You cannot hoard it. It is wrong to believe that if you were to save it securely today, it will be there twenty-five years later for your daughter’s wedding. Whatever comes that day is correct. It should be fresh. These ants get up at four o’clock in the morning, and take away grains of sugar spilled while making tea. ‘Hey you ants! You do not even have daughters to be married!’ But yet they do nothing but continue collecting grains of food and sugar. If they are hungry, they will go in and eat a little and then go out to collect more all day long. Then one day when they have collected a lot, a mouse will cut through and eats up everything!

That is how this world is. Therefore, do not hoard, because if you do, there will always be someone to consume it. You have to use it when it is fresh. What would happen if you hoarded vegetables? Similarly, use money when it is fresh. And it is a grave mistake to misuse money.

**Why do you believe it so?**
Questioner: Without money there cannot be *sadhan* (means; resource), and so money is needed for resources and amenities. So without the tool of money, how can we attain the knowledge we want? Does it not seem that money is the first tool if we want to go to school for learning?

Dadashri: No, money is absolutely not a tool or a means. Not just for knowledge but it is not a tool for anything. If there is anything that is not necessary in this world, it is money. The notion that it is a necessity has taken hold due to illusion and misunderstanding. What is a necessity? The first thing that is necessary is air. If there was no air, you will say that it is necessary because one will die without it. No one has been known to die from lack of money. So it is crazy to say that money is a tool. An owner of two mills wants money, owner of one mill wants money, the secretary of the mill wants money, the laborer in the mill wants money, so then who is happy in all these people? A widow cries; a married woman cries and a woman with seven husbands also cries. We can understand that a widow cries because her husband died, but ask the married women, ‘Why are you crying?’ and she will tell you, ‘My husband is an infidel.’ And the one with seven husbands will not even open her mouth. That is how it is with money. So why are you chasing money? Why did you get trapped into this?

Questioner: The money of merit karma may or may not come to me. Should there not be a little, natural (*sahaj*) effort, on my part for such money?

Dadashri: What kind of effort (*purushartha*) should one make for money of merit karma? The effort is simple and easy. That which is simple and easy, we make it difficult because of misunderstanding.

Questioner: Sometimes it seems that it is not so easy and simple, but it is difficult to make money, then should I give up? If I feel that I do not have the merit karma to let money come in simply and easily, then should I take it easy and let events unfold naturally?

Dadashri: No, no. If you remain patient, everything will unfold with ease. But one spoils everything by becoming impatient and chasing money.

Questioner: I do not have the patience. I feel like, ‘I will do this and I will do that.’
**Dadashri**: Yes, and by the stance, ‘I will do this and I will do that’, one creates entanglements. Will a person drink his tea patiently while waiting to catch a train, if he does not have any patience? No, he is too busy thinking, ‘the train will come soon, the train will come soon.’ If you ask him to come on over because you need to talk to him, he will not listen. Likewise, with impatience of I will do it this way and do it that way he experiences the fatigue and inner turmoil.

**Questioner**: This is how it is. In business, there is naturally some kind of a sword hanging above our heads, like the income tax due date, sales tax due date, we have to give pay raises, etc. And because of such pressure, one is searching for ways to make money by doing this and doing that. He has to struggle to find ways to make all those payments, does he not?

**Dadashri**: Even then, he will still not attain anything. Those who have to struggle uselessly, will be left with struggles only.

**Questioner**: So, just as you mentioned, will things automatically fall in place if one has patience?

**Dadashri**: Everything happens through patience only. Through patience, and peace things will come looking for you at home; you do not have to go looking for it outside. Otherwise, one can use his intellect, or work himself to death but he will not earn even a dime. And are you the only one who has grabbed on to it this way? The whole world is after money.

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**No Material Wealth but Only the Wealth of the Self, is the Prayer**

This is all discharge; it has already happened, so what are you going to do now? The contracts you get are all merit karma (punya) and not getting the contracts is the unfolding of demerit karma (paap). Inly when when demerit karma is unfolding will there be no contracts. Now one plays all kinds of tricks and resorts to all kinds of craftiness from that which he is going to receive anyway. Does one play tricks or not? Does the Lord know any tricks? What does the Lord say? He said, ‘I do not want this Rajlakshmi (abundant wealth) even in my dreams.’ This is because with abundant wealth, one tries to become its owner, then how will moksha (liberation) happen? Therefore, one should not have such wealth, not even in his dreams.

**Questioner**: Why would it not allow to attain moksha?
**Dadashri:** How will it let one attain moksha? All these chakravartis (emperors) can only go to moksha if they leave their kingdoms and walk away. Otherwise their chit would be preoccupied in everything. Was Akram Vignan available in those days? There was only the kramic path. This is the Akram path, so you can set your Gnan and peacefully go to sleep and samadhi (bliss of the Self) will remain all night.

**Questioner:** You had once said that being born in a good family, one has brought everything with him, and so he does not have to hassle for everything, is that not so?

**Dadashri:** Yes, he has come with everything, but only for the purpose of taking care of his worldly affairs; for running his own worldly affairs. However, only some can become millionaires.

**Questioner:** Did even the chakravartis not consider attaining moksha as being the most important? Moksha only is important. There is no pleasure even in being a chakravarti is there?

**Dadashri:** It is not that moksha is of prime importance but the status of an emperor is such that everything bites him, he wonders where he can run. That is why the idea of moksha comes! It takes a lot of merit karma (punya) to become an emperor, but his intent (bhaav) is for moksha. However, he has to suffer all the merit karma, does he not?

**Questioner:** One has enjoyed so much in so many lives, he becomes a king and yet desires continue, why is that?

**Dadashri:** Any given day, is anything seen as being suffered (bhogavavoo, suffering of pleasure here)? It simply appears that way; that is all. When you see it in front, suffering does not happen. How long does Pavagadha (the mountain location of Goddess Kali Temple in Gujarat) look good? From the day you decide you want to go to Pavagadha, there will be a tremendous internal attraction towards Pavagadha and that attraction will break when you get there and see it.

**Questioner:** So we have not been tested (experience) yet, have we? So our taste of enjoying money or sex has not ended yet? And is that why thoughts about them keep coming?

**Dadashri:** It is like this; one is born to live a life of wealth, this means a wife and everything else will be there for him. But he gets tired of living that life and feels it
would be better to live a simple life with fewer problems. So such are his thoughts and when he is born in poverty, then he will keep thinking of money and sex; such will be his new stock of karma.

**How Many Atkans for Human Beings?**

There are all kinds of atkans (heavy duty impediment in the path of liberation) for humans; some have atkan of sex, some have atkan of pride etc. Some have the atkan of, ‘Where can I make more money? Where can I make more money?’ This is atkan of money that was created (in the past life), and so the moment he wakes up in the morning, the dhyan (meditation on money here, preoccupation) of money prevails. That is also considered a tremendous atkan.

**Questioner:** But nothing can be done without money, no?

**Dadashri:** Nothing proceeds without money but people do not know what brings them money and so they keep chasing it. Money comes just as sweat comes. Just like some people sweat more and some sweat less and just as sweat cannot refrain from coming, in the same way money will come to people for sure.

I did not have the atkan of money right from the beginning. I was doing business at age of twenty-two, and no one who came to my home knew about my business. On the contrary I would ask them if they had any difficulty.

**No famine or feast – that is the best**

‘We’ were invited to do satsang in our hometown. There was one man, who happened to be a cousin; he would talk negatively. He would say things like, ‘You have illicit money that you are hiding. You have concealed a huge sum of illicit money; that is why you can afford to do satsang leisurely.’ I realized that he was talking due to jealousy within family, because he could not bear it can he? So I asked him, ‘How do you know what I have concealed? How do you know how much I have in the bank?’ So he replies, ‘How can you do satsang at leisure without having any money?’ I told him to go to the bank and check it out for himself.

I have never had any shortage of money nor have I had an abundance of it. Before even a hundred-thousand comes, a ‘bomb’ (monetary problems) will fall, and use up all the money, And so, there has never been abundance, and I have not faced any shortage either. However, I have not concealed anything. How would I conceal illicit money when I have never received such money in the first place? And I do
not even want such money. As long as I do not face any shortage or have abundance of it, I am fine. There are more problems with having an abundance of it; then I would have to worry about putting it in the bank etc. Then the brother-in-law comes and says, ‘You have a lot of money, give me ten-twenty thousand’, then will come the cousin or the son-in-law and say, ‘Give me about hundred thousand.’ They would ask only if there were an abundance of it, would they not? But what if there is no abundance of it? Clashes start when there is lot of money.

People would come and tell me, ‘Just look! My son-in-law came and he is asking for a hundred-thousand rupees. If I keep giving in this way, what will that leave me?’ He is right too. He would not have anything left for himself if he keeps on giving that way, would he? They all came asking for money because he had a lot, right? His son-in-law will quarrel with him and curse him. So then he will say, ‘I do not have much money. Take twenty thousand and do not come back for more.’ Hey, if you were going to give him the money anyway, did you have to fight with him first? You could have made him understand and then given it to him. Otherwise, tell a lie for once and tell him, ‘All these people claim that I made a million, but only I know how much I made. I barely made hundred and fifty thousand.’ Somehow or the other, you can make him understand in this way, so that there is no quarrel. But you do not know how to do that, do you? So then the son-in-law will not settle for the twenty thousand, he will stick to the hundred thousand. So this extra money causes one to get into a fight with his brother, with his brother-in-law, with his son-in-law. The more money one has, the more problems one has. And when he does not have the money then everyone will sit together and eat and drink and have fun together. That is how it is with money. Therefore it is a problem when there is an abundance of money so it is more than enough if one does not have difficulty with a shortage of it.

When the body starves, the man becomes emaciated and he swells up when there is an overflow and abundant intake. He thinks that he has become fat when that happens, but it is the swelling that has happened. And therefore, not having overfill of money is the best thing; there is no greater punyanubandhi punya than that. When a lot of money accumulates, one will have to take trouble of counting, will he not? If he has ten thousand rupees, and he counts the ten thousand, each rupee at a time, when will there be an end to that? And then if he makes a mistake in counting one or two, he will have to count it all over again. He will only go to sleep after he counts it accurately. One person asked me, ‘what would you do?’ I told him, ‘We are talking about ten thousand, but if I have to take change of a hundred rupee note from a shopkeeper, I will take it when he gives it to me and put it straight in my pocket. The shopkeeper would ask me to count the change and I
would tell him, ‘I have complete trust in you.’ And if it were ninety-nine, then it would cost me a rupee’s worth of effort in just counting, but alas time got wasted in the counting! So let there be a rupee short, but at least there is no hassle. Therefore, I never count money. Ten minutes would be wasted in just counting a hundred rupee notes. It would be fine if there is a rupee or two short but instead one ends up fighting with the person who gives him the change saying, ‘You gave me two rupees less in the hundred you gave me.’ So then the other person will say, ‘Do not argue; count them again or give me the money back.’ He will not give the money back but will start counting it again. Hey you! You quarrel when you borrow the money, you quarrel when you return the money, quarrel when going to the cemetery; you have done nothing but quarrel from the day you were born! You cried when you were born and at the time of death, you say, ‘Doctor please save me, save me.’ Have you ever not quarreled? There is not a day you have spent in joy. Still, the Self is the absolute Self (*paramatma*). He may complain and fight, but we have to do darshan of the *Paramatma* in him, don’t we? That is how the world is. So it is best not to have an overflow of money or even a shortage of it.

One lady was telling me, ‘If it is raining so hard this year, what will happen next year? Then will there be a shortage?’ When there is lack of money, people wish that it would be nice if they get one or two hundred thousand rupees. Hey! Do not expect anything, because from now on there is going to be a shortage for a few years. Money had already rained a lot and now there is going to be a drought for the next five years. Instead, let it come in installments, because if it comes in a lump sum, it will get spent away, so these installments that you get are better. You should do what satisfies others and accept whatever money *vyavasthit* sends you. If you are short of two or three hundred this Diwali, then it will ‘rain’ more at the next Diwali, so do not worry.

**Money Notes Remain, and the Counter of the Money has Departed**

Instead of the *laukik* (worldly) pleasure, one should have *alaukik* (of the Self) pleasure; it is that in which there is absolute satisfaction (*trupti*). On the contrary, this worldly pleasure increases inner turmoil and restlessness (*ajumpo*). The day one does business worth fifty thousand rupees; he will lose his mind just counting it (generally business is conducted in cash). His mind is so much in turmoil that he will not even like to eat or drink. I too used to receive cash from the sale of goods and I know what happened in the mind. This is not beyond my experience, is it? I have swum this ocean of life, so I know what must be happening to you. The more money you get, the more restlessness you experience. The mind goes dull and you cannot remember anything; there is nothing but restlessness. Here people keep
counting the notes of money, but that money has remained right here while the counters have all gone away. The money says, ‘Understand this much if you want to; we will remain here and you will leave.’ Therefore, should you not be aware of this? There is nothing else, but we do not want to create any enmity with it. Tell the money, ‘Come on over’. We need it. There is a need for everything, is there not? But people remain engrossed (tanmayakar) in it. Those counting the money have left and the money has remained here, and yet one has no choice but count it, right? There is a rare businessman who will tell his clerk, ‘Do not bother me when I am eating. You go ahead and count the money and put it away in the safe, and take it out when you need to.’ There is a rare businessman who would not interfere in it. There are two to five businessmen in India that remain nirleyp (untouched; unaffected) like that. Like me! I never count money. What unnecessary interference! I have not handled money for the past twenty years or so, and that is why I experience this bliss.

No one disputes the fact that money is necessary as far as worldly interactions (vyavahar) are concerned but do not get engrossed (tanmayakar) in it. Become tanmayakar in God (Narayan). He will get upset if you chase only the money (Lakshmi). There is a temple of Lakshmi-Narayan, is there not? Is Lakshmiji (goddess of wealth; money) any ordinary thing?

Did you like this talk somewhat?

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Peace Even Amidst Entanglement

How Difficult is a Life Filled with Entanglements?

Go ahead and ask something. How long will you remain in this entanglement?

**Questioner:** There is no entanglement right now.

**Dadashri:** It seems that way right now. However, when divisiveness due to difference of opinion (*matabheda*) happens at the dining table, then it becomes a problem. Every talk, every word; lead to entanglements. To whatever extent one does not see it as entanglement, there is that much unawareness in him; otherwise this worldly life is such that one would not be able to tolerate it even for a moment. ‘We’ could not tolerate the worldly life even for a second; there were no nights that I could sleep. That is how painful it was.

If you ask everyone around me whether I was happy or unhappy, they will tell you, ‘He is very happy.’ Whereas, I was very unhappy because I was ignorant (of the Self). I had awareness about everything but there was also ignorance (of the Self). So I was in two different states, now tell me what would happen? What would be the state of the one who sees a snake entering the house in broad daylight? The one who did not see it will fall asleep in the night, but what about the one who saw it coming in? He will not be able to sleep. So it is a wonder that a person can live this worldly life.

At home, one has to take the taunts of the wife’s tongue, at work he has to do the same from his partner. He has to endure the rude words from the income-tax officer, at work place he has to endure verbal abuse from the boss. He has to endure rude words wherever he goes. He still does not feel ashamed as to why he is living a life of abuse. But where can he run now? He then becomes callous.

**Entanglement Resolved Through the Gnani Purush**

Here, you can ask whatever you want to. Does entanglement not arise for you? It does, does is not? So, you can find all the solutions, and then entanglement will not arise anymore at all. How wonderful would such a life be? A life without any entanglement at all.

**Questioner:** Entanglement happens in everyone’s life, does it not?
Dadashri: No, no. There are ten thousand people here for whom entanglement does not arise. ‘We’ have not had a single entanglement for the past twenty-two years.

Questioner: Man is bound to have one kind of entanglement or another during life, is he not?

Dadashri: No, if he has entanglement, how can he be called a man? How can a man with entanglement be called a man?

Questioner: Is it possible to be happy through a calm mind amidst all the entanglement. But man is bound to have entanglement, is he not?

Dadashri: One is considered human when entanglement do not happen. He is born in India and he still has entanglement?

Questioner: Entanglements do occur but from them we derive solutions.

Dadashri: What it is is that the world itself is a puzzle. If this puzzle cannot be solved, then people have become dissolved in that puzzle. ‘We’ solve that puzzle for you, and then you will not be dissolved in it. Do you wish to solve this puzzle?

This Akram Vignan is an unprecedented and extraordinary science. It will solve your puzzle within an hour. It gives such a remedy with an hour, that the puzzle will never arise again, and you will not be afraid and your worldly life will go on.

Who can Remove the Entanglement?

How long should one remain entangled? Wherever you look; nothing but entanglement and entanglements arise, do they not?

Questioner: I have finally come to Dada, having searched for the solution for the past ten years.

Dadashri: Now that you have come here, you will find a solution and all your entanglements will go away. The world does not like entanglement. Whoever you go to, they create more entanglements for you; but it is not their fault. You may feel that your entanglements will go away, but on the contrary they increase. You will find peace if the entanglements go away, how can you otherwise? Money cannot buy you peace. If a woman were to make one peaceful, then the chakravartis (emperors) used to have up to thirteen hundred queens. But they too
got fed up and ran off to a Gnani Purush. Therefore peace does not lie in money or woman. At the same time this world is not false either. The world is the relative truth, whereas the Self is the real truth. One’s entanglements go away if he comes into the real truth (Self). Until then the entanglement remains. One does not gain anything from this entanglement, and there is nothing to enjoy in the entanglement, is there? How can he enjoy anything when there is a ‘sword’ hanging overhead?

**Questioner:** He has to live in fear.

**Dadashri:** The whole world suffers (pain and pleasure) through fear only, instead it would be better to not suffer (*bhogavey*) it.

**Do you not Feel Dependent in all This?**

All other life forms have dependency. This human life form is both dependent (*parvash*), as well as independent (*swavash*). As long as there is ignorance of the Self (*aGnanta*) in the human life form, there is dependency (*parvashta*) and after attaining *Gnan*, one becomes independent as the Self (*swavash*). Do you ever have to be dependent on circumstances? That is *parvashta*. All these people are dependent on circumstances. The food one gets on his plate is circumstance dependent and being able to take a bath is also circumstance dependent. The worldly life interaction (*vyavahar*) is completely dependent on circumstances. That is called *parvashta*.

Until now one was in entanglements only. There was nothing but entanglements. What happens when one keeps grinding, that which has already been ground before? Would one not be ashamed of the same old room with the same old bed, the same old bedding and the same old pillow? I used to get tired of seeing the same old room with the same old bed! Should things not be new every day? When that does not happen, it is better to return to ‘our own home’ (the Self). You have all the splendor at ‘home’. Do you understand what your own ‘home’ is? If you do not get different varieties, should you not go back to your own ‘home’? I used to get the same bed and the same pillow every day, and so I used to get tired of it. The same table and the same plate with plain rice one day and *khichadee* (rice mixed with lentils), another day. There are so many varieties of food out there, and yet I got the same food every day. At our ‘home’, there is endless bliss and endless ingredients. We have left it all behind and come here to this room everyday; how can we like that? Even the toilet smells! It would be a different matter if every day there were different things, then we would understand that what is the point of going to *moksha*? But here even if one has seven huge homes, with separate rooms,
separate beds, he is still restless and not content; how can one afford that? It will all become fractured at his funeral. People will not refrain from arranging for his funeral, will they?

So if you do not get a variety of things then it is better to go back to Your own home. There is endless bliss in Your own home. But only if you meet a Gnani Purush will he take you, to Your home, otherwise no one has gone home. The Gnani Purush has gone and so he can take you there.

Is Sunday a day of pleasure or is it a day of pain for you?

**Questioner:** It is a day of pain if I have to work on that day.

**Dadashri:** No, but is Sunday a day of pleasure or is it a day of pain?

**Questioner:** It is actually a day to be happy, one gets to go out and have fun, one gets joy out of it.

**Dadashri:** So, are you looking for a life of freedom? Living freely means you can go wherever you like, and do whatever you like, you would like that, right? So many boys enjoy a life of freedom. If you ask them, ‘How are you?’ He will tell you, ‘I am completely out of work’. You cannot call that a life of freedom, can you? One works hard for six days a week and earns money; he keeps one day free so that he can enjoy. So people like freedom, they do not like to be dependent (*parvashta*). Do you not feel that dependency is everywhere in the world?

**Questioner:** One has to tolerate the dependency (*parvashta*), does he not?

**Dadashri:** Then for how long will you tolerate it in this way? Tolerating the wife is understandable, because one of you will die one day leaving the other free, but how long will you tolerate this dependency? When you go to your clinic, do you go there happily or because you are dependent to it?

**Questioner:** With pleasure.

**Dadashri:** Do you ever have to go because of dependency (*parvashta*)? Do you have to attend someone’s wedding out of no choice? Do you give excuses like, ‘I have to go, my patients are waiting for me. I have no choice but leave.’ Have you ever been there (clinic) without a choice?

**Questioner:** That used to happen before, but not now.
Dadashri: Therefore this is all dependency (*parvashta*). Everyone in the whole world works out of *parvashta*, not out of their own wish, because it is a discharge (effect). Whether you do it willingly and happily or unwillingly and with pain, you have no choice; it is mandatory. Do you have at least something that is mandatory?

**Questioner:** I have to fulfill my duty, don’t I?

**Dadashri:** Yes, so it is mandatory, is it not? If entanglements do not arise, then know that you have become free. Then you will not have any entanglements when someone swears at you, robs you, or hits you. You will not feel hurt and you will remain unaffected. All this is nothing but effects. One goes to sleep at ten thirty and suddenly remembers he forgot to collect on one of his accounts and that the due date was over; how long will he stay up?

**Questioner:** The whole night.

**Dadashri:** What else can he do? This is all considered dependency, it is called helplessness. When a policeman reprimands him, he will experience helplessness. Or, when the outlaws stop and board the train, one will experience the helplessness, will that happen or not? So how long can you afford to have such *parvashta*?

**When Will Entanglements in the World end?**

No one is wrong in this world, but everyone has his viewpoint. We do not see anyone as wrong, but when the entanglement leaves, ‘we’ know that it is correct, but until then ‘we’ do not consider anyone as correct. Only when the entanglement is gone forever, do we consider him as being correct. Until then we will not consider him as correct. Still no one is wrong; that is just a viewpoint of each individual, and the entanglement will leave when all three hundred sixty degree viewpoints are completed, otherwise it will not. ‘Do chants’, ‘do penance’, ‘do dhyan’ (meditation), ‘do yoga’; everyone tells you ‘do’ and ‘do’ and all that, gets you entangled.

**Questioner:** How can one get out of the entanglement?

**Dadashri:** Come here and ‘we’ will remove them for you; come here for two-three days, and ‘we’ can remove them for you. Even a doctor will take some time before he does surgery on you. He will give you a laxative to clear your bowels two day before your surgery, before he operates on you. Similarly ‘we’ have to cleanse you before ‘we’ do the ‘operation’ on you, and then your entanglement will be
removed. Then, if you do as ‘we’ tell you, the entanglement will not return. Otherwise, this world is full of entanglement. No matter how many scriptures you read, or do anything else, the entanglement will not go away.

When does the entanglement come to an end? There are only two things in this world, the relative (non-Self) and the real (the Self or the Soul). All these relative things are temporary adjustments, and the real (the Self) is permanent. Now, if one can establish a line of demarcation between what is real and what is relative, then the entanglement will end, otherwise it will not. All the twenty-four Tirthankaras had established such a line. Acharya Kundkunda had done so, and 'we' are doing the same now, and it brings an immediate solution. 'We' establish a line of demarcation between the two entanglements of what is real (of the Self) and what is relative (of the non-Self). We make you understand that now you should not believe the non-Self to be ‘mine’ and so You have the solution. It is because one has stuck to what is not of the Self that the conflicts continue, altercations continue to take place. Entanglement means that clashes keep on occurring and one cannot see even a single mistake of his own. Actually the whole account is full of mistakes, but why can one not see his own mistake? It is because he is the defendant, he is the judge and he is the jury, so then he will not find himself guilty, will he? And he will find all kinds of mistakes in others. So, if he attains the knowledge of the real and the relative (Gnan), then wherever he looks, he will see only his mistakes and in fact the mistakes are his very own. His world remains in existence because of his own mistakes, not because of mistakes of others. He goes straight to siddhagati (abode of the absolutely liberated Souls), when all his mistakes go away.

...then Dependency Will Never Return

**Questioner:** Once he comes out of the entanglement, can he fall back into the entanglement?

**Dadashri:** No. If one wishes to do so, then he will do so to a certain extent only; but even then he is on his way to the other side, on a path of liberation. Then such a state arises that one cannot return to the dependent state, even if he so desires.

**Otherwise, Life in Nothing but Entanglements**

The value of a single minute of the human life is so precious that it cannot even be conveyed. This is about the people in India. The reason 'we' make a distinction about the people of India is because they believe in rebirth. The rest do not believe in that. So there is a great value in the one minute of an Indian person, but it is
spent here and there, in ignorance the whole day; in spiritual unawareness. Has a single moment of your life gone to waste?

**Questioner:** A lot.

**Dadashri:** Is that so. So then how many of your moments were useful? And in what were they useful?

People are constantly in entanglements. The ascetic and the monks, they all keep getting entangled. Whether one is a king or a lawyer, they all keep getting entangled, the one with less wealth will get less entangled and one with greater wealth will entangle more. This whole worldly life is an entanglement. So then how can one get out of this entanglement? One should question this and acquire the answer to it and find a way out of it. Those who have come out of this entanglement can help others get out of it too, but no one has come out of the entanglement yet. On the contrary he will throw you in entanglement, will he not? Do you ever have a desire to come out of the entanglement? You are not likely to fall asleep even if you sleep on a bed of money and neither will it bring you pleasure. You will have pain, no matter how much money you have. You still have to go and put the money away, you have the pain of protecting it, you will be in pain if you have to spend it, you will have problems even earning that money. So, there is nothing but pain. When you were born, you had one set of relatives and then by getting married you get in-laws. As if you did not have enough entanglements, you had to go and increase them even more.

**The World by its Nature is an Entanglement**

So, this is an entanglement, you should find a way to get out this entanglement by asking questions. Ask such questions that all the entanglements are removed from your mind; otherwise this world is full of entanglements. To that 'we' have said, 'This world is a puzzle itself'. It has puzzled itself; God has not puzzled this world at all.' If God had puzzled it, people would have grabbed hold of him and demand why he is needlessly causing problems for people. And they would ask him whether he thinks it is his father's property that he is ruining everything for others. But this is no one's father’s property, it is an individual's property, whoever has a feeling of I-ness (*potapanu*), it is his property, but he does not know how to enjoy it.

**So What did you Discover in the Balance-sheet of life?**
Have you taken a balance sheet (summary) of your life? You get a balance sheet of your business every year, but have you done the same for your worldly life? Have you looked to see which account is showing a loss, and which one is showing a profit? Have you not done so? You have to get a balance sheet of the worldly life; you adore the worldly life so you have to check to see whether it is right or wrong, don’t you? Do you gain from it? Or do you lose from it? Should you not get such a balance sheet? I have done so in countless previous life.

Someone had asked Krupadudev (Gnani Purush Shricrazy Rajchandra 1867-1901) whether he was weary and fatigued of the worldly life. So what did he say? He replied, ‘I have been weary of the worldly life for many lives now.’ Why did he get exhausted of the worldly life? It is because he had derived the balance sheet of his life. Have you not done the same? That is why you will not get tired of it, will you? Therefore, derive the balance sheet of your life. How long will you let such hollowness go on? This is not a kingdom of some randomness; this is the opinions of the Vitarag Lords. If you have gone to do darshan of the Lord today, then he will come to your home and help you. He says, 'Your karmic account is on you. You will experience peace, whenever you remember me. That much I guarantee you. But you will suffer if you forget me'.

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Dadashri: Do you get bored sometimes?

Questioner: Of course boredom will come, will it not? One will get bored with anything that he does not like.

Dadashri: Dislike will arise. There is nothing in this world that is worth liking and nothing that is worth disliking. It is due to your own mistake, that it seen as like and dislike. At the moment you like your son. You have liked him since he was born, but what happens when he opposes you and fights with you? Will you not dislike him? Now, he has not changed, you have. He has not changed by opposing you; that is his prakruti (non-Self complex); it is you that has changed. Why do you dislike now, that which you had liked before? There is some mistake on your part! Your ego has been hurt. Do you understand? So you may even end up disliking your wife; everything will become unpleasant. Ultimately, even your body that is most precious to you will become unpleasant.

Questioner: Is it not our fault, if it becomes unpleasant?

Dadashri: Yes, because it becomes pleasant to you, it ends up being unpleasant. The duality of ‘like’ and ‘dislike’ should not exist. It is better to have everything normal. But one likes it when he is being praised, and dislikes when he is being insulted. Where there is dislike, abhorrence (dwesh) happens. Where abhorrence happens karma is bound, and there, new life is bound. So there is the whole problem like this.

Questioner: Like-dislike, pleasant-unpleasant, what is the basis for its existence?

Dadashri: Its existence is based on ignorance (aGnan). The main basis for all this is the ignorance of the Self (aGnan), and that ignorance also is based on dependency. Does ignorance not need someone to give it support?

Questioner: Who gives support to ignorance?

Dadashri: He himself; that verily is the ego. Through ego, he gives support to ignorance saying, ‘No, this is right! This is correct!’ 'We' remove that ego, and so
the a\textit{Gnan} becomes unsupported and falls off. Otherwise, the ego continues to support the ignorance (a\textit{Gnan}) the whole day.

Have you ever analyzed the word \textit{kantado}, where did it come from? How much peace would you experience if you had to sleep on a bed of thorns (\textit{kanta})? You will get tired of it (\textit{kantado}). A bed of thorns (\textit{kanta}); that is called \textit{kantado} boredom. Do you like sleeping on such a bed? Do you like it?

\textbf{Questioner}: Who would like such a thing?

\textbf{Dadashri}: You have to find a solution for it if you do not like it. Have you discovered it? What have you discovered?

\textbf{Questioner}: It will come on its own.

\textbf{Dadashri}: So does that mean that it is decided that boredom will not return after six months or so?

\textbf{Questioner}: No, but it depends on the company one keeps; on his friend circle.

\textbf{Dadashri}: Yes, but what does the company depend on? What does the kind of a company you may come across today, depend upon? My meeting you here today, this company you are going to meet, what is it based on?

\textbf{Questioner}: It is the wheel of life.

\textbf{Dadashri}: Yes, but who turns that wheel? Why does it turn? Why does it cause an accident for some and takes another to a place where he can be robbed?

\textbf{Questioner}: Is it all natural?

\textbf{Dadashri}: Yes, nature. What is it called in English? It is called, 'Scientific circumstantial evidences'. It is that which drives the entire world.

Now if you attain such a solution that it will not cause you to be bored, then would you not feel good? You will not be bored your whole life, you will not have any worry; you will not have any problem, is that not very good?

\textbf{Questioner}: But that is not possible, is it? It is an impossible thing.

\textbf{Dadashri}: Even the word impossible comes from the word possible. Therefore the origin of the word impossible is the word possible. So everything is possible. Right
now all these *mahatmas* do not have worries. They have been told that if they have any worry, they can file a lawsuit against me.

**Questioner:** If one's life is free from boredom and he finds nothing but pleasure in his life, will he not become arrogant and go astray?

**Dadashri:** No, it is like this, the worldly pleasure is illusory (*kalpit*) pleasure; it is this pleasure that leads him astray. But when he attains the real pleasure; permanent bliss of the Self, which gives him contentment, he will not go astray. It is through the illusory pleasure that one goes astray. You are right, that when one the illusory pleasure is prolonged, he will go astray, he will become crazy. When illusory pleasure becomes excessive, then a man will go astray. So there has to be some kind of control over it. There will be suffering of pain for a while, and then there will be pleasure for a while. This pleasure and pain, are both an illusion and this bliss of the Self is eternal, it is permanent. Such bliss, once attained, will never leave. Such bliss arises when one attains the knowledge of the Self. That is Self-realization.

Before you bought this watch, did you check to see whether it was working or did you buy it without checking?

**Questioner:** After checking it out.

**Dadashri:** Yes, you bought all this after checking it, and yet you never checked about your own Self. Does one not first check the woman before you marry her? So then why don't you check your own Self first? Should you not do that?

***
Freedom from Worries!

What is the Cure for Worries?

Dadashri: Do you ever have worries?

Questioner: Yes I do.

Dadashri: Are you well familiar with it?

Questioner: I remain engrossed in nothing but worries.

Dadashri: What is there to look ahead when you remain immersed in worries? You worry constantly, do you not?

Questioner: But everyone has worries!

Dadashri: So that relationship must be like that in a family right? They keep coming and going again and again, coming and going, is it that kind of a relation?

Questioner: No, but as it is, I should not have worries, right?

Dadashri: Everyone says the same thing that they do not want to worry, but worries will not let anyone alone, right? It will come at eleven at night and stand next to you and all day long you will have worries of, ‘what if this happens? What if that happens?’ So will your face not look grim, like you just took some castor oil?

Questioner: Yes it will.

Dadashri: Then you will have to bring a solution to that, will you not? For how long will you hang on to these wrong beliefs? Only when you taste these worries, will you realize the true taste of this world, until then you do not understand it. There is nothing but worries in it! The world is being roasted, just like a potato in a fire pit. People are fretting and tossing, just like a fish in a frying pan. How can you call this a life? Now, what medicine do you apply when you have worries?
**Questioner:** One should succumb to some peaceful sleep so then he will become free of worries.

**Dadashri:** Fall asleep? But is anyone able to fall asleep at that time?

**Questioner:** He will get tired and then fall asleep.

**Dadashri:** Yes, one will fall asleep when the mind becomes tired. You are right; you are not saying anything wrong. You do not like worries, do you? Then who sends them to you?

**Questioner:** God does.

**Dadashri:** Is that so? People keep disgracing poor God, just because he does not have any parents! If you disgrace a child whose parents are still alive, will they not get upset with you? Just because God's parents are not there, people disgrace him by saying ‘God did this to me!’ Why would have God put everyone in worries?

**Questioner:** To suffer the effect of their karma.

**Dadashri:** We created the karma and so we ourselves have to suffer their effects; that is a fact, is it not? So then why bring God into it?

**How can one Experience God When he Worries?**

**Questioner:** To become free from worries, we ask for the grace of God so that we become free from worries. We call out, ‘Dear Lord, dear Lord!’ as a way to progress. But still I am not able to experience the God within me.

**Dadashri:** How can you have the experience? The experience cannot occur amidst worries, can it? Experience and worries cannot coexist. Experience happens when worrying stops.

**Questioner:** How can worries stop?

**Dadashri:** By staying in the *satsang* here. Had you ever come to the *satsang* any day?

**Questioner:** I go to *satsang* somewhere else, but I have come here only one or two times.
**Dadashri:** If your worries do not stop by going to a *satsang*, then you should stop going to that *satsang*. Your worries should stop in *satsang*.

**Questioner:** We feel at peace as long as we are sitting in *satsang*.

**Dadashri:** No, that is not considered peace. There is no peace in it. Such peace can be experienced even while listening to idle talks. Real peace should be permanent; it should not leave you. So, how can you go to a *satsang* where your worries do not stop? Tell the one running the *satsang*, ‘Sir, I still have worries, so I will no longer be coming to your *satang* or else show me some cure so that I do not have any more worries.’

**Questioner:** Whether I go to the office or I am at home, my mind is not at peace.

**Dadashri:** You go to the office to work for a living; you need the money, do you not? You have to run your home and the worldly life, so you cannot leave your home or your job. But you only have to leave the *satsang* that does not help you stop your worries. Look for another *satsang*, there are many other *satsangs*, but it should stop your worries. Have you not been to any other *satsang*?

**Questioner:** But we have been told that God is within us, you will get peace from within and that we are to stop wandering on the outside.

**Dadashri:** Yes, that is correct.

**Questioner:** But I do not experience the Lord within me at all.

**Dadashri:** You cannot experience him when you still have worries. Whatever experience you do have will leave in the presence of worries. Worrying is considered a kind of an ego. The Lord says, ‘Are you doing the ego? Then go away from us. Only the one who has the ego of ‘I am the doer’, the one who has the ego of doing everything, only he is bound to worry, right? Only he who does not have faith in God will worry, will he not?

**Questioner:** I do have faith in God.

**Dadashri:** One would not worry at all if he had faith in God. He will have faith in God and leave everything to him, and he will go to sleep in peace. Why would one do the worrying? So have faith in God. Would God be doing something for you or not? Do you worry at all after you put food in the body? Do you not worry whether the digestive juices or bile is being released or not? Do you worry if blood will be
formed from it, or whether waste be excreted or not? Do you worry that so much has to be done within your body or that a lot has to be done on the outside? Then God is bound to feel hurt right? Worry will arise if you do the ego. A man who worries is an egoist. Leave everything to God for one week and then stop worrying. Then one day ‘we’ will help you attain the direct experience of God and your worries will go away forever.

**Samadhi the Moment Worries go Away**

When worries do not arise, then entanglement is truly gone. When worries do not arise and equanimity (*samata*) remains during external problems (*upadhi*), if *samadhi* (calm unaffected state) is present in the midst of problems; then know that entanglement is really gone.

**Questioner:** Even if one wants to, he cannot bring on such a *samadhi*.

**Dadashri:** It will not come by you trying to bring it on. Constant *samadhi* will be maintained when the Gnani Purush removes the entanglement, and he cleanses everything for you.

**Questioner:** Is it not *vyavasthit* (scientific circumstantial evidence) that the entanglements do not go away at all?

**Dadashri:** Your entanglement not going away is *vyavasthit* and your entanglement going away is also *vyavasthit*. That is why I tell you that I am just instrumental (*nimit* - an apparent doer) I am not the actual doer in all this.

When worries go away, it is called *samadhi*. With that, more work will be accomplished than before, because of the absence of entanglements. As soon as you get to the office, work will proceed. You will not have any thoughts about your home, no external thoughts, no other thoughts will arise, and complete concentration will be maintained.

One, whose worldly work is ruined is not said to have attained religion. Worldly work should improve; worldly life should improve. People around you will also say, ‘No, he is a good man.’ When devotees are fanatic (*ghela*), their worldly life, their religion, and everything else is ruined. And these are considered ‘*gnanis*’; they remain exact in their worldly interactions. This *Gnan* will get people’s work done, otherwise, in the absence of peace; people bind sin karma (*paap*). In the absence of peace, one will see the other person as being bad even when he is a
good man. But if he is at peace from within, he will see even a bad person as a good person.

**Worrying at the Wrong Time**

This is a science. Rarely does the Akram Science manifest. Akram means no steps, (as in the traditional Kramic path where the aspirant’s progress is based on slow and tedious incremental steps). Akram path is not the main (dhori) path and it is a narrow path. The main path is still there, is it not? It is not in its main state; it has become upset (disturbed). All the religions have become upset. When religion is in its proper stage, the Jains and the Vaishnavs would have a worry-free home. But today, when their daughter is only three year old, they will say, ‘Look, I have to get this girl married’. ‘Hey, the girl is going to get married when she is twenty, why are you worrying about her now? If you are worrying seventeen years before she gets married, then why don't you worry about her dying?’ To that, he will say, 'No, do not even remind me of her dying.' So I told one man, 'what is wrong in reminding you of her death? Are you also not going to die?' He tells me, 'But if you remind me of that, then I will lose all the pleasure of today, all our enjoyment of today becomes ruined.' So then why are you thinking of your daughter’s marriage? Even then your enjoyment will go away, will it not? And your daughter has brought everything she needs (as her karmic effect from her past life) to get married. Parents are just the nimit (instrumental doers) in this.' This girl has brought everything necessary with her for her wedding. She has brought the bank balance; money with her. She has brought with her exactly, more or less, whatever is needed for her wedding. Parents have just been assigned the responsibility to take care of all that. So there is no reason to worry in this world. If you look at it exactly, there is no reason to worry in this world, there never was and there never will be a reason.

Your daughter brings with her, her heesab (karmic account). You do not have to worry about her. You are just her guardian. She has also brought with her the boy she is going to get married. You do not have to go and ask someone to give birth to a boy for her to get married with. So she has brought all she needs with her. But her father will say, 'She is twenty five years old and she is not married yet!' He will keep complaining the whole day. Hey, there is a twenty seven year old boy ready for her out there, but she cannot find him. Why are you complaining unnecessarily? Why don't you go to sleep in peace? The girl has already arranged the timing for it and and then has come here (to this life).'
There are many who worry about their daughter’s marriage when she is only three years old. They worry, ‘In our cast, it is very expensive to get girls married. How will we cope with the expenses?’ That is just unnecessary egoism. Why are you worrying about her? She will get married when her time is right, she will go to the bathroom when it is time for her to go, she will get hungry when it is time for her to get hungry, she will sleep when it is time for her to sleep, why do you worry about her? Sleep has brought with it, it’s time, going to the bathroom has brought it’s time. Why do you worry? When it is time for sleep, the eyes will automatically close shut. Waking up has brought its time and similarly, the girl has brought with her, her time to get married. Is there any assurance whether she goes (dies) first or you?

**Holding on to That Which is not in Your Control, Causes Worries**

How is it with you? Do you ever have any *upadhi* (externally induced problem)? Do you worry?

**Questioner:** Nothing is happening about my elder daughter’s marriage, and that causes me to have worries.

**Dadashri:** Did Lord Mahavir not get his daughter married? She too had become of age, had she not? Why did the Lord not have worries? You would have worries if it was in your control, but is it in your control?

**Questioner:** No.

**Dadashri:** It’s not? Then why have the worries? So then is it under the control of this *sheth* (businessman)? Is it under this lady's control?

**Questioner:** No.

**Dadashri:** Then without first knowing who has control over things - what is doing worries like? Say ten of us are going in a carriage pulled by two horses. Now, what would happen, when the carriage driver is driving and you, sitting in the carriage, start complaining, ‘Hey you! drive the carriage like this, drive like that’? Why not just see him driving it? When you have the knowledge of who is driving (in control), then you will not have worries. Similarly, you will not have any worry if you knew who runs this world. Do you worry day and night? How long will you worry? When will it come to an end? You tell me.
This lady has come with her own account of karma; did you not bring all you needed with you? Did this gentleman meet you or not? If he met you, then will he not meet this lady too? Why don't you be a little more patient? You are on the vitarag path, the path of the fully enlightened ones, and if you do not maintain patience, it causes artadhyan (adverse meditation that hurts the self) and raudradhyan (adverse meditation that hurts the self and others).

**Questioner**: It is not like that, but would a person not worry naturally?

**Dadashri**: That natural worrying itself is called artadhyan and raudradhyan, you are subjecting the soul to pain. It is fine if it does not hurt others, but this is hurting the soul.

Who runs all this? Dear lady, you must know this, right? Does this husband of yours know? Is someone else running all this, or is it you?

**Questioner**: No one.

**Dadashri**: How can it run without anyone doing it? Someone must be managing all this, surely? It cannot run without someone managing it, can it? When one has a fever, he feels in his mind 'I have a fever', but he does not check to see who sent it to him, so then he worries about what he will do if the fever does not go away. Hey you! It has come, the sender has sent it to you, and the sender will call it back. Why do you have to worry? You have not summoned it, the sender has sent it and the sender will recall it. This is all nature's arrangement. If you have to think, then think before you eat about whether you will be able to digest the lentil soup or not, but what is the point of worrying if you eat it and then worry ‘what’ll happen to me now...what’ll happen to me?’

On the contrary you bind antaraya (obstacle creating) karma by worrying, and your work takes longer to accomplish. If someone tells you about a suitable young man for your daughter some place, then you should make the effort. The Lord has said no to worrying. You create one more obstacle by worrying. And the vitarag Lord asks ‘Dear fellow! You are worrying? Do you think you are the only one in control? Are you the only one running this world?’ If you look closely, you will realise that you do not have even the independent control to defecate at will. You will have to see a doctor when you have constipation. Until then you will feel that you are doing everything with your own shakti (energy) but it is not your energy. Should you not know what that shakti depends upon?
When one has a seven year old daughter, he starts thinking that ‘she is all grown up, she is grown up!’ She is going to get married when she is twenty. But he starts worrying from now. Where is it written in the scriptures telling you when you should start worrying about your daughter’s marriage? At what age should one start worrying about the daughter who is going to get married when she is twenty? From the time when she is two or three?

**Questioner:** Parents start worrying when she is about fourteen or fifteen; do they not?

**Dadashri:** No. Even then there are still five more years to go, are there not? In those five years, who knows whether the one worrying will die or the one he is worrying about will die? How can you worry, when there still remains five more years?

**Questioner:** If that is the case then no one will go out to work for a living and no one will worry at all.

**Dadashri:** No, even going to work for living is not under one’s control at all, is it? These are all ‘tops’ (*bhamardas*), they spin as nature makes them, but they do the ego of, ‘I go to earn a living’ and they worry needlessly. Then after looking at others, he competitively thinks ‘how much they worry about their daughter’s marriage and I don’t worry at all’. So he remains absorbed in worries and turns into a ‘gourd’! And when the time comes for his daughter’s marriage, he will not have even a dime in his hand! Where can a worrying man get the money from? Money, by nature makes its home where there is pleasure, not in a home where there are worries. Money goes to the home of the one who is happy and thinks about God whereas this man worries about his daughter.

When do you have to start worrying? It is when people around you start asking, ‘Have you made any plans for your daughter?’ Then know that the time time for worrying has arrived. So then you start making efforts for that. But people start worrying fifteen years ahead of time; even before someone says anything about it. He also tells his wife, ‘Do you realize that our daughter is getting old and we have to get her married?’ Hey! Why are you getting your wife worried too?

People are like this, if there has been a drought one year, they will start worrying about the next year, ‘what’ll happen now? What’ll happen now?’ They start
worrying from the month of onset of rainy season onwards? Hey! Why are you doing all this? Why don’t you worry the day you run out of food and cannot find anything to eat?

**Questioner:** There was a shortage of rain this year and so people started shouting that they will not get any rice this year.

**Dadashri:** On the contrary, those who do not worry and shout, people consider them fools and say that they do not even understand. And those who do worry and shout, people consider them as being aware! That is how people are.

**Path of Moksha Stops Worries**

Those in the worldly life are always in worries and those worries do not stop, and consequently they have to live many more life times, because worries bind new lives.

**Questioner:** Would worries not increase because the cost of living has gone up?

**Dadashri:** Is it under your control to lower the cost of living?

**Questioner:** How can it be under our control?

**Dadashri:** So then you do not have to worry about it.

**Questioner:** What should we do to stop worrying?

**Dadashri:** You have to come to the Gnani Purush and attain his grace, then worries will stop and your worldly life will continue. Even the children in your home worry, are you the only one worrying?

**Questioner:** Everyone does.

**Dadashri:** Even young children worry?

**Questioner:** How can young children have worries? They do not have any worries, do they?

**Dadashri:** So you worry because you are now grown up? Is that so?

**Questioner:** We worry because we have responsibilities, do we not?
**Dadashri**: What responsibility do you have? Your children would not get sick or healthy again if you were responsible, would they?

**Questioner**: The adults in the family are subject to worry, do they not?

**Dadashri**: Worries stem from misunderstanding. Laborers do not worry whereas bosses do. Laborers do not worry because they are going to go into a higher life form and the bosses are going to a lower life form. One should not worry because worrying takes him to a lower life form. Do you gain anything from worrying?

**Questioner**: No.

**Dadashri**: Do you not gain anything? So then who would do such a business? You should worry if you gain from it. Do you like worrying?

**Questioner**: No, we need peace.

**Dadashri**: Worry is considered fire. ‘This will happen and that will happen!’ Worrying is ego. In some lifetime one gets the chance to become a Jain but he remains in worries and so he loses his human life form. What a great liability that is! If you desire peace, I will stop the worries for ever.

From the moment one stops worrying, it is considered the path of moksha of the vitarag Lord. One’s worries should stop from the moment he does the darshan of the vitarag Lord, but one does not know how to do the darshan.

**Questioner**: We are just little children in front of you.

**Dadashri**: Yes, that is why I am telling you that you do not even know how to do the darshan. Only when the Gnani Purush shows how, will you know how to do it. This fire will continue to burn in these worries. It is like roasting of potatoes in a furnace.

One eats such wonderful food and wears his own clothes and yet he worries! You have endless worries; does quarrel occur some days?

**Questioner**: No matter how peacefully we may be sitting, just one word is spoken, and the quarreling starts.

**Dadashri**: At that time, do you close the doors and quarrel?
**Questioner:** It never happens with doors closed.

**Dadashri:** So you do it with doors open? So then people will know what is going on.

It is acceptable if quarrel happens may be once in a month and not every day. It happens even when you do not like it, does it not? So who must be doing it? At that time, only words you do not like come out. The cause of all that is *aGnanta* (ignorance of the Self). There is peace when such ignorance goes away. Do you want to get rid of ignorance? Do you want to stop worrying and stop quarrelling?

**Turn to Religion Instead of Worrying**

**Questioner:** How can the head of the family stop worrying?

**Dadashri:** Lord Krishna has said, ‘Lord Krishna can do what he wants to, why do you worry?’ Have you ever read that?

**Questioner:** I believe that man should work hard and take care of things.

**Dadashri:** You can work hard, you can get up at five in the morning and continue working; but what is the need to worry?

**Questioner:** There are forty people in the family, so worries are bound to occur, surely?

**Dadashri:** No, but do you run all these things in the world? Lord Krishna says, ‘Why do you trouble yourself, why don’t you let me run everything?’

**Questioner:** What it is; is that I have to do all the hard work at home; the children do not help out at all. If we teach them to do the work, things will run well but they do not do any work. They do everything contrary to what we tell them.

**Dadashri:** It is like this, you worry about the children you have today, but what have you done about your children of the past lives? You have left children behind in your every past life. You have come here from lives where you did not like leaving your children behind but you have forgotten them now, and then you have new children in this life! So why are you complaining about your children? Instead, why don’t you guide them towards religion? They will improve.
How Long Will you Worry About That Which is not Yours?

Once, when I went out of town, I had stayed with an acquaintance of ours. He says to me, ‘My brother-in-law is very sick and so I am not at ease. I just came back two days ago after visiting him’. He kept worrying about him. Even I started worrying after listening to him, because his sister was young and also because I did not have the Gnan at that time. At about eleven at night, he fell asleep as he was talking and started to snore, whereas I could not go to asleep worrying about his brother-in-law. Is that how the world is? I am worrying about his brother-in-law while he is snoring away. So then I said to myself, ‘Why was I being a fool like that?’ The one whose brother-in-law was sick has fallen asleep, while I became affected by what I heard. We ourselves are the fools. Afterwards I understood that this world is polumpol deceitful and without substance.

We should live in a way that we do not bind any karma; we should keep our distance with the world. We have come together because we had bound such karma. Who all have come here to our home and family? Those who are bound through karma; they are the only ones who have come together and then they will even tie us up and beat us! Even if you decide that you don’t want to say anything to them, they will force you to speak. Hey! Why are you forcing words out of my mouth? This is considered veyr (enmity and revenge account life after life); all the veyr of the past. Have you ever witnessed such enmity before?

**Questioner**: That is all one sees everywhere, no?

**Dadashri**: That is why I tell you to leave all that and come to Me. I will give you what I have attained, by which your work will be done and you will become free. You will not be free otherwise.

‘We’ do not fault anyone. But we do make a note of what this world is like. I have seen this world in many ways and in every way. Why is it that so many constantly worry about their business? They have the belief that, ‘I am the doer of all this’, and that is the cause of all the worrying. One does not take any kind of support at all into questioning ‘who is the doer’. One may not know through the Gnan, but he should at least take support of some kind, because he has had some kind of an experience whereby he is not the doer. Worrying is the greatest egoism.
I am telling you in short, the subtle thing about this world; that there is not a single person born in this world who has an independent energy to go to the toilet at will. So then what is the point of such ego of doership? There is some other energy at work. It is some other energy that is at work and not knowing one’s own energy, he becomes dependent on the energy that is not his own. Not only is he dependent, but he is dependent on something else. He is dependent on something else all his life.

One should not paint (think excessively about) for that which is not under his control. Does one worry about the two or three small daughters and sons he left behind in his past life? Why? But does he not worry excessively about what is going to happen of his young daughter, as he is dying? Then he takes a new birth here again, and there is no worry of the past, is there? There is no correspondence of any kind with them! Therefore, this is all dependent on external control and so do not interfere in it. So whatever maybe in vyavasthit, let it be and if it is not, then so be it.

The Human Nature is to Take on Worries

Worrying ruins any work. Your worry ruins whatever you are doing by thirty percent. It obstructs work. If there are no worries, then the outcome will be wonderful.

The world is not worth worrying about at all. It is the ultimate foolishness to worry in this world. This world is not for worrying, it has created on its own. (It is eternal). God has not created this world at all; therefore this world is not for worrying. Only humans worry, other creatures do not. There are 8.4 million other yonis (source of life forms), but they do not worry. These humans are the only jivas living beings that are over wise and they are being roasted in worries the whole day.

The Lord has said, ‘Suffer (bhogavo) what is in front of you (whether it is pleasure or pain) and do not worry about what is not.’ So ‘enjoy’ what is in front of you right now. What would the one who has three rooms say if the authorities were to take all his three rooms away from him? He will say, ‘Sir, give me even one room and that will be more than enough.’ Hey! You used to say you needed four rooms
and now you are saying one room will do? But that is what the nature of human beings is like.

For twenty five years I have discovered that human nature is like that, and so I did not follow the path that other people followed. I would discover the short cut. These people are like sheep that follow without looking to see how crooked the path is. It is the government that created the laws that produced straight roads. The learned people created straight roads, otherwise in the past one had to create a three-mile crooked road just to travel a mile. Such were all the roads in the past.

Now, to suffer pleasure does not mean that you disregard others. Do something that will make others, like your acquaintances, relatives and customers happy. First you have to make your neighbor happy.

This is a world, so on the one side they say, ‘Worrying lowers one’s shrewdness, one’s beauty, one’s quality, one’s knowledge’, and on the other side they say, ‘The one who does not worry is considered a donkey.’ The world punishes you from both the sides, so ‘come to the normal’. Now there is a lot of difference between caring and worrying. Caring is awareness, and worrying means inner burning and turmoil.

**Egoism is the Root Cause of Worrying!**

Worrying that causes inner burning and turmoil is of no use at all. It is something that harms the body and also obstructs whatever is coming to you. Worrying itself gives rise to such circumstances. Certain thoughts are necessary; thoughts about what is beneficial and what is harmful but what does worrying mean? It is considered egoism. One should not have such egoism. ‘I am somebody and I am the doer’, this creates worries. The inner stance, ‘This case will only be solved if I am there’, gives rise to worry. So the ego part has to be operated upon and taken out, then there is no problem with the remaining thoughts about what is beneficial and what is harmful. After that your blood will not boil. Otherwise worrying will boil the mind and the blood. When a person is worrying, he will get upset even when his child comes to tell him something. And so it harms in every way. Ego is such a thing that, whether one has money or not, when someone says, ‘This Chandubhai ruined everything for me’, that will cause all kinds of worries and
problems for you. And the world will make comments even when you have not ruined anything, will it not?

**Questioner:** Please explain this ‘worrying is a sign of ego’?

**Dadashri:** Why is it considered a sign of ego? It is considered an ego because he believes, ‘I am the one doing all this.’ And that gives rise to worries. ‘I am the doer of this’ so then he takes upon himself the worrying of, ‘What will become of my daughter, what will become of my son? What will happen if this work does not get done?’ One believes that he is the doer, ‘I am the boss and I am the doer’. But he is not the doer and yet he takes on the unnecessary worries.

Who is the doer? Circumstances are the doers. When all these scientific circumstantial evidences come together, then karma (here an event, effect) can take place. So it is not under our control. All we have to do is ‘see’ what and how the circumstances are. A work will occur when the circumstances come together. It is wrong for a man to wish for rain in March and as June 15th comes, how can it rain, if all the circumstances come together except the circumstance of the clouds? But when the clouds appear, time is right, lightening happens and all the other evidences come together, then it is bound to rain. So the circumstances have to come together. Man is dependent on circumstances, but he believes that he is doing something, but what he does is also under the control of circumstances. He will not be able to do the work if one of the circumstances dissipates.

If a man does *samayiks* (meditative introspection) he will tell others, ‘I do four *samayiks* a day, whereas this man does only one!’ So you can understand that he has the ego of doing *samayiks*, and so he finds faults in others, ‘He does only one when I do four!’ Then after a few days you ask him, ‘Why are you not doing *samayik*?’ he will tell you, ‘My legs are hurting today.’ So then if you ask, ‘Do your legs do the *samayik* or do you? If your legs did the *samayik*, then what you claimed before was a lie.’ So one needs his legs to cooperate, the mind has to be cooperate, the intellect (intellect) has to cooperate; all the circumstances have to cooperate, then the *samayik* will happen. Even the ego has to cooperate at that time. *Samayik* will not be possible even if the ego is uncoperative. Therefore only when all these things come together, will the ‘work’ happen.

**What are the Consequences of Worrying?**
Ego is a byproduct of the worldly life (sansar) and it is an ego that is spontaneous and natural with which the worldly life can run naturally. However, people have started ‘factories’ of ego and have spread the ego so huge that they created endless worries. One has kept spreading the ego. It is possible to run the worldly life through natural and normal ego, but one spreads the ego there and then when he is old, he says, ‘I have worries.’ What is the consequence of those worries? One acquires a life in the animal life form by worrying, so be careful. It is still worth being cautious. Beware as long as you are in the human life form, otherwise you will attain an animal life form by worrying.

Worrying is pure egoism. These animals do not worry and the humans do? There are so many animals and none of them worry, but these humans are the only fools who continue to roast in worries.

**Questioners**: So then they are worse than the animals, are they not?

**Dadashri**: Animals are very good. The Lord has called them aashrit (dependent). Only the humans are nirashrit (independent), and only the Indian people are hundred percent nirashrit; so would they not have pains? They are those who do not have any dependency at all. When one makes money, he takes credit by saying, ‘I earned it.’ and when he incurs a loss, he blames it on God. Forget about praising God, on the contrary he blames God. One blames God when his only son dies, but when a son is born, he celebrates by giving out sweets and says, ‘I have a son.’ Is that not egoism? If you worship God, should you not sing His praise properly?

Get to Know Your Self

You just have to understand that You too are a Paramatma (absolute Self). Why worry when You verily are God? Why do you worry? This world is not worth worrying about, even for a moment. The safe side cannot remain because you created entanglement in what was the natural safe side. So now what are you trying to achieve by running away from it? One should not have run-away-tendencies. If entanglement comes along, you should face it.

**Questioner**: If we face it, if we oppose it, if we resist it, does that increase the ego?
Dadashri: It is better to confront it than to worry about it. Ego of confronting is smaller than the ego of worrying. The Lord has said, ‘If you want to confront, then do so, but do not worry.’ He who worries, suffers double jeopardy.

Everyone says, ‘It is eleven o’clock, you should go to sleep now.’ It is eleven on a winter night, everyone has gone to sleep, and you get inside the mosquito net, and you remember that the three thousand rupees someone owes you was due today. You feel, ‘had I made him sign the papers, I would have received the money today.’ But because you did not make him sign any papers, this (worrying) will go on the whole night, will doing so obtain his signature for you over night? It will not, will it? So then what harm will it cause if you were to sleep in peace?

The Lord says, ‘The one worrying suffers punishment twice, whereas the one not worrying is punished only once.’ The one who worries, grieves, cries and in torment after the death of his only eighteen-year-old son, is punished twice. But if he does not do all that, then he suffers only one punishment. Dying of the son is one punishment, and all this extra suffering and grieving is another punishment. ‘We’ never allow ourselves to suffer two punishments. That is why ‘we’ have told people, ‘When you are robbed of five thousand rupees, consider it vyavasthit, and move on; go home.’

The first punishment is one’s own karmic account effect (heesab) therefore there is nothing to worry about. That is why I called it vyavasthit. It is exact vyavasthit. So whatever happens, consider it correct.

**Loss of Confidence is Different, Worry is Different.**

**Questioner:** Worrying is ego, so then what if someone who has is depressed with lack of confidence worries, he may not have ego?

**Dadashri:** Being in down and depressed is a different thing and worrying is a different thing. Worrying means he is planning for the future and to be down means that there is some kind of obstruction for him. When does he become disheartened? It is when something obstructs him. So there is no problem with the lack of confidence part. Even great saints experience this.

**Questioner:** So then how is there ego with the worrying?
Dadashri: He believes that things will not happen without his presence. ‘I am the one doing everything; it will not get done if I do not do it. Will this happen now? What will happen in the morning?’ He worries in this way.

Is There is no Faith Anywhere at all?

Our Indian people worry so much that if the sun were to ever take a day off saying that ‘I will not take a day off again, ever!’ people will start doubting, ‘will the sun come up tomorrow or not. Will morning come or not?’ So they have no faith in nature, they have no faith in themselves nor do they have any faith in God. They do not trust anything or anyone; not even their wives. In Ahmedabad, a businessman’s wife needed twenty thousand rupees to go on a pilgrimage (jatra), for seven years he kept telling her he did not have the money. Did you understand that? If he is deceiving his own self, then where is he not going to be deceitful? So the saint Kabir was right in saying:

“Mei janoo Hari door hai, Hari hridaya maa hi,
I used to think that the Lord is far away, when he is verily in the heart,
Aadii traati kapat ki, taasey disat nahi.”

Crooked is the veil of deceit and that is why He is not visible.”

One has put up a veil of deceit within. As God began to appear closer despite the veil, through its net, he could see a little. So he feels ashamed that the Lord will see all that. So then he puts tar on the veil, he will put two coats of tar on it every two years. We have deliberately given rise to the veils.

What do people value?

Yesterday, an old man came and cried profusely at my feet. I asked him, ‘What is wrong?’ and he tells me, ‘I lost some jewelry; I cannot find it. When will I recover it?’ So I asked him, ‘Are you going to take the jewelry along with you when you die?’ He tells me, ‘No, I cannot, but when am I going to recover the jewelry I lost?’ I told him, ‘It will come after you are gone.’ So much fuss over lost jewelry! Hey! You do not have to worry about what is gone. However, it is understandable that being a buddhishadi (one with excess intellect) one will worry about the future; but why worry about what is gone? This is how people worry in India; why
worry about something that just happened? Why worry about something for which there is no solution? An intelligent person will stop worrying when he realizes that there is no solution.

That man was crying, but I turned him around within two minutes. Then he began to recite. ‘Dada Bhagwan na aseem jai jaikar ho (infinite glorious salutations to Dada Bhagwan, the Eternal Lord within).’ So even today when he met me at Ranchodji’s temple this morning, he asked, ‘Dada Bhagwan?!’ I said, ‘Yes, that is me.’ He then tells me, ‘I recited your name the whole night.’ These people will turn the way you turn them; they don’t have any other issues.

**Questioner:** What did you say to him?

**Dadashri:** I told him, ‘You are not likely to recover the jewelry you lost; you will receive it in some other way.’

**Questioner:** Meeting you is the biggest jewel of all, is it not?

**Dadashri:** Yes, this is a wonder! But how is he to understand that? He would not have any value for this as compared to his jewelry, would he? Hey! If he wanted to drink tea and ‘we’ were to tell him, ‘Why do you need tea when ‘I am here’?’ he would say, ‘I cannot do without tea, whether you are here or not!’ What do people have a value for? It is what they have a desire for!

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Fearlessness Even Amidst Fear

Harsh Words but They Remove Disease

What good is this kind of a life? Should life not be wonderful? Should it not be such, even if the whole universe turned against you, you will not be troubled? You have all the necessary goods that I have, but no one has ever shown you that. So those goods remain veiled within. They will be unveiled when you meet a Gnani Purush like me, ‘Here, enjoy your own. I am just a nimit (instrumental doer)’. It is good if one enjoys his own ‘goods’, but he expects someone else to give him something. Hey! How is he going to give you anything when he, himself expects others to give to him? Besides have you ever met a worthy honorable man from whom you may expect something? If you ask him enough times, he may give you five hundred thousand rupees out of shame. But at the same time, within he has beggary for pride, beggary for fame and for his good name. My words are not pleasant, are they? They are little strong, are they not?

**Questioner**: They will not be useful if they are pleasant.

**Dadashri**: My words are strong, but they purge and remove all the inner disease’. There is nothing but disease within one. If you go to some guru, he will say, ‘Come on over Sir, come over’, he will keep ‘buttering’ you up. Hey! Why are you ‘spreading the butter’ so thick? On top of it, he puts you on the wrong path. Hey! Would anyone have to look for the path ahead, if he had shown people the right path in the first place? But instead he keeps flattering you. Do you like flattery or not?

**Questioner**: No I do not.

**Dadashri**: Is that so? But people will flatter you by, ‘Our dear nephew is here; come on in nephew’. Hey what do you gain out of it? You will not gain anything from such flattery and you will not progress any further. You will not benefit any day.

**Efforts and Attempts are Lame Supports**

So, should you know, ‘Who am I?’ or not?
Questioner: I should.

Dadashri: Did you?

Questioner: I am making an effort (prayatna) to know that.

Dadashri: Making an effort (prayatna)? One cannot even go to the bathroom by making an effort (prayatna). Prayatna happens on its own. That which happens by itself is prayatna.

These two sentences have entered unnecessarily into the worldly life. One will either say I am doing prayatna (making an effort), or he will say that he is doing koshisa (to make an attempt). Hey! What do you keep doing making efforts? Why do you have to keep on doing that which happens by itself? If you suddenly see a snake passing by, will you not jump? You would jump so high that you will not touch the snake. You do not make an attempt (koshisha) at that time, do you? You forget even the attempt, did you not? Neither your energy, nor your ego is working at that time. Some other energy is working at that time. If you were doing it yourself, you would fall on the snake. You would get scared and fall on the snake!

Now, Be Free From Imagined Fear

Should one not know the facts? For how long will you go on knowing the worldly (laukik) talk? Without knowing alaukik (the Self, beyond the worldly) there is no way out; your fear will not go away. If a person has been reading or discussing ghost stories and has to sleep alone at night, and he hears the noise of a falling glass which may have been tipped over by a rat, what will happen to him? He will think that ‘a ghost has entered the house’ and that ghost will even enter within his mind! That ‘ghost’ will have entered his mind at midnight till seven in the morning when he goes in the kitchen to check everything out. But until then he will have terror and fear within.

When one hears that a bomb is going to fall on Baroda, he gets scared. Hey! Is the one giving you this information a trikaad Gnani (one who knows the past, present, and future)? And is that bomb worthy of touching you? That bomb will fall thousands of miles away from here due to your aura. Even the bomb would tremble from your inner heat and energy. But one gets rattled like a bird. And if it is your heesab (karmic account) then you will not be able to do anything against
nature. Your karmic account has to be settled, does it not? Since you have attained this body; your karmic account (heesab) has to be settled, does it not?

When Nature is Constantly Helpful, why Fear?

If there were peace from all the sides, there is no fear at all, so then is there any problem? There is nothing left is there? And you are the guest of nature, but what do you do as a guest? You do not remain in the guest room; you go to the kitchen to stir the soup. Should a guest enter the kitchen? Not just you; the whole world does the same thing. Being a guest, you have no awareness at all that you are a guest.

There is nothing to fear if you remain as a guest. But you have not learnt to be a guest. Do you get air and water wherever you sit? Have you or have you not received food and drink up until now? Have you not received clothes to wear? You have received everything. However, because of fear, because of anger-pride-deceit-greed, one has bound a coming life, but otherwise there is no such thing as fear in this world. There is no such thing as fear in this world. What is there to fear as a guest of this nature? Even a king’s guest does not have to fear anything, where as you are the guest of nature, what do you have to fear? Nature supplies you with all the basic necessities. What a wonderful state it keeps you in, and yet you have fear?

This mind makes you afraid needlessly. It will also show you your death, ‘what will happen if I die?’ You should tell the mind, ‘Why are you scaring me? Have you not done saravni (ceremony performed on thirteenth day after person's death) of others? I will do same kind of saravni of you?’ And that will silence it. People have not seen anything like this and when they do, they get scared.

Be Good, Instead of Being Fearful

People have fear of ‘what will people think?’ Rather than renting a room to fear, it is better to keep the room yourself and to keep cleaning it. You should never rent to fear. Why should you give room to the fear of ‘what will people think?’ Then that fear will stay with you all the time and make you afraid. Do not allow it to stay. You have to keep cleaning your room.

Clean up the thought as soon as it becomes worthy of public criticism. Wash it off. Do people not wash their rooms? What do they call it? Do they not call it mopping the room? You too should mop it. Mop it once in the morning, once in the afternoon, and once before you go to bed. And when you have any more bad
thought, go ahead and mop it at that time. Bad thoughts will come because there is such a stock of karma filled within but you should mop them away. So you should not rent the room to fear. Eventually what is it called? It is called fear.

What would happen if you set off firecrackers near an already startled horse? It will topple over the carriage. That is the state the humans are in. Therefore they will not be able to get rid of their fears on their own, That is why the Gnani Purush says, ‘You should not say, ‘Sir I will go ahead and do it.’ Instead, you should say, ‘Sir you do it for me.’ This is because I know you will not be able to do it because you are in fear. If a postman brings a telegram in the middle of the night, one will immediately start worrying, ‘what must have happened? What is it?’ Hey! What is going to happen?’ But the moment the postman says, ‘I have a telegram for you!’, he gets scared. Someday a letter from the tax office may arrive saying, ‘Sir, why have you not collected your refund?’ Can such letters come or not? But one gets scared just seeing a letter from the tax office.

**How is the Postman at Fault in That?**

There are so many kinds of worries and fears here! People’s faces look as if they just drank some castor oil! The moment one sees a tax officer approach, he gets fed up thinking, ‘Why does he have to come here?’ One thinks that the tax officer must have some bad news for him. But when he opens the letter, he finds that there is a refund in there. People do *artadhyan* (adverse meditation that hurts the self) and *raudradyan* (adverse meditation that hurts the self and others) unnecessarily, and then he becomes bound. Whatever is in *vyavasthi*, it will come but why are you ruining your *dhyān* (meditation) in the process.

The one bringing the letter to you is also a *vitarag* (not concerned). This postman brings you a wedding invitation and he brings you a letter of the news of someone’s death, the poor man is not concerned. That is his job, so he is doing his job. What does he have to do with the news he brings? But people curse him too. Does one not do everything on his own liability?

**Why so much fear?**

I too was wondering why everything has become like a startled horse! No one has any real wealth and yet they are in a startled-horse-like state worrying ‘this will happen or that will happen…the income tax officer might come or so and so might come…’ What is he possibly going to do to you if he comes? Why are you so afraid of him? What will happen if this wall collapses? If the wall collapses and if
this much part of the finger is going to be crushed, then only that much finger will be crushed. If your whole hand is going to be crushed then the whole hand will be crushed. ‘You’ just have to know, ‘what got crushed and how much got crushed?’ What else can you do? If this much got crushed; then we will know that much. Whatever is in the account of karma (hisaab), only that much will be crushed by the wall. Otherwise the wall has no power to touch us. ‘This will fall and that will fall, this slab will fall’ – is all non-sense; nothing will fall.

I too used to worry in fear. Then I discovered that nothing has fallen and I that was needlessly afraid. Then I told Ambalal (the worldly self), not the God within, ‘Nothing has ever fallen; why are you in unnecessary fear? You have been afraid all along, but has anything fallen yet?’ So he replied, ‘No nothing has fallen.’ So I told him, ‘So then why are you scared unnecessarily? Nothing is going to fall. You verily are God, why do you worry unnecessarily say things like ‘will this happen or that?’ You do not have any sons or daughters, so why worry so much? What state would you have been in, if you did have sons and daughters? You do not have any and yet you worry so much! You do not need money or homes, you do not need any cars, so then why do you worry about the tax officer or someone else coming after you? If anything is going to fall over you, it will be this wall, what else is going to happen? From now on do not say, ‘This is going to fall’. Why do you have to be afraid?

Why be Afraid When you are Correct?

Fear will go away when you become vitarag (absolutely free from attachment and abhorrence); otherwise you will continue to experience fear in this world. Everyone experiences fear. If someone has kept a talking toy which also makes funny sounds in the next room and it speaks something weird in the night, you might think that maybe a ghost has come, and you will not be able to sleep the whole night. There is so much fear there. Now how long can we afford to go on like this?

If someone approaches you across a rode in a dark night you will think he is going to rob you. You do not have such thoughts do you?

Questioner: Home (goal of liberation) is still too far away. The journey is still very long and the home is far away!

Dadashri: How do you know that it is far?
**Questioner:** As long as fear exists, it is a fact that Home is still very far, is it not?

**Dadashri:** No, but what if someone removes that fear from you? Has anyone removed it for you? But others cannot remove it. Only a Gnani Purush, within whom the Self has manifested; *Paramatma* (absolute Self) has manifested, can do that. That fear will go away by receiving his direct grace.

Why do 'we' not have any fear? We are absolutely fearless because 'ours' is absolutely correct. What does the ‘correct’ (the Self) have to fear? The one whose is absolutely correct, what does he have to fear? Those who have deception, they have to fear. Otherwise what is there to fear in this world?

There is nothing but fear all day! Worrying about ‘what will happen? What will happen?’ If there is a riot going on at a certain place, one will become fearful of it unnecessarily. Hey! Why don’t you eat peacefully while you are sitting down to eat? He will say, 'No, but there is a riot going on there!' So these people do not even enjoy what is directly in front of them. Should you not enjoy the pleasures that are directly present in front of you? People do not enjoy what is directly in front of them and they worry about what is not. This whole theory is wrong. Right from the beginning, the Lord has told us to enjoy what is in front of us, and not to worry about what is not. You have no control over what is not in front of you. Enjoy it when it comes in front of you and in your hands. That which is not present, is not in your control.

**Use of Intellect Results in Interference**

**Dadashri:** What happens when you use intellect (intellect coming through the medium of ego) while making *kadhee* (soup)?

**Questioner:** It will be ruined.

**Dadashri:** Why? Intellect is a light too, is it not? So only the amount of intellect that is used naturally is of any use. Any excess use of intellect causes all kinds of problems. And if you have to use intellect, then why not use it everywhere. Do people use their intellect when they drink water? What is using the intellect mean? It means to see and think about what is in the water. Do people use their intellect that way?

**Questioner:** No Dada.

**Dadashri:** So do they use intellect while they are eating? That what went into making the lentil soup? Will they think whether the lizard dropped something in it
or not? One would not be able to eat or drink if they were to use their intellect this way. One even goes out to the restaurants to eat. He does not use his intellect there either. What would happen if he used his intellect there? How can he then eat? So you have to decide where to use intellect.

**Questioner:** An ordinary person would not know how to use it, when and where to use it, would he?

**Dadashri:** But does he lose anything when he does not use it in this case?

**Questioner:** No he dooes not.

**Dadashri:** And he would have lost more had he used it. So, one loses wherever he uses his intellect. Wherever it is needed, it gets used within limits, it is naturally associated there. It is connected in accordance with the antah-karan (the inner functioning instrument comprised of mind-buddhi-chit-ego). All these problems arise from its excessive use.

Prabhusri (disciple of the Gnani Purush Krupadudev) had written to Krupadudev saying ‘I feel I am going to leave this body soon. So when will I be able to do your darshan (see you)’? So Krupadudev wrote him back, ‘What makes you feel you are going to leave your body?’ So he writes back, ‘My name is Lallubhai and someone else who used to come to do darshan here was named Lallubhai too. He had been sick for two to three days and then he died and I have been sick for a month. His and mine horoscope is the same.’ Now he used his intellect here, so Krupadudev replied, ‘Do not fear death.’ He wrote this so that Prabushri’s intellect would settle down. If someone or the doctor says, ‘There is nothing to worry,’ then the intellect will settle down. So is what the doctor says, the truth? He too is making an assumption, is he not? But you believe the doctor, so should you not believe your own self? So, why don’t you decide without the doctor telling you that ‘there is nothing wrong with me! Nothing is going to happen to me”? And if the problem is going to come up, then it is not going to let you off anyway. So then what is the point of worrying? Doubt is what kills a person.

**Questioner:** One has to seek treatment if he is sick, does he not?

**Dadashri:** ‘We’ do not say ‘yes’ or ‘no’ to whether one should be treated or not. Do according to whatever thought comes in your antahkaran, within you, whatever ‘vyavasthit’ makes you do. But what I am telling you is not to allow room any suspicion. You should not have any kind of suspicions. Take the medicine and treatment. If you have a thought, ‘Let me go to the doctor’, then go see the doctor. Take also what he prescribes, but if the doctor says, ‘Your blood
pressure is very high.’ You should not make a note in your book (become deeply suspicious and worried). Know that the doctor has said this, and if you have any doubts then ask the doctor, ‘No one has died in your care, have they? Then I will take your word.’ Then the doctor will tell you, ‘No, people have died under my care.’ So then what are you going to gain out of being suspicions? People do die under doctor’s care too. So take advantage of the doctor, but do not be suspicious of anything. What can the doctor do? He cautions you that the blood pressure has increased and tells you what to do so you should do what he tells you. But do not become suspicious that ‘what will happen to me now that I have such high blood pressure?’ People die of such intense suspicion. If the doctor had not said that ‘you have blood pressure’, things would have gone on without any problems for 15 years, but everything gets ruined the moment one finds out that he has high blood pressure. Then depression sets in and the psychological effect continues in his mind. The doctor tells you as per what he feels from within, he is not lying. What he believes is right and you should take the medicine, but do not have any suspicions because is it under anyone’s control?

**Questioner:** No, no one has such control.

Dadashri: Then why have doubts? If you are going out of town and someone tells you ‘There is this place where people are being robbed’, what would happen if you begin to be suspicious? What would happen if you become suspicious from the time you hear this? When you have ten or fifteen thousand rupees worth of jewelry, suspicion will arise in your mind. You have not even seen the robbers yet, you have not been robbed yet and yet you become robbed. You get robbed even before the event takes place.

**Circumstances Will Pass With Time, so why be Afraid?**

We had gone on a pilgrimage (jatra) with thirty-eight people in a bus. In one town the police stopped our bus. We asked him, ‘What is going on?’ He said, ‘No one is to go beyond this point.’ I asked, ‘But what is the reason? We are on a jatra.’ So he said, ‘No, You cannot go any further because people are being robbed on the way. It is a forty-mile stretch and people are being robbed often. So we will not allow anyone through at night.’ I asked him, ‘Do they not rob during the day?’ He replied, ‘They rob during the day also.’ So I asked him, ‘then when we can go? Should we go during the day or in the night?’ I then told him, ‘Let us go, we do not have any problems. Let us go at our own risk.’ The officer said, ‘You can go, but you will have to take these policemen along with you.’ I said, ‘Let them come on the bus.’ So they put two men with loaded guns and we cleared the road. Nothing happened. So no one can touch you, there is nothing to fear in this world.
The robbers would be waiting till one in the morning and then they would say, ‘There are no preys to be found today.’ And so they would leave. They may have just left five minutes before our bus passes by. They would see it and may even say, ‘Hey! Had we waited five more minutes, our prey would not have escaped our hands!’

Therefore, no one has any energy to do anything to anyone at all. There is no need to have any fear in this world at all. You verily are the Lord. You own your self, and any obstructions you experience, is the effect of the account of your karma only. You are the one who caused all these entanglements and this is the fruit (effect) of it. Will the fruit of entanglements that you had created not come? Then who else is to be blamed? So you should peacefully suffer the fruit and ‘see’ that further entanglement does not happen again. Otherwise, no one interferes in you, not even God, and not even the one picking your pocket. The one who picks your pocket is helping the payoff of your karmic account.

If the bus went ahead and had we encountered the robbers, then it would have been the result of the karmic effects; how else could that happen? Still, one should not become callous. However, if the policemen were to say no and also all the mahatmas were to say ‘no’, then I alone will not say, ‘Let us go now.’ I will look at what all the evidences are. If everyone says, ‘We do not want to go.’ then I will say, ‘That is right. Let us postpone it.’ There should not be any insistence anywhere.

**Amidst Constant Fear Where is the Fearless Location?**

This world is such that there is no need to have any faer at all. It is such that you can roam about absolutely fearlessly (nirbhaya). And those who do maintain fear, they have absolute awareness and every moment they see only fear in the world. ‘We-Gnani Purush’ have not seen even a moment that is without fear; such is this world; it is filled with fear, fear for whom? There is fear if you are ‘Chandubhai’, but what is there to fear if you are the Shuddhatma (pure Soul)? Otherwise the world is full of fear every moment. People do not fear it because they do not have awareness. Don’t people wander around leisurely? Why do they walk around without any fear? They are not aware of that either. But otherwise this world is full of fear every moment; there is not a single moment that is fear-free.

**Questioner:** The fear you are talking about, what fear is that?
**Dadashri:** There is not a single place where there is no fear. You never know from where hurricanes will come and disrupt everything. You never know when you will be run over by a car, when you leave home. You never know what will bite you in your sleep. You never know what is in the water you drink when you go home. Therefore, the world is full of fear every moment. It is not a place where one can remain fearless. People leisurely wander around due to unawareness; they get married, they do business. Everything runs because there is unawareness; things would not be this way if there was awareness.

A farm superintendent asked me, ‘Dada, how can I believe vyavasthit, and accept vyavasthit?’ How can one have blind faith? I told him, ‘This vyavasthit is not blind faith, it is true faith.’ Now he was not given Gnan, so he is bound to believe it to be blind faith, is he not? So I went to his farm once and I asked him, ‘Do you understand the difference between real faith and blind faith?’ and he tells me, ‘I do not keep any blind faith at all.’ I told him, ‘The whole world verily lives in blind faith.’ So he says, ‘Show me what blind faith I have?’ I told him, ‘I will show you.’ It would work only with a direct example; it would not ‘fit’ him if we were to ask him to think through his intellect. He took me to his farm, he showed me the gardens, he showed me his orchard. We had to cross a grassy area of about hundred feet. The grass was about two feet tall, so what did he do? He started to cross it by jumping three-four feet strides, while I crossed it taking normal steps. Why would I jump like that? After crossing I told him, ‘You have tremendous blind faith.’ He asked, ‘Why is that? Where did you see that blind faith?’ I asked him, ‘Why were you jumping with long strides over the grass? Was it because there might have been a snake somewhere in there? How sure were you that there was no snake where your feet landed?’ So he tells me, ‘I was not sure about that.’ I told him, ‘This is what blind faith is. Did I not walk at my pace with ease and assurance? I do not have any blind faith, I have only faith. You jumped around, do you understand your blind faith in that or not? You jumped five feet, but what did you base it on as to where you put your feet down? When you return from the farm and it gets dark, on what basis do you walk in the dark? Who knows when a snake will come and what it will do?’

Man, before attaining this Gnan, had all kinds of suffering out of fear that, ‘this will happen and that will happen.’ Hey! Why don’t you go to sleep peacefully, nothing is going to happen. When you have all you need to eat at home, then what else do you need? Do not worry today about tomorrow. For now eat and drink and go to sleep taking God’s name, or if you have attained the Shuddhatma (pure Self), then say ‘Shuddhatma, Shuddhatma’.
This world is not such that you need to harbor any fear and there is constant fear in this world, so what fear will you harbor? If You remain as the Self, then there will not be any fear. This body complex is not under Your control. What is the point of worrying about what is not under Your control?

Before attaining Gnan, if you received a letter from the tax office saying, ‘You have done such and such and therefore you will be assessed a penalty,’ fear will set in that you will have to pay the penalty. Does that fear go away when you are having your lunch? What do you do to eat the lunch in peace? Does one leave his fear aside when he sits down to eat? He keeps it with him, does he not? So how many difficult testing situations in life a human being goes through! Poor man does not even enjoy his food, no matter how good it is. Children enjoy their food because they never have any fear. They do not have any intellect, so they do not have any problem, do they? They cry when it is time to cry and laugh when it is time for them to laugh, they do not have any other problems, do they? To them it is, ‘Work while you work, play while you play; that is the way to be happy and gay!’ That is how they laugh when it is time for them to laugh, cry when it is time for them to cry, and jump when they have to jump. And the one with the intellect cries when it is time to laugh. He does cry when it is time to cry, but he also cries when it is time for him to laugh, because of the existing fear in his mind. If there is a splinter in your foot, it will continue to bother you, and that is how fear will keep bothering you. I too was once a businessman, so I would read such letters when I received them, I would read it and put it aside, knowing that it is a fear signal. You have to know the fear, and you also have to know fearlessness. These are all the things to be known; not to be stored or saved.

If you encounter robbers in the forest who rob you of your possessions, you should not cry. You should think about how to proceed from there on. God will assist the one who thinks, ‘How should I proceed from this?’ But, what if a person cries all night thinking ‘now what will happen to me?’ Who will give him tea if he starts crying in the forest? Instead, why doesn’t you start walking, you will find someone to give you tea and something to eat. You will find everything. There is no shortage in the home of the Lord. One will meet many such robbers, not just one. So you should move on once you has been robbed. You will not gain anything from crying about it. The whole world has been robbed and people are bound to come across those who want to rob them. All that is past account. Without the
karmic account, no one is able to rob anyone. No one can rob you without you having a past karmic account.

**Karma is Caused not Through Activity, but through Intent**

A man is seen telling lies today, but no man can tell a lie today at all, or for that matter no man can be deceitful, steal today; for sure today is not the beginning of these acts, it has begun in the past life. That beginning cannot be seen today. The one, whose stealing has begun, cannot be seen here today. Today one is seen an honest man. He always appears to be an honest man, but within the seeds of stealing are being sewn. We cannot know that, but when it grows into a tree, it becomes visible. When it is visible as a ‘tree’, people will say, ‘He is stealing today.’ But in fact it has been there for a long time.

**Questioner:** So no one can do any new activity (*kriya*) in this life?

**Dadashri:** The new activity is not visible but it is happening within.

**Questioner:** When I do good things today, serve others; is all that, ‘old’?

**Dadashri:** It is old; nothing is new at all. The new continues to happen within, but you cannot know it. You do not know of the seed that continues to be sown within. It is charging karma within. You only know of the discharge that happens.

One man used to do good work. He pledged fifty thousand rupees in donation to a religious organization. All this happened when we were sitting, so he said, ‘I will donate fifty thousand rupees.’ Then he went home. When his neighbors asked him, ‘Did you donate fifty thousand rupees?’ he said, ‘I am not such a person that would donate to anyone but I gave because of pressure from one man.’

Now, in his past life he had made an inner intent (*bhaav*) for donating and thus he was able to donate today as the effect of that intent. But a seed is also being sown of, ‘I am not someone that would give to others’, so it means that ‘I would take from others’. A seed of ‘taking from others’ is being sown. So despite giving a donation he created a negative cause!

**Where in This World is There any Fearlessness?**

Why should one have any fear? Do you not fear anything?
Questioner: No, not at all.

Dadashri: Look, he says that he does not have any fear! He worries about what will happen even when his wife goes out. And then he tells me, ‘I do not have any fear.’ He gets scared when he sees a snake fifteen feet away, and then he claims, ‘I do not have any fear.’

This whole world is full of fear. Fear of snakes, fear of tigers, even fear of the tax officers, is there. Is one not fearful of that? I think you do not recognize fear (bhaya). You thought I was talking about your brother (bhai)!

This is a museum of fear. A critical thinker will see fear every moment. How would the one who is unaware see any fear? Some people have a dislike for policemen, the moment they see one, they will say, ‘Where did he come from?’ And if they see an ascetic with red-ochre color clothes, they will say, ‘Welcome maharaj.’ But fear sets in the moment they see a policeman.

‘We’ could see this form of the worldly life ever since I was young. Tremendous fear! There is fear every moment, pain every moment, problems every moment. And that is why ‘we’ do not become deluded and we do not get interested in anything. Who knows when one will die? He sees the fear that is already stored within him. He will not see the fear he has not brought as a stock.

If five people go to a jungle, one of them will fear that a tiger may roar anytime. The second person worries about, ‘What will happen if a snake bites us?’ Third person worries about, ‘What if the outlaws attack us?’ So, each has his own fear. Each sees the fear that is already within him and not any other. Therefore there is no substance to all that.

Some people drive all day without the fear of, ‘I will have an accident’, because that fear is not stocked within them. If such fear was within one, he would not be able to drive and he will have an accident. So, a person will not even have a thought about that which is not stocked within him. Some people have no fear when they are alone at night and some start thinking about ghosts the moment they are alone. If you research it technically, you will find that you will only have thoughts about fear that is already within you.
Men and women get married but they do not have within them, the karmic stock of thought like, ‘what will happen if I became a widow?’ so they do not even think about what happens during widowhood. In reality only a rare person loses the spouse soon after the marriage. But eventually everyone loses his or her spouse. But no one experiences such fear, right? And what kind of a karma has been created that still the suffering has yet to come? At the time of the wedding there is much celebration, with a decorated canopy and splendor, but this is only for that day, not for everyday. Even the wedding canopy is rented for the day, is it not? Children also play with their dolls and get them married, do they not? They even give out prasad (auspicious offering of food). Yet it is not an illusion and also it cannot be dispensed with, even if one wants to.

Do you experience fear? What if a tiger were to come along? You would not know it without a nimit (evidence), would you? The fear of the present will always be there. If the parmanus (subatomic particles) of fear were not present, then these cows and bulls would not get off the road and the worldly life would not go on. Even the roads would not be useable because the cows would not budge no matter how much you honk at them. But animals have fear instinct (bhaya sangnya) and that is why even a small puppy will get up and move when it sees a car coming. It is the fear that makes it get up.

Is fear necessary or not? If the cows will not get up and move off the road; they will say, ‘Go ahead and do what you can (We are not getting up)’, even the birds would not fly away. But no, the cows do get up and start walking because of the fear. So this world runs on fear. Even humans have a need for fear. When a person meets a Gnani purush and the Gnani Purush feels that ‘this person does not need fear anymore’, then he will get rid of his fear and gives him a passing mark. Otherwise everyone has failed. All those who have fear, they are the people who have failed. They can accomplish their work if their fear goes away otherwise it would not be accomplished.

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Visible Anger – Inner Anger

‘Glass’ Causes Visible Anger and Inner Anger

The path to moksha is not as easy as this Akram path. It is here that a direct straightforward path has opened up, where you have to get your work done. Straightforward and without any worries! Otherwise, everyone experiences kadhapo (visible overt anger) and ajampo (subtle invisible anger). Even a seventy year old man, when he hears the sound of glass breaking, will say, ‘What is it that broke?’ He reacts as if his soul broke with the breaking glass. The whole world reacts like that, does it not? Now, he does not know ‘what’ actually breaks the glass, and then he says, ‘the servant broke it.’ Hey! Would the servant break them? He is no enemy of ours. It is not the servant’s fault but do people not accuse the servants by saying, ‘The servant broke it’? When the accusations build up over so many days then one day the servant will stab him and run away. And then people complain that ‘servants nowadays kill their employers!’ What else can they do if not kill them? If you ‘beat’ them every day, then one day they will retaliate. So should one not know how to deal with the servants?

If the servant drops the china teacups and breaks them and you respond with, ‘You did not get burnt by the hot tea, did you?’ how good he would feel! Show him the comfort that he does not get even at home; how wonderful he will feel when you do that? The servant is the Self too, is he not? But, the boss lady will nag him all day long and then one day he will stab her and leave. Have glasses ever broken in your home? Then anger outburst (kadhapo) and inner anger (ajampo), will happen, no?

When Outer and Inner Anger Vanishes one becomes a God

When one's kadhapo (visible anger) and ajampo (inner anger) stops, what is he? He is considered God. People say that there is no human without kadhapo and ajampo. Some experience kadhapo and ajampo when a glass breaks, some do so when they lose their pen, some do so when their driver ruins the car, there is kadhapo-ajampo of one kind or another. And when the kadhapo-ajampo goes away in a person, the world considers him a God.

Visible Anger and Inner Anger: What is the Difference?

Do you recognize one of them or both?

Questioner: Both.
Dadashri: Is that so! Who is the ‘older brother’ (greater) of the two?

Questioner: It is the kadhapo (visible anger).

Dadashri: Yes, kadhapo is greater and naïve, whereas ajampo is smaller and deceitful. So when one does kadhapo, even others around him will say, ‘Why are you doing so much kadhapo over a couple of broken glasses?’ Even his family will say, ‘Let them break, why don’t you just calm down? Go and sit down in peace.’ People will notice kadhapo because it is naïve, whereas ajampo goes on within. Many businessmen will not do kadhapo to maintain their good reputation, but ajampo being deceitful and small, binds a series of karmic causes for one’s next life. Those who experience kadhapo, they also experience ajampo within. But ajampo on its own is very dangerous. But when both, kadhapo and ajampo are together, then the kadhapo consumes the greater part of the share, leaving a smaller share for the ajampo. But these businessmen do not do any kadhapo; they continue to do only ajampo, because they realize that others will recognize their weakness. So they do not show any kadhapo on their faces but they continue to do ajampo within that, ‘He broke my expensive glasses. Wait till everyone leaves, then I will slap him and fire him!’ This is what they continue to do. Therefore, the one whose kadhapo-ajampo go away is verily considered a God. Why is it considered such a great state? It is because there is no man without kadhapo-ajampo and therefore one is considered God when they go away. That is our thermometer (gauge)!

**Basis for Outer Anger and Inner Anger**

Questioner: Suppose kadhapo (anger outburst) and ajampo (subtle anger) go away, will they come back?

Dadashri: No. They will not. Do you want them back?

Questioner: No.

Dadashri: Do people like doing kadhapo-ajampo? They do understand that ‘what can the poor servant do. He broke the glasses but the kadhapo-ajampo occurring to me is wrong; this should not be so.’ They regret doing that and yet when such incidents occur again, they react just the same, because they do not have the light of Gnan, do they? There is complete darkness there. In the darkness, even if one bumps into his son-in-law, he will say, ‘I bumped into a robber!’ and if he bumps into a robber, he will say, ‘I bumped into my son-in-law!’ So this is how it is.

Questioner: The basis for kadhapo-ajampo is ignorance of the Self (aGnan), is it not?
Dadashri: It is the agnan. Believing the robber to be the son-in-law because of the darkness is ignorance (agnan), what else is it? If one bumps into a robber in the dark, he will say, ‘I think my son-in-law is here.’ Such is a decision of the darkness. In the dark, who can tell for sure whether it is a robber or the son-in-law? So in darkness he will call his son-in-law a robber; ‘a robber bumped into me! This is how a person gets it all wrong. Don’t you think people realize that this is wrong? They understand everything but what can they do when there is darkness within?

Which Loss is Worse, the Glass or the Scolding?

The soul of even a rich businessman breaks when his servant drops the tea tray and his set of ten cups and saucers break! Hey! What kind of a man are you when you own as many as four factories? What kind of a man are you that your soul broke with the teacup? You have four factories, so are you poor?

Caution the Servant, but With What Intention?

What does the Gnani Purush say? He would first ask the servant, ‘Brother, did you get burnt anywhere?’ Then he tell him, ‘Be careful when you walk with a tray.’ So, the Gnani will say everything but without any attachment or abhorrence (vitaragata). The Gnani will remain vitarag whenever he says or does anything. He may even scold someone while remaining all the in his vitaragatagta. His scolding is dependent upon the moment at hand, because if He were to not do so, then the other person may do something new and get off on the wrong path altogether. Hence, the Gnani Purush has to see both sides of the responsibilities. He has to make sure that the other person does not go off on the wrong path because of Him, while getting His work done.

Would the Servant Break the Glasses?

One has kadhapo (anger outbursts) and ajampo (silent anger) all day long. He becomes upset even when one glass breaks! If you ask a child, ‘Why don’t you say anything when the glass breaks?’ He will tell you, ‘What do I care?’ So he can be considered a gnani (knowledgable), an agnani-gnani (not Self-realized gnani)!! Why is that? Does the child not know that you are scolding the servant? He wonders why you are scolding the servant. This servant is a nice man and he is scolding him! Even this child will not break the glass. If you tell the child, ‘Go and throw this glass outside’, he will not do it. Some times when I go to Vadodara (Baroda), I tell a child, ‘Go and throw away Dada’s shoes’, he will shrug his shoulders. He understands that they cannot be thrown away. Now, if a little child will not break the glasses then how will this grown-up servant do so? The lady of
the house will keep on scolding and the servant will think that she is mean. He will also tell people around him that the woman is an unkind and angry woman.

**And What Then are the Servant’s Opinions?**

I had a business partner who was very stern. I told him to ask his servants and to tell them, ‘I will not get upset with you and punish you, but tell me from the heart what kind of names do you call me behind my back.’ His servants told him all kinds of names. One of the servants gave him the name *nangod* (shameless), another other called him *labaad* (wicked). Each servant told him what they called him. So I told him, ‘What kind of names they have for you behind your back!’ Just as people call other people names, the servants will call the lady of the house, ‘*karkashaa*’ the mean one!

**The Speech That Comes Through Seeing the Phases!**

So even a little child would not deliberately break a glass. If you say to him, ‘Break it’, he will still not do it. But if it drops from his hands and it breaks, he will not worry at all. He may cry out of fear of being told off by his parents who are preoccupied with other matters.

**Questioner:** Do you experience all this Dada?

**Dadashri:** It is like this, ‘we’ can see everything in this *Gnan*. ‘We’ can see and know all the phases. ‘We’ can see the non-Self (*pudgal*) phases, whatever there are, all of them, in their subtle form, and so ‘we’ give you the answers.

**The Servant is Simply an Evidence; the Account is Your own**

Anger outburst happens (*kadhapo*) even when a glass breaks, he will curse the servant, ‘Are your hands broken or what?’ Instead if, at that time he were to think, ‘How would I feel if I were in the servant’s shoes? How hurt I would feel!’ Does anyone think like that? The servant feels ‘The boss is scolding me unnecessarily. It is not my fault. He scolds me because I am the servant.’ The poor man will feel that way. So, the rich scold the poor due lack of this understanding. Would any servant break glasses? And if he did, then would he not do so every day? The glasses will only break in his hands when he cannot handle them, will they not? Nobody breaks anything in this world; this is all your own karmic account that is being paid off. The servant just becomes a *nimit* (apparent doer; an evidence in all that) in that. But the boss lady will start shouting (*kadhapo*) and the boss will get upset within (*ajumpo*) when the glass breaks at the hands of the servant. Hey! It is enough that just one of you gets disturbed. Why would everyone want to get upset? In a business, it is enough for one partner to get upset. Let just one of them sound
off their bugle! Does everyone have to sound off their own bugles at the same time? Why do they do that? It sounds off even when one does not want to do so, because ignorance makes a connection with the other, does it not? And when all the bugles go off at the same time, the servant starts shaking visibly in fear. Even their young daughter will join in, when she sees others scolding the servant, ‘The fool needs to be beaten.’ So then what will become of the poor servant?

**How Should the Conduct With the Servant be?**

If you do not want to go to moksha, then there should be peace right here, no? Should you not understand that ajampo (inner anger) should not arise within? If kadhapo-ajampo happens when a glass breaks, is that not your mistake? Or is it the fault of the glass?

**Questioner:** It is our fault.

**Dadashri:** Not only does the businessman do the inner anger (ajumpo), even his wife keeps doing the same, does she not? Why are you entering into such a partnership of ajamp? But there is a partnership in that too! They are both partners! And so the poor servant gets trapped in this. So what I am saying is that, ‘What would your justice be like if you were in the servant’s shoes?’ So then, is it not a grave injustice? Should ‘Indian philosophy’ be like this! We should actually be very noble in this situation. The first thing that I would say, when the glasses slip from the servant’s hands is, ‘Brother, you did not get burnt with the hot tea, did you? Broken glasses can be replaced, but you did not burn yourself, did you?’ First, ask him this, because it is wrong to say anything if he is burned. Then if he is not injured, I would gently tell him, ‘This problem would not happen if you were careful when you bring them.’ You have to say this after that. It is wrong not to say so because you have to caution him as a reminder. But you cannot hurt him by saying, ‘Your hands are broken, you are like this and you are like that.’ That is not cautioning him, that is himsa (violence). Even the servant is expecting to be scolded, and so he is terrified worrying from within, ‘What will the boss say, what will the boss lady say?’ He knows that they are both like leopards and that they will roar any minute!’ I would explain to that boss, ‘At least think about how you would feel if you were in his shoes? You are fortunate that you will not be in his shoes, but be careful because you will be in the same situation under your boss some day. As a boss, you should use your energy over your subordinates in such a way that if your boss were to do the same to you, it would not be a trial for you. Everyone is going to have a boss, no? Someone like me will not have a boss, but others will have, will they not? The one who likes at least one to be subordinate to
him, will have a boss for sure. I do not have a desire for any subordinates and so I have no boss.

What an injustice this is? That is considered grave injustice. One has made such grave mistakes! On top of this all, he is not even aware that he has made this mistake. He does not realize the mistake he has made by such behavior with his servants. He says, ‘The servant is wrong and he needs to be fired.’ All the obstacles one faces are a result of saying such things. And it is verily for this reason that one he does not attain moksha. Otherwise, all kind of moksha is possible if only one understands the laws of moksha. Worldly justice is not justice; the Lord’s justice is justice.

What is the Lord’s justice? All the living beings, whether it is a tree or something else, they are alive. How does one know whether it is alive or not? Its life beauty will go away when you cut it off. So all the jivas (living beings) are with beauty of life and God resides in them. Therefore, any pain caused to them is injustice.

**What are the Limit to the Tools of Life?**

The businessmen of Ahmedabad have two factories and yet they experience indescribable inner turmoil and restlessness. One never knows when a heart attack will come. In school, they pass well but you never know when they will fail here, because they have adopted ‘best foolishness’. ‘Dishonesty is the best foolishness’. Should there not be a limit to this foolishness? Or does one have to be the ‘best’ (at this foolishness)? Today they have reached the level of best foolishness.

When there are huge mansions, do they not need to be cleaned? That is what these big homes are like. They have many floors. The more floors there are, the more cleaning they need, and as more cleaning is needed, the greater the turmoil they cause. And then one resorts to alcohol and other things as a solution for the turmoil. So should you not worry about cleaning? No, but it is better to limit it to the point where if your son makes it dirty, you will not get upset. But one will say, ‘Let us replace the old sofas.’ I would tell him, ‘Why don’t you leave them alone, because you will not have any problem if your child cuts it with a blade. On the contrary you will tell him, ‘Here, put another cut on it.’ you will be without concern.’ Keep those things that will not give you any cause for turmoil, otherwise what Krupadudev has sung will happen:

‘Sahu sadhan bandhan thaya, rahyo na koi upaya,
‘Every tool has become binding, there is no solution left

*Sat sadhan samjyo nahi tya bandhan shu jaya?*’
Not having understood the real tool (the Gnani Liberator), how can bondage leave at all?’

So, these tools themselves have become the bondage, and yet there are some tools that are essential, and therefore we do not object to them. But you have to know their limit. Should there not be a limit to how big a home you should build? You may have five million dollars, but should there not be a limit to how big a home to have; or should it be unlimited? Have you ever seen anyone’s home that is unlimited? No. At least someone must have one, will he not? No one has it. Even a hotel is not unlimited; they have put a limit to it. But one does not put a limit to his home. So what I am saying is that why do you become unlimited in this? This creates problems for you later, because you get upset with your children and hit them when they ruin anything in it.

**Dislike of Overt and Subtle Anger is Awareness**

I asked a bunch of prominent businessmen, ‘Would you be upset if your servant breaks your new expensive set of six cups and saucers when he drops the tray?’ Each of them said to me, ‘Very much so. I become angry within (ajumpo).’ I asked him, ‘Do you not apply any other ‘medicine’ for that restlessness?’ He tells me, ‘There is no cure for that is there?’ So I asked him, ‘On what faith do you live? Do you not have any support? Do you not need some support in your life?’ What would you do if your cups broke?

**Questioner:** It would not affect me at all.

**Dadashri:** Wow! What are you saying? You have already incurred eighty-five years worth of loss. Now fifteen more years are still to come, will that make it a hundred?

**Questioner:** Let that happen, even ‘this cup’ will eventually break.

**Dadashri:** Is that so? You are calling your body a cup? That is correct, that is called Gnan! That other gentleman said, ‘There is no cure for it.’ What will become of you then? Would you like it if ajumpo happens again?

**Questioner:** No, I will not like that.

**Dadashri:** People will say, ‘Why do you not become a jignyashu (desirous of the truth)?’ Hey! What do I want to be a jignyashu for? One who does not like ajumpo is itself the jignyashu state. Those who like the ajumpu are on the way to become jignyashu. I do not like ajumpo, so for what do I need become a jignyashu? When one does not like inner turmoil, that itself will take him to moksha. One may say,
‘There are even others who do not like ajampo, are there not?’ No, if you ask them, they will tell you, ‘All that is necessary. There is this and there is that also.’ He would not feel that what I have done is wrong.

**Questioner:** How does inner turmoil take one to moksha? What if one does not have any inner turmoil?

**Dadashri:** If one knows (his knowledge prevails) that in the absence of inner turmoil, there is such pleasure, and with inner turmoil thre is pain. This is the reason why he should try to become free from turmoil. The awareness he has that ‘this turmoil is wrong’ will take him to moksha. How can one bear such turmoil? People do not like turmoil and yet they say, ‘but that is all there is in the worldly life, no?’ If that is all there is in the world, then what is the point of living? It is meaningless. And what pleasure did you experience along with the turmoil?

How could you eat when you had fear of the sword hanging above you that may fall anytime? King Janak had invited a sage to dine in the palace. There was a large bell hanging directly above where the sage was seated. When the King asked the sage, ‘How were the appetizers? How was the shrikhand (sweet creamy yogurt)?’, the sage, being naïve replied, ‘Sir, I was too busy worrying about the bell hanging over my head, that it may fall on me. I was eating but my chit was in the bell, so I do know how they tasted.’ The King asked, ‘But you did eat, did you not?’ He replied, ‘Yes, I did’. When asked, ‘But did you taste the food?’ he said, ‘That, I do not know.’ So the King said to him, ‘It was tasty but you did not realize the taste because your chit was in the bell. Similarly, I have my arms around these queens, but my chit is in God.’

**By Knowing That it is not Yours, Equanimity Prevails**

So you will find the solution when you understand all that, otherwise there will be no solution to it and the cause and effect, cause and effect will continue. And inner anger and turmoil (ajampo) does not occur every day. If one hears the sound of breaking glass in someone else’s house, he will not have any worries. But if the sound comes from his house, will he not become upset? Why is that?

**Questioner:** There is moha (illusory attachment) towards what is one’s own; that which belongs to the neighbors does not feel like it is ours.

**Dadashri:** It is not moha (illusory attachment), it is mamata (my-ness) and that it has caused me damage, ten-fifteen rupee worth of glasses broke! And what do I care about damage caused to the neighbor? Now, when it happens in his home, but his effect is such as if it happened in the home of the neighbor then he will become
a God. But people are very shrewd, are they not? They do not allow themselves to be affected by what happens to the neighbor, they are affected only when it happens to them. But that is when they make fools of themselves. Those considered shrewd in this world, are considered fools in the eyes of God. Those considered naïve in this world are considered true in eyes of God. And those who are shrewd in the world; consider them as doomed in the eyes of God. Do you like listening to the things I am saying, or is it a waste of your time?

**Lack of Understanding Leads to Suffering Double the Loss**

**Questioner:** No, no! All this talk is worth understanding.

**Dadashri:** So it is this *mamata* (my-ness) that causes all the problems. Then he starts to calculate ‘how many did I buy and how many broke?’ Now, will he be refunded for it right away? Will he not receive the fruit of his worrying and his inner anger (*ajampo*)? Will one not receive the fruit for the purushartha (subtle intent) he does in becoming angry within, about the broken glasses? The fruit of it is that he gets to spend a life in the animal life form. So he incurs two losses; the broken glasses and a life as an animal. Who in this world does not incur two losses from one loss?

**Questioner:** When a person does not understand this, he does incur two losses from one loss.

**Dadashri:** Yes, he lost the glasses and the purushartha of subtle anger goes to waste.

**Bound Merit Karma Despite Broken Glasses?**

If someone says, ‘I have not received Gnan; I have not attained the right belief (*samkit*). What should I do? I do not want to incur any more loss.’ I would tell him, ‘Whenever you break a glass, learn this one mantra and recite it; ‘Bhalu thayu bhangi janjada (indeed it is a blessing that this entanglement is broken)’! He will bind merit karma (*punya*) with that, because he becomes happy instead of worrying about it. It is more than enough if one knows only this much. I had such the understanding from childhood. I have never worried; I would say this mantra whenever something negative happened. This cannot be taught, but one gets instant solution this way.

**Experience equanimity through such understanding**

One is considered to have understood the Gnani Purush’s talk when equanimity prevails in midst all kind of problems. Even dogs can maintain equanimity in
absence of problems. If they eat and go to sleep, they will experience samadhi all night. He, who can maintain equanimity, in the midst of upadhi (external problems), is considered human. Does kadhapo-ajampo not cause pain to people?

**Questioner:** But it is pain if you think of it as pain.

**Dadashri:** No, but it does not remain according to what you believe, does it? ‘If you think of it as pain, then there is pain’ – everyone knows this fact. But if everyone in the world were to believe this, then no one accept anything as painful. Many people are not ready to believe in pain and yet pain does not go away right?

* * * * *
An eighty year old man was admitted to the hospital. I knew that he had only three or four more days to live. He tells me ‘that Chandubhai, he never comes to visit me.’ If we were to tell him, ‘no Chandubhai has already been’, then he would say, ‘then what about Mr. Nagindas?’ Lying in bed, he would keep notes of who had been in to visit him. Hey you! Why don’t you take care of your health? You are going to be here for only a short time. Try to collect and safeguard what you will be taking along to your next life. What do you care if someone comes to visit you or not? How is that benefiting you? And what do people say after they visit you? They say, ‘this man is leaving, he is a guest for only two days!’ ‘He is going to depart’ – these are the kinds of blessings they give you. So this is what people who visit you say. So what did you gain from their visit? Instead is it not better that they don’t come to see you; at least they will not bless you in this way! What do those that come to visit tell others on the outside? They say, ‘There is no more oil left in the lamp and the wick is burning now!’ and yet what does the old man say, ‘that Chandubhai has not come to visit me!’ He has so much illusory attachment for the world! Now there is a solution only if this my-ness (mamata) were to go away. But my-ness does not go away. The ears remain alert even during sleep to notice if something falls and breaks. Hey! Even when one is half asleep, if he hears breaking glass, he will call out, ‘what broke?’ He will start bickering even if he is to pass away after four days! Hey! Now that it’s time to go, why don’t you pack your bags? Will you not need vatesari (traveller's tiffin) to take along with you? But then if one had such understanding, he would not bicker in the first place! There is no such understanding and that is why one becomes trapped in this worldly life over and over again.

Our people go to inquire about the health of a sick person. Now he is already suffering from the physical pain and then he has the problem of answering questions people ask! Many people are satisfied only when others ask after their health. On the contrary they will say, ‘Naveenbhai did not come to see me!’ There are those who are content when people come to visit them, and there are those who find it bothersome.
‘We’ feel we do not want to difficulty anyone, so we don’t let anyone know of our health, and yet there are people on their deathbed who make a note of who comes to see them. That is because they have the ego, do they not? The Soul (Self) and ego are two separate things. The ego is something that has arisen out of wrong belief. By not having the awareness of one’s own Self, one believes ‘I am this and I am that…’ It is simply an effect. Now once the ego has arisen, how will it leave? Even when it is time for him to die, he keeps saying, ‘so and so did not come to visit me!’ He keeps a note of it. How can you deal with such people! And the visitors who come to see him, what do they tell others on the outside? ‘He is a guest for only a few days!’ There is benefit in seeing only his Soul. All other crazyness is not worth seeing. There is no telling what kind of things man’s crazyness will say, whereas the mahatmas will say a prayer. Do people outside say prayers? They say, ‘He is old. Now, there is no telling anymore.’ That is what they say. They will say things this way or that way. How can we blame them? That is the worldly interaction. People will say whatever suits them.

**Questioner:** What does the one on the last hours before dying, think about? What can he see?

**Dadashri:** At the time of death, the balance sheet (*sarvayu*) of his entire life is read (is seen) not his entire book. By book I mean neither the whole ledger, nor the cashbook. These two are not read; that would take too long. Here things have to be wound up within an hour. The balance sheet (*sarvayu*) – the summary of the entire life has to be read, and his coming life will be based on that summary.

If his life has been spent in devotional activities and *satsang*, then during his final hour, his chit will be increasingly preoccupied in that. If his life summary is that of *vishayo* (worldly pleasures, sexuality), then at the time of death, his chit will be in *vishaya*. Some may have illusory attachment for their children, so their chit will be focused only on the children.

One sheth (businessman) was on his deathbed. He was wealthy in every way. He had four children and they told him, ‘Father, now start reciting the Navkar Mantra.’ So he replies, ‘You have no sense. Don’t I know what I have to say? I will say it on my own. Why do you keep telling me over and over?’ So, even the children recognized that their father’s chit was wandering around in some other
things. They figured out what was bothering him. They concluded that they don’t have any financial problems, or any other problems but all three of his daughters except one were married. So the Sheth was worrying about the youngest daughter who was still unmarried. ‘What will become of her?’ He kept on worrying. They realized this and so they sent her to speak to their father. She tells him, ‘Father, don’t worry about me, you just recite the Navkar Mantra now.’ The father did not say anything but in his mind he was thinking, ‘She is only a child; how can she possibly understand?’ Hey you are ready to depart, so at least shape up now! You will have to go in an hour or so. So at least recite the Navkar Mantra like your daughter tells you to. But what can he do? How will he recite the Navkar? Because his karma are not letting him; his karma are now holding him captive!

Therefore whatever you may be doing in the present, at the time of death, one goonthanu (time space of 48 minutes) will arrive; it will come automatically. At that moment, the balance sheet of everything you did during your entire life will present itself. That which is present at the moment will be present at the time of death. If at the moment the worldly life is before you, the worldly life will be at the time of death.

If Shuddhatma (the pure Soul) is present before you at the moment, then Shuddhatma will be present at the time of death. So at the time of death, the fruit of your entire life will present before you; you do not have to do anything. You won’t have to remember anything yourself, the results will come on their own. It is like taking an exam today, and then the result is inevitable, is it not? It is exactly the same here.

When is the value of the human life realized? In the final hour! At the moment one feels, ‘Oh I forgot to do this. Let me tackle that, let me do that, let me do this…’ That is what happens; that is when you realize the great value of the human life.

Awareness of the Loved Ones During the Final Moments

Questioner: If a relative is approaching death, how should his relatives and loved ones around him conduct themselves?
**Dadashri**: He should be well taken care of. You must fulfill his every request. He should not be handled with hostility. Everyone must keep him happy, and even if he speaks negatively, everyone should accept it and say, 'You are correct'. If he asks for milk, quickly give him milk. If he says, ‘This milk is too watery’, bring me another kind; you must heat up some more milk and bring it to him and tell him, 'This milk is pure, it is not mixed with water.' You must make everything comfortable for him; say things that make him happy.

**Questioner**: So we don’t have to worry about what is right or what is wrong?

**Dadashri**: There is no such thing as right or wrong in this world. Do whatever you have to, as long as he is happy. How do we interact with a child? If a two year old child breaks something, do we get angry with him? We should interact with him the same way as we conduct ourselves with little children.

But generally people go to the grave and put flowers on them. Hey, why are you putting flowers on him after his death? Why don’t you put flowers on those that are living? Because within him resides God; there is Soul within him. But nobody gives him flowers when he is alive, do they? This is called *dushamkaad* (era of time cycle where there is no unity in mind, speech and action). Man has completely lost all awareness of what is beneficial and what is detrimental for him; that is called *dushamkaad*.

**What Life Form in the Next Life?**

**Questioner**: Those who have heart attacks, they die and go up, but is there a way whereby a person can die peacefully?

**Dadashri**: They all go up there, but whose house do they go to?

**Questioner**: Who knows where they go, but they should go peacefully, surely?

**Dadashri**: If one is in pain at the time of dying, wherever he is born again, he is not without pain, even for an hour. If he was suffering pain when he died, his suffering has not gone away just because of death; he takes the suffering along with him. The physical suffering is gone because he is free of that body, but that alone does not free him; he has to keep on wandering, from life after life.

**Hey! There is Nothing but Death Happening**
People complain all the time. Hey! Why are you complaining; it is karma that is changing. What keeps changing? Karma changes. Dravya (matter), kshetra (location), kaad (time), and bhaav (inner intent); all keep changing, but one starts complaining, 'I had this and now it is all gone. I did not get this and that.' This world is constantly changing. In this body, everywhere outside this body, in businesses and everywhere else, changes are inevitably taking place. This body too is dying every moment, but are people even aware of this? Do people even realize this? When you saw (cut) a piece of wood, people consider it as cut when it falls to the ground in two pieces. Hey! It is being cut all the while. The saw is turning all the while. Can we not say that the wood is being cut the moment it touches the saw? Similarly, this saw ‘of death’ is turning from the moment one is born. And when he dies, that is when the two pieces (the Self and the non-Self) separate. The saw is not turning in the womb but it starts the moment one is born. And when the doctor announces him dead, you can say that the two pieces have become separate. There is nothing until the two pieces fall, and when they fall, people say it got cut. Hey, it was being cut all along. It is the same way with human beings. They are constantly being 'cut'. And yet is anyone worried about that at all? But they will experience fear on the day separation happens!

**Companions Only Until Cremation**

The pillow covers keep changing, but the pillow remains the same. The cover will tear and it will be replaced, in the same way the body will change.

**Questioner:** So then why do people expect to live longer?

**Dadashri:** That verily is called illusion (bhranti).

**Questioner:** So is it also not illusion when the family comes and tells you ‘he is very serious (ill), will you do some vidhi (special ceremony) for him?’ Is that not an illusion too?

**Dadashri:** That is considered illusion also however; certain things have to be done in worldly interaction. If they don’t make such a request, the old man will tell everyone in the family, ‘You people don’t care for me; you didn’t do anything for me!’ This is how it is; therefore the vidhi has to be requested.
Otherwise the world is very hollow. If one does not ask for such a thing as part of his worldly duty, the dying man will feel hurt. People accompany their loved ones to the cremation grounds but no one jumps into the fire with the one who has died. They are all wise; they will come back to their own homes. Even his mother will cry, but she too will return home.

**Questioner:** Instead they blame the deceased for not leaving anything in inheritance or if a couple of million rupees are left for them, they will not say anything.

**Dadashri:** That is true. They cry because he left nothing for them, ‘He died and killed us in the process!’ They will say, ‘He did not leave anything for us and left us for dead!’ Now, it is the woman’s naseeb (karma) that he did not leave anything for her, and the dead man had cursing coming to him (as his karma), and so he was cursed as he left. Even the visitors will ask, ‘Did your husband not leave you anything?’ And she will tell them, ‘No, he has left everything for us. We have all we need to survive.’ Now they say this to the public but in their minds they say the other. So what is the fact behind all this?

People go to funerals and they do not come back, do they?! Or do they all come back? So this is a kind of a public fiasco. There is problem if one grieves heavily and there is problem if he does not do so openly. If someone grieves a lot, people will say, ‘Don’t people die elsewhere? Why are you grieving so much? Are you crazy or what?’ And if one does not grieve, they will say, ‘You are like a stone, you are stone hearted.’ So a person cannot win either way. They will tell you how it should in worldly interaction.

These same folks will attend the funeral and later enjoy a lunch at a local restaurant. Do they not do that?

**Questioner:** They take snacks to the cremation grounds, do they not?

**Dadashri:** Is that so? How can you fathom this world? How can one find adjustments in such a world?

**Do Something Worthy!**
Saint Kabir says, ‘When you were born, you were crying and others were smiling with joy.’ They distribute sweets in celebration and rejoice. He is saying the truth, is he not? You will be crying, but no one would say, ‘Stop celebrating for a while, this poor baby is crying.’ Then Kabir goes on to say, ‘Having come to this world, do such a deed that at the time of your death, you are laughing and people are crying!’ How is that possible?

**Questioner:** That is possible if one does good deeds.

**Dadashri:** Yes, if one has done very good deeds for others and helped others, people will feel, ‘We were surviving because of him, we were enjoying because of him!’, and so naturally they cry when such good men die. Those who lose such support; cry, and the dying person feels happy for having accomplished what he wanted. He passes away with great joy.

**Risk of Intense Grieving**

**Questioner:** You talked about ‘vyavasthit’. What kind of energy is ‘vyavasthit’?

**Dadashri:** It is a ‘scientific circumstantial evidence’. In the Gujarati language it is called ‘vyavasthit shakti’. It keeps this world orderly all the time. It never lets it go out of order. Even if one’s only son dies, it is vyavasthit (is in a natural order), but he cries out of selfishness for losing him; he cries out of his greed. That is why he does not accept vyavasthit and believes it to be out of order (avyavasthit). When a pocket gets picked and money is lost, that too is vyavasthit. The complaining that follows is purely due to greed; due to selfishness. You cannot bring back what is lost, by crying, can you? Will grieving a lot bring the son back? Why? What if he grieves for six months?

**Questioner:** Even then he will not come back.

**Dadashri:** But even then, you see people overtaken by extreme grief over death of someone and they continue to grieve. This is called kalpant. Why do they call it kalpant? ‘kalp’ means a time cycle. ‘-ant’ means the end of time. So intense and prolonged lasting grieving will bind one with karma that will cause him or her to roam till the end of a time cycle.

**Cut Short the Sorrow**
A sick elderly person dies after receiving treatment from a doctor you had summoned. Everything possible was done but the person dies. People come to offer their sympathies and ask, ‘What happened to him?’ You say, ‘It seemed to be malaria, but the doctor said that it looked like flu.’ They will ask ‘which doctor did you call?’ and you say ‘such and such doctor’, and they will respond, ‘How stupid of you! You should have called this other doctor’. And someone else will come and scold you, ‘You should have done this…’ They will say meaningless things, and there will never be an end to such nonsense. On the contrary they scold you and take advantage of your straightforward nature. So I explain to you that, when they come and ask, you should say, ‘He had a fever and he died. There is nothing else.’ Then they will stop asking questions. Keep it simple and they will understand, otherwise if you go into details, they will confuse you and torment you. Instead, tell them, ‘He had a fever and he died’, and that will end it all.

**Such was the Lord’s Wish**

**Questioner:** Sometimes a child dies soon after birth, so is the child’s karmic account that short?

**Dadashri:** Whatever karmic account he had with his parents is finished. He will make the parents spend a lot of money after treatment, bind them in affection and love and leave them crying.

Are you aware that, here in our city of Baroda we have a huge Friday market (*shukarvari*)? In this market the sellers bring their buffalos and offer them for sale through brokers. A buyer will select one, look it all over, consult his broker and buy it. Three days after he brings the buffalo home, it dies. So, what happened? It could very well have died at the seller’s home. However it made the buyer spend money and then it left. Does that happen or not? These are all karmic accounts (*heesab*) that have to be settled. A child dies soon after it is born leaving everyone grieving. Then people feel that it would have been better if the child were never born.

Go ahead and ask me whatever more you want to ask. I can remove the obstacles you may be facing on your way to God.

**Questioner:** My son died in an accident; what is the reason behind that accident?
Dadashri: Whatever we see with our eyes and hear with our ears in this world, is “relative correct”, it is not absolutely correct. If this body is not your’s, then how can the son be yours? He is considered your son on account of worldly relations. He does not belong to You. Actually, this body does not belong to You. Whatever remains with You (upon dying), it is Yours, the rest is not Yours. When you consider the son to be Yours, then it becomes a problem and you lose peace. The son is now gone, if that is the wish of Khudha (God), then you have to let go.

Questioner: It is true that Allah’s (God’s) asset was kept in our trust and he took it back.

Dadashri: This whole garden belongs to Allah.

Questioner: Was it our bad karma that he died such a death?

Dadashri: Yes, it was your son’s bad karma as well as your bad karma. Good karma bring good results.

Questioner: Can we find the our mistake that this was the reason for the bad karma?

Dadashri: Yes, that is possible, but for that you need to attend satsang.

You and your son, and all of us are in the garden of Allah. Here everything moves according to his wishes. We have to take solace in that. Be satisfied and find pleasure in his pleasure.

Questioner: Then, there remains nothing to be questioned.

Dadashri: Allah says ‘You should worry, if you are running this world. But it is I who run the world, so where is the need for you to worry?’ Therefore, it is a crime against Him when you begin to worry.

Questioner: So, God is there and we should not be interfering in his Godliness?

Dadashri: Not only interference, you should not worry either. That makes Allah unhappy.

Questioner: But, don’t we need answers to questions that arise?
Dadashri: The answer to the question that arises is simply this: Allah says, ‘it is mine, so why do you worry?’ You should not worry’. All you have to do is take good care of the one who is sick, give him medicine and make every effort till the end. We have the right to make the effort but we do not have the right to worry.

**Make inner connection with the departed loved ones**

When a child dies and you grieve after him, he feels pain. Our people do this out of ignorance. You should know as it is and remain at peace. What is the point in excessive grieving? It is the same everywhere; there is no household where children will not die! These are merely karmic relations of the worldly life (*roonanubandha*); these are accounts of give and take. ‘We’ too had a baby boy and a girl. They both passed away. Guests came and then the guests left. They are not our baggage that accompany us, are they? Aren’t we going there someday too? We too are going there someday, so why all this trouble over it? Take care of those that are living. Make them happy. Those that are gone are gone, so try to forget them. Our responsibility is to support and care for those dependent upon us. It does not make sense to keep remembering the departed, while we ignore the living. So you are abandoning your duties. Do you think that way? Are you going to bang your head against the wall and shatter it, if you cannot find the 100,000 rupees that fell out of your pocket?

**Questioner:** We have to forget about them.

Dadashri: Yes, so it is all lack of understanding. We are never a son or father, in anyway, in fact. There is no need to worry after a child’s death. If grief and crying is called for, it should be after the death of one’s parents. Parents sacrifice plenty for the sake of their children. They struggle to raise and educate them. The mother undergoes pain for nine months for bearing them. If anyone deserves appreciation, it is the parents, and what has the son got to do with all that? The son will take the inheritance and abuse the parents. Therefore, maintain a relation with your son, but you should not grieve like this upon his death. How do you feel about what I am saying?

This is not under our control and, he too feels pain. The effect of your grief reaches him over there. So it will neither let him be peaceful, and nor are you at peace here. This is why scriptures writers have said, ‘Do not grieve and stress after one’s
death'. That is why people arrange scriptural reading sessions; the reading of Garud Puran and devotional worship, so that they can get their loved ones out of their mind. Did you do any of this? And still you have not forgotten him?

**Questioner:** But, I am not able to forget. There was such a smooth father-son relationship between us that it is difficult to forget.

**Dadashri:** Yes, it is not easy to forget. Nevertheless, if you do not forget him, you feel pain and that makes him hurt over there. So as a father, it does not do you any good to cause him pain through your grief here.

**Questioner:** How does he feel pain?

**Dadashri:** The effect of our pain here will not stop from reaching him over there. Everything in the world is like a telephone; it is like the television signals. Besides, is he going to come back by you grieving for him?

**Questioner:** No.

**Dadashri:** Is he is not coming back, by any means?

**Questioner:** No.

**Dadashri:** So your pain reaches him. So does our prayers and worship, and keeps him at peace. How do you feel about keeping him in peace? And is that not your duty to make him peaceful? So, do something good that will make him feel good. Go to a nearby school and distribute sweets to children.

**Questioner:** I did all that.

**Dadashri:** Yes, but do it often as time and resources permit, and that will reach him.

**Questioner:** This person has a lot of pain from losing his son, but my personal experience is that since my parents passed away, I have not thought about them even once. My memory of them was erased after a week or so. What happened?

**Dadashri:** In your case, that is good. Your parents are that much punyashadi (with merit karma). If your memory were associated with grief, it would have caused them pain.
Do you understand what I am saying? Therefore, whenever you remember your son, simply say, ‘Dear Lord, I surrender this boy to you’. This will settle it.

Every time you remember your son, keep praying silently for the salvation of his soul. Do not let your eyes get wet with tears. You are a believer of Jain theory. You know very well, that after one has departed, you should pray that, ‘May his soul attain salvation. Dear Krupadudev, may his departed soul attain salvation’. Instead you are breaking down emotionally. Our task is to not cause pain to our departed loved ones. You are thoughtful and wise. So, every time you think of him, keep repeating, ‘May his soul attain salvation. Dear Vitarag Lord, may his departed soul attain salvation’. Keep saying that.

Hence, every time you think of your son, pray for the salvation of his departed soul. Do it in the name of Kripaludev or Dada Bhagwan. Both Kripaludev and Dada Bhagwan are one and the same as the Self. Their bodies are different; through your eyes, you see them as being different but in essence, they are one. Do this in the name of Lord Mahavir too, it is all the same. Our intense intent has to be towards seeking salvation for the dead and departed. We do this for others so why not for our own?

A man, whose only son had died, came to see me. I asked him ‘Did your son have any children?’ He said, ‘Yes, one, but he is very young, but my son is dead.’ I asked him, ‘What will come with you when you go to another life?’ He answered, ‘There everything will be forgotten.’ So, the problem is not of losing the son; the problem is in not being able to forget him. So then I told him ‘I will make you forget’. He said ‘Yes, please do that’. So I gave him Gnan and he forgot. I asked him to try to remember. He tried but he could not.

So say, 'Dada Bhagwan, I am surrendering everything to you’. Do you have faith in that or not? Do you have one hundred percent faith or there is still some weakness there? Leave it to Dada, and your problem will be solved.

**Worldly Interaction Verily is Worldly**

A father cries when his son dies. If we ask the uncles and aunts why they are not crying, they will say, ‘We cannot afford to cry. Whoever is born is surely going to die one day.’ See, don’t these people know ‘vyavasthit’? The father thinks the
son would have been of help had he lived. This selfishness is the cause of his grief. Others do not cry along with him, do they?

**Questioner:** But if he does not cry, people will say, ‘What kind of a father is he? He shows no emotions!’

**Dadashri:** That is true. People will say it both ways. If you sleep, they will say, 'He sleeps like an animal', and if you run around and work hard, they say, 'He runs around all day like a dog!' So, where should you be? So do not pay too much attention to what others say, take note of what is useful from the worldly interaction. Take note of what you consider beneficial to you, and not on other things, otherwise there is no end to it, is there?

When they say you have a heart of stone, you may want to go to the restroom, wet your eyes with water and come out, because this is all worldly (laukik) in nature. Don't people in worldly interactions say, ‘aavjo (traditional departing greeting saying come to my home )?’ Laukik means artificial, fake, make-believe. Laukik itself means artificial; false. One beats his chest (ritual carried out as a display of grief amidst some Indian ladies at the time of death), as as she has seen others do, but she does not hurt her chest really. She just hits her hand on her other hand that is resting on her chest. See, do they not act artificially? It is all make believe, no one does this for real. Each one there remembers their loved one and cries. One remembers her brother who died, the other woman remembers her deceased husband and cries. Now where is the end to this lack of understanding?

The cows and buffaloes lose their offspring and yet they do not cry, do they? But these ‘evolved’ ones cry a lot! Do these cows and buffalos ever cry, 'My daughter died', or 'my son died'?

What I am saying is, if you are going to cry upon someone’s death, make a promise to yourself; make an agreement with yourself first, that you will do so for three years and not after that. When women come to me to cry, 'we' tell them, 'Make an agreement first, that you will cry for three years, and then you may cry.' But when you look, their grieving is over in two weeks. And on the contrary, they put on their best saris; they are laughing and even to go to weddings! What is the reason behind this? It is complete unawareness. So what are we going to gain from
crying with such unaware people? If we are in the middle of a group of grieving people, we have to act out the grieving. You can make believe you are crying. Of course in such situations you cannot sit there and laugh. That would be callous. Nonetheless, you have to play your part. If tears do not come to the eyes, go in the bathroom and wet your eyes. But you, sir, are such a sensitive person that tears started to come in your eyes upon the mere suggestion!

I have seen the total hollowness of this world, life after life, because I was a true purush (the one who would shun falsehood). I could not tolerate false (laukik) grieving. If I was going to cry, I would truly cry, but then I saw that this is a hollow world. Are these real dealings? What do you think? But they are not wrong either; they are worldly (laukik). So we have to deal in a worldly manner. Worldly (laukik) means interacting with others, (in a dramatic – make-believe way) as they are interacting with you. Do you like such laukik?

When we beat our chest (in a grieving session), 'we' do it lightly, otherwise it hurts, does it not?

But people claim that they really beat their chest. So such is the vyavahar (worldly interaction). If you see such grieving session and see people beat their chests making loud noises, you will think that they will crack their ribs, but they are very shrewd. The beating is very hollow in nature. No one is observed to have had broken ribs on account of such chest beating. That is called laukik, is it not? If one is naive, he will get into trouble, but in the worldly life (laukik), he will meet a 'guru' (someone to teach him) who will teach him how to beat his chest without physical hurt. So he will not make that mistake again. So he will appear to be hitting his chest, but he does not hurt himself. Laukik means worldly interaction. If everyone is crying, we should cry too, but we should cry without crying; you should not cry (do not be affected)! One understands everything in the laukik, but he does not understand in this matter. He truly cries in this!

So even in this, vyavahar is in vyavahar (worldly interaction) and the keval (the Self) is in keval. Distinct divisions have been made so then there are no problems. The cause of problems is with not making the separation between these two. People are grabbing on to what is not the Self. One suffers because of one has not understand this. He carries the burden and suffers the burden too. Hey, the
load is not on you, it is on the ‘horse’! But he still carries the load; that is how the world is.

The worldly interaction (vyavahar) is all superficial and temporary, whereas the Self (nischaya) is the truth. Now can you dissolve (neglect and bypass) the superficial and temporary (vyavahar)? But people have ‘chewed up’ the relative and swallowed it; because it believed to be the truth and real. So this needs to be understood very clearly.

When my elder brother passed away, his wife was relatively young. Everyone who came to visit and console her would make her cry. I realized that my sister-in-law was a little too sensitive, and that these people would kill the poor lady. So I told my mother, ‘Look, tell these people not to talk anything about brother.’ What is this crazyness? Being humans you are opening the wounds, like monkeys do. Monkeys are better than you. The monkeys will keep re-opening the wound and that will eventually kill him. You are doing the same by talking about her departed husband. So what is the difference between you and the monkeys? Are you coming to cheer her up or make her cry? Instead of consoling her, they kill her. But the world’s rule is that the one consoling is in pain himself, so then how is he going to console others? He gives what he has, and that is why people are miserable today, are they not? So you have to say that only those who have inner peace are to come here otherwise they are not to come here. Otherwise, send your condolences through the mail. What will you do by inviting these useless ‘ghosts’ here? On the contrary these ghosts will make the poor lady cry.

We have a custom of arranging these grieving sessions after the passing away of a loved one. The idea here is to promote healing through crying openly. One can go crazy if he or she holds back the tears, so you have to allow one to cry. The crying as well as laughing should not be obstructed; otherwise a person can go crazy. So, whatever goes on is fine. However, nowadays such activity is on the decline. People have come to understand that it is all without any substance. People have realized that the departed one is not going to come back with their crying but that he has left thirty thousand in the bank! So these are all self-serving relationships. In some rare places, there are still some with pure intentions, but they are very rare. On the most part, everything is self-serving; everything has pervaded into self-serving interest.
Death is Inevitable, but Even Then…

**Questioner:** There must be some reason to some persons shaving their heads after the death of their family member, right?

**Dadashri:** How else would the people in his village know that his father passed away? So by shaving off the moustache or the head, people will know that someone in his family has passed away. If people see that he has shaved his head, they will not ask how his father is doing, will they? Do people not need some way to recognize situations?

**Questioner:** In that sense, there is none of this problem in Jain religion.

**Dadashri:** What does that have to do with religion? Religion has nothing to do with whether one wants to have a French style mustache or none at all.

**Questioner:** Why do they call out name of Lord Rama or ‘Jai Jinendra’ during *nanami* - the funeral procession?

**Dadashri:** So, what else would they say? The departed one has already lost his name. So for the benefit of the dead, they say ‘Jai Jinendra’, or they call out Lord Rama’s name, ‘Rama Bolo Bhai Rama’. People are such that they worship a person after his death. But when he is alive, he gets abused even when he asks for *ghee* (clarified butter) in his rice. His wife will say, ‘Are you asking for *ghee*, at your age?’ Then when he dies, she will do a wonderful *baarmu* (dinner given to others on the twelfth day after his death). When he is living, the family members will not let him sit and meditate on Lord Rama; they will tell him, ‘Stop wasting time and go out and get some sugar, instead of chanting Rama, Rama’. So they will not let him worship Lord Rama, but when he is laid on the death bed and he is in his final hour or forty eight minutes (*gunthanu*) of his life, and overcome with all the *kashayas* (anger-pride-deceit-greed), they shout in his ears, ‘Say Rama, say Rama.’ They want him to stop everything and start chanting the Lord’s name. Hey, how is he going to say that now? Why are you bothering him unnecessarily now? The poor man is feeling very bad inside; he is in great pain. It sounds like a loud speaker to him inside and that scares him. Hey! Don’t say anything. Why don’t you let him die peacefully but these people will not let him even do that.
My father’s health was on the decline. Manibhai, my elder brother tells me ‘you look after the business. I will go see him’. Then he left for Bhadran (home town). Later I thought ‘why don’t I go see him too, since I have already delegated all the work’. So I left by train. On the way I ran across Manibhai coming from the town of Borsad. He said ‘You came too?’ I said, ‘I had the thought to come so I delegated all the work and have come’. He said, ‘Fine, you now go home and I will return to work’. After I got home, my father prepared that very night to start his final journey, he would not leave until then. One can only be carried in the final journey; by the pallbearer destined to do carry him.

Even Then Nature Will Liberate you

The first 6 lines of the first paragraph has been deleted.

Most who die are such that they would not let go of their possession, it is the nature that makes it happen.

Questioner: A living being has an illusory attachment (maya) for the body, does it not?

Dadashri: It is not to the body; it is attached to various other things. All these things, that are seen with the eyes like the children and the grand children. When one sees his grandchild, he will say, ‘Come here son, come here son’. He likes all this as long as he can see. If you ask, ‘Uncle, can you still not let go of this attachment?’ he will tell you, ‘No, I am fine as long as I can see.’ If you tell him, ‘Uncle, your legs do not work, your hands do not work, and you cannot even eat, even then?’ He will tell you, ‘No, as long as these eyes are good, I am fine.’ No one has the desire to leave this world.

But nature’s law is such that it cannot take away anyone from here; without one’s signature. The dying one has to sign off on it first. Do you think people will sign off on such a thing? Don’t they say, ‘Dear Lord it will good if I leave from here’ Now why do they say that, do you know? Often times a person is in so much pain that he will say, ‘It will be nice if death comes.’ He signs off this way, and then he wakes up next day feeling fine. If you remind him of what he was saying the previous night, he will say, ‘Well, I feel better now’. So, you see he puts his signature on it (dying) and now he changes his mind. But, I know that once a
person has signed off his life, he may not be around for long. No one can be taken away from here until they sign off on that. Every person that dies has signed off his death ahead of time. Otherwise, they will sue you for taking them away without their signature. Do people not apply later on? And even this government will tell you, ‘Do not sell anything to anyone without their signature, if you do, then you will be liable for it!’ Once you get the signature, nothing can be said, otherwise without the signature, people will talk negatively because they are negative by nature.

This whole world is independent. No one is dependent on anything. Dependency is a consequence of one’s mistakes. One is bound only by his mistakes and blunders; otherwise no one can bind him. It is because no one is anyone’s superior; that is how independent this world is. I too do not have anyone above me, do I? And for me, I experience it that I do not have any superior over me, and neither do you. Who is your superior? It is your mistakes and your blunders.

Suicide Does not Make you Free

**Questioner:** I keep having many thoughts about committing suicide. What should I do?

**Dadashri:** Why should you commit suicide?

**Questioner:** I have no faith.

**Dadashri:** What is it that you do not have faith in?

**Questioner:** I do not have faith in someone like you who shows me the path.

**Dadashri:** Is that so? What do you eat every day?

**Questioner:** Rotla (millet bread) and vegetables.

**Dadashri:** Do you like that or you would rather have sweets? Are you married? Does your wife get crazy at you? What kind of pain do you have that you want to commit suicide?

**Questioner:** There is social and financial trouble. My health is also not good.
Dadashri: Do you have children?

Questioner: Yes, I do.

Dadashri: They will take care of you when they are grown. Why don’t you stay alive? There is no fun over where you want to go. The spirits who reside there are extremely miserable. I come across some of them who committed suicide earlier. These poor things have no bodies. They have to enter someone’s body, when they get hungry. Why don’t you live here comfortably, eat drink and enjoy life with your wife?

Questioner: One has to have adequate financial situation in order to eat and drink, does he not?

Dadashri: Hey, you can work a little harder. Today we will show you how. Things will get better slowly. They may not right away but things will improve.

Questioner: Dada, I have heard that the one who commits suicide has to live seven more lives in which one has to commit suicide.

Dadashri: The effects of such karma last for seven or eight lifetimes. So, try to stay away from karma which causes such effects. Try to live with whatever pain you have here. Do not commit suicide. A few years back, I told everyone in the city of Baroda that if they felt like committing suicide, they were to come to me. There are certain individuals with such tendency, so tell them in advance, and so when they come to me, I make them understand and stop them from committing suicide. I had warned them as early as 1951 to come to me first, when they are contemplating suicide, and then they could proceed after meeting me. When they came to me, I would reason and explain them from every angle why it was not worth committing suicide. I would thus make them change their mind.

Why do people needlessly commit suicide? What is the purpose of committing suicide? You verily are a God yourself; why would you want to commit suicide unnecessarily? But no one, except me, has told them this, have they?

Questioner: What life form does one go to when he commits suicide? Does he become a bhoot (ghost) or a pret (spirit without a fixed body)?
Dadashri: One becomes a pret and has to wander around. On the contrary, one creates more problems for himself by committing suicide. A single act of suicide carries its echoes for several future lives. When one commits suicide, it is not a new act; a suicide in this life is an echo of suicide in previous lives. The suicide of the current life is an effect of the karma of past suicide which has come into fruition. Meaning he commits the suicide himself. The echoes of suicide have been created, he has been doing the same in his past lives, so he commits the suicide. After the suicide he becomes a wandering spirit without a fixed body. It is not easy to become a bhoot (ghost). A ghost, unlike the pret, is a celestial being. One has to have undergone intense penance in ignorance in order to become a bhoot (ghost), whereas a pret is different.

What is the one thing most precious to everyone? Every person dearly loves his life. Being alive is more important than the need for respect or greed or anger or anything else. Despite this, people commit suicide, do they not? Why is it so? Don’t they love their life? Everyone in the home may have counseled the woman against suicide. They may have told her to stay calm and go to sleep and rest. In spite of this, no one knew when she crept out of the window, ran off and jumped in the lake, and then she started screaming ‘Help! Someone please help me!’ You were told not to do this so then why did you jump in the lake? And now you are screaming, ‘Help’? She was so eager to jump. But once she did that, all her eagerness went away. When she keeps telling herself, ‘I want to die, I want to die’, it causes a psychological effect, which does not leave her until she jumps into the lake. Then upon facing death the effect goes down, and she starts screaming, ‘Help! Help!’

Vikalps are a necessity

Questioner: Why does a person get suicidal thoughts?

Dadashri: It is because inner vikalps (any sense of ‘I’) is not left. These provide the means to continue living. When one has no such thoughts left, he cannot see what to do next and that leads to suicidal thoughts. Therefore sense of ‘I’ is beneficial.

When natural thoughts stop, then such wrong thoughts arise. When thoughts that come after ‘I am Chandulal’ stop, it means that even those thoughts that arose naturally stop, and deep darkness happens, in which nothing is seen. Vikalp means
‘I’ (‘I am Chandulal’) and sankalp means ‘my’ (‘This is mine’). When both these stop, then thoughts of death come.

There was a merchant who was inundated with lots of worries. Someone told him to keep saying ‘it is not mine, it is not mine’. The poor man went crazy in the process of saying, 'it is not mine...it is not mine'. Where are you going to stand without first knowing what is yours? So first know what is yours. Otherwise, it is not easy to let go of ‘my-ness’ (mamata). Now if this lady were to say every day, ‘this doctor is not my husband, this boy is not my son, this house is not mine’, this is a sure way to lose her mind, especially, if she has not received the knowledge of the Self. It is fine to say that when one has the knowledge of, 'I am pure Soul’ and ‘what is mine’. But when one has not attained that and then keeps saying that ‘this is not mine’, then mind gets spoiled. When 'I' and 'my' are not seen, he commits suicide. 'We' place 'our' hand on his head and bless him, and ask him to repeat ‘I am a thief, I am a thief and thieving is my profession’; that will get him going again. His ‘machinery’ starts and he stays alive. Do whatever you have to, but stay alive. Later when the police catches up with you, you will begin thinking ‘I do not want to steal again’. This life is a series of actions and reactions. You stop the action and the reaction also stops.

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Absence of Conflict is Verily Samadhi

Understanding Stops Consequences of Conflicts

We only have to show people a religion which will get rid of conflicts and quarrels in their lives. Today this religion has become 'upset', and that is why people are living a life of conflict. Are these Jains, Vaishnavs at fault otherwise? It is not so. Yet why so much worries? Whole religion was like this (Dada pointing it upright and correct with his hands) but now it has become upside down. Therefore, what is upside down, 'we' will turn it upside down like this again (and set it up right again). Life can very easily and naturally be made free of any conflict. And ‘we’ will give the religion which does not require any difficult work or effort from people of the world. We see their faces as if they just had some castor oil! Can’t you see castor-oil-faces on people? How can we ask them to work hard? Do you think people go around putting castor oil on their faces? What is the reason they look this way? These people are not to be asked to work hard, it is not right to ask these poor people to practice penance or renounce anything, they are already suffering in pain. They are not capable of undertaking strenuous activities of heavily disciplined rituals. They are already suffering pain. They are told, ‘give up eating such and such food.’ Hey, that is the only thing the poor man likes, why are you asking him to give that up? It is not worth asking him to renounce anything. He does not have any pleasure of any kind at all. It is worth feeling compassion for them. ‘We’ can see all this, so ‘we’ feel compassion that may all these people become free from these miseries.

Conflict Happens but how to get rid of it?

How humans, men and women pass their worldly life in India is also a wonder, is it not? They pass through so many difficulties during the day, the mother solves every one’s problems and conflicts at the end of the day and then goes to sleep at night; however God will not reside in a home as long as there is conflict in that home. No one likes conflicts in their home, but they happen. What can they do? Did you understand about conflict? Do you live by yourself or do you live with your family?

**Questioner:** I live with my father, mother, brother and sister.
**Dadashri:** In that environment at home, conflicts must be occurring on some days, right?

**Questioner:** It does happen sometimes.

**Dadashri:** Who gets rid of that situation then? Does that environment of clash remain all night in the home or do you get rid of it?

**Questioner:** We get rid of it.

**Dadashri:** How do you get rid of it? By wielding a stick? People do wish to get rid of the environment of conflict, but how can they do that?

**Questioner:** One should forget the conflict and create an environment of joy.

**Dadashri:** What it is; is that all these lives have been fractured, the minds have been fractured, and intellect has been fractured. What are people looking for in times like this? So now again everybody’s mind should become strong. When does the mind become strong? It becomes strong when one does *darshan* of the Gnani Purush. His *darshan* alone is enough to strengthen one's mind.

Are all these one kind of face (*toonda*)? However many different kinds of faces there are, there are that many kinds of intellect. With every face there is a different intellect (*Toondey toondey matirbhinnna*). This word *toonda* was acceptable as long as one did not allow conflict to enter the home. Nowadays they let in conflict and they are naïve and therefore now are called *toombada*. Nowadays conflict has entered, has it not? You make a solid protective fence but even then conflict manages to get in, does it not? Finally conflict will enter even through the drain! People keep the doors closed, they keep a stopper so the doors only open if someone rings a bell, but even then conflicts enter through the drain. These people wear their own clothes, eat their own food, they do not steal from others, but then they clash at home. This then is the condition of most people. Clash is created and consumed within the home only; that is how people have become nowadays.

Now the clash has wounded their minds, it has wounded their *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*), it has wounded their ego. These people’s ego is already injured, what is the point of reprimanding them? If you scold them, your words will be wasted.
Some peoples’ *chit* has been wounded so much that they wander around like zombies. Some peoples’ mind has been wounded so much that they go around the whole day as if the fire of the entire world is going to consume them.

**Understanding Makes Worldly Interactions Appealing**

Actually, where in the world is there truly such a thing as conflict? Conflict means lack of understanding. Conflicts exist wherever there is lack of understanding, and there is pain wherever there is lack of understanding. Pain (*dukha*) exists wherever there is absence of understanding (*samjan*). There is not even such a thing as pain either! Pain is due to the lack of understanding.

**Questioner:** Is it due to conflict that a person has a tendency towards *vairagya* (dispassion)?

**Dadashri:** *Vairagya* born out of conflicts causes one to become involved even deeper within the worldly life. It is better that such *vairagya* (dispassion) never happens. If dispassion does happen, it should be the result of understanding; otherwise other *vairagya* are of no use. Why do people take cyanide? It is because of *vairagya*, is it not? It is the result of having lost faith in oneself. That is when they start looking for poison. No animal ever loses faith in the self. Except for humans, no species loses confidence in themselves. Only humans are miserable living beings (*jivas*), they are miserable because they use their intellect. The Lord has called these beings *nirashrit* (without dependence and shelter). All other beings are *ashrit* (dependent and sheltered). All living beings except humans are dependent on someone other than themselves. Those who are *ashrit* (dependents) do not have fear. The crows, all the birds - do they have any pain? These birds and animals in wilderness are free from fear and pain. Those (cats, dogs and cows etc) who have come in contact with humans, are miserable too. To start off with, the human beings are in pain and so anyone that comes in their contact is also in pain.

Humans are in pain because of lack of understanding. One in pain, because he went get some understanding. Had he not gone to ‘get’ some understanding then this lack of understanding (which causes conflicts) would not have arisen. Pain is all a result of wrong understanding. One holds on to the belief that ‘I know this, I know that etc’. Hey you! You know zilch. Despite knowing all that, your conflicts with the wife do not end. On the day a fight happens with the wife, you do not
even know how to settle it. For fifteen days both of you have sour faces. He will ask, ‘How can I settle?’ The one who does not know how to settle amicably with the wife; what is he going to understand about religion? What use is it, if one does not know how to settle a conflict with the neighbor? Should one not know how to settle a fight?

I know of certain high level judges who sentence criminals to seven or more years of imprisonment, but if they have a conflict with their wives, they leave those cases pending. I tell them ‘Why don’t you settle your domestic problem first? Don’t worry about the public cases.’ But how can they? They do not have this knowledge, do they? They do not have the understanding of how to resolve a dispute with their wives, do they? Humans do not have the understanding of how to resolve this, so time helps them bring on the resolution. They do not have the knowledge to take directly adjusting everywhere and thus avoiding conflict.

**Questioner:** They do not even know how to turn the situation around.

**Dadashri:** How can they, when the basic understanding is missing? In the end, time solves the problem because time erases everything.

Should one not understand what the solution is for the interference (*dakho*) that has happened? Why should this be so? All the animals live without clashes. Don’t they have wives and children? They too have wife and children and everything else. How beautifully the birds tend to their eggs? They get their nests ready before laying eggs. Do they not have the understanding? Look at what the so called intelligent humans do. They start looking for a hospital at the time of ‘laying the egg’! These days they would not know what to do if hospitals did not exist. Hey why don’t you build the nest? But these sacks of intellect start looking for a hospital, and the poor animals know in advance that they are going to lay eggs so they build a nest first. There is no problem if their babies destroy the nest after the eggs have hatched, but they immediately know about the eggs they are going to lay. But these human have become like a ‘sacks of hurtful intellect’ in this *dushamkad* (the current era of the time cycle with lack of unity in mind speech and body). ‘Sack of intellect’ means they consider themselves ‘intelligent’ and yet what comes out of them is deficient and hurtful intellect. Otherwise, how can a man be in pain today’s world? Being a human, how can you be called human when
you have pain? Look if the animals are not in pain, then how can humans be in pain? You do not understand your boundaries, you do not understand your worth, and you do things by seeing others and by imitating them. Imitation is what monkeys do; humans should not. You should be original. Through your own understanding, you determine exactly what your capacity is. If your salary is four hundred rupees a month, and you are told that the neighbor earns ten thousand a month, you should not let that enter your mind. Would you not understand that if you let that influence your view; disease will enter within you? Therefore, you should tell your wife and children, ‘this is our income, so do not set a a living standard based on the income of our neighbor.’ So you have to understand all that, do you not?

One is unknowingly hurting himself when he goes along with his wife’s demand for a new sofa after she has seen the neighbor acquire a new set. Hey, the wife will tell you to buy new sofas, but can you not say to her, ‘Do you want to kill me or what?’ But the poor man does not know how to make his wife understand, and so he ends up spoiling her. He does not know how to be the boss (dhani) and so his wife gets spoilt. He spoils his own mind too. He lets his mind run free and then he complains, ‘My mind does not listen to me.’ He himself has let it go out of control. Why do you have no control over your mind? There must be some reason for that? Who let it get out of control? One can understand the children in the family being out of control because of the neighbors. The neighbors will tell the young son of yours, ‘At the core, this is what your father is like!’ Children start liking the neighbor when he talks negatively about their father (with a stern father). They will think, ‘this uncle is a good man!’ but that man is actually making them go out of control. So someone else makes your children’s mind get out of control, but who makes your mind spoil? One is not even aware whether his mind will remain straight, or get spoiled by what he does. If they are giving away free ice-cream at Havmor ice-cream parlor, one will say, ‘Let us go, ice-cream is free at Havmor.’ Hey, it is free, but in doing this, your mind is going out of control. What state will you be in when they stop giving it out free? There are some people who indulge in brandy because it is free. First they drink because it is free, and then it becomes a vice for them. So, first people should realize that it is not worth taking anything that is free in this world. If there is anything in this world that is most costly, it is the thing that is for free. Therefore, stay clear from anything that is
That which is ‘free’ is the most costly, the most dangerous thing, you cannot allow to enter your home. That which is free is very dangerous, and people consider this a deal, and then they consider themselves to be smart. He will run around telling everyone, 'I do not spend a dime, my friends do that.' Hey, you are killing yourself, but you are not at all aware of that, are you? Today, humans do not have any kind of awareness. One can live without any awareness of moksha. You never had it anyway, but should you not have the awareness of what is good and what is harmful in the worldly life?

In the beginning, everyday he will tell his wife, 'Come, let us go see a movie, let us go to a movie', and they would go to the movies. Then, later the wife gets used to this and them tell him, ‘I cannot carry this child anymore’, and so he tells her, ‘Give him to me, I will carry him’. Then he meets couple of his friends who make fun of him, they will say, ‘your wife walks with you with nothing in her hands, while you are carrying the baby?’ So then he feels embarrassed about it and so he tells his wife, ‘Hey, you carry him now.’ Hey, why did you have to take her to a movie? And if she keeps telling you to take her to see a movie, let her keep telling you. But now know that you are trapped; then find a solution for that. If she keeps bugging you a lot, then bring a solution to it. But you cannot tell her, ‘let us go see a movie. Come on, come on!’ you cannot do that. Does one not make deals even at the time of getting married?

Instead, what is wrong with not starting such a business in the first place? It is better to remain without starting such a business. Start a business like that and you become trapped. How can you call this human life? It is considered a human life when, just as Diwali (festival of lights) comes once a year, but its positive energies last five days; similarly one can have problems at home for not more than five days in a year, the rest of the days pass without conflicts. But this is a daily problem, not a single day is without problems.

Which Mistake Lingers on?

The multiplication of the need to be careful has caused the whole world to wander. You do not need to excessively careful at all! Do not harbor the need to be excessively careful. Harbor the carefree state. You do not need to be excessively careful (multiply) the carefulness, nor is there a need to be utterly careless (divide).
But one spends his whole day in nothing but being extremely careful. And yet he does not accomplish anything nor gain anything. Despite eating and drinking this much, and having a good income, is no one happy? What is all this? Should the worldly life interaction not be free of conflict? Worldly interaction (vyavahar) is indeed free of conflict; it is only that one does not know how to live. And that is why conflicts arise for him.

A life filled with conflicts cannot be called a human life. Even animals do not get into conflicts. The animals do shed tears; they do cry when they have some internal suffering because of pain; they even cry. But except for humans, no other life forms do conflicts. Should there be any conflicts as a human being? Nevertheless, there is some mistake that prevails which causes conflicts; a certain mistake remains, does it not? The Lord had said that Gnan is not necessary to remove conflict; intellect (buddhi) is needed. It is possible for the intellect to shine very well, with which conflicts can be destroyed. However, people have started factories of conflicts! Now where can they export this? If you ask the foreigners, they will tell you, 'We have all that we need, and yet we have to take sleeping pills to fall asleep. We have to take up to twenty pills before we can fall asleep.' They own the gold and the wealth of the entire world, and yet they have to resort to taking sleeping pills. Still that is not considered sleep. Sleep is something that is natural. Taking sleeping pills makes one numb and dull, like taking an anesthetic. Instead, why not stay awake? Is this not better than becoming numb and dull?

**Ask Before Proceeding!**

You can’t dump whatever comes in your hand, into your stomach. I knew a person who ate a pound of ice cream. Hey, why don't you ask your stomach first? Should you not ask, 'How are you going to digest it? I can put some more in if you are going to digest it.' But one does not ask, does he? Because he does not die, people think, 'there is no problem, see, it all got digested, did it not?' But hey, a disease has entered within. That disease will not refrain from taking hold within. He did not die today, but had the disease manifested one hundred percent, he would have died. He lived because some percent of it remained disease free. Then don’t people develop cancerous tumors? Are there not different cancerous diseases? They are the result of this. Without consulting the stomach, they keep
dumping, dumping, dumping, dumping in it every day! As if it is a factory of some sort!

Once I was traveling from Agas to Borsad, and I got on a horse carriage. There were already three passengers in it and I was the fourth one. I asked the carriage owner to start the horse carriage now that there were four passengers. He started and along the way he stopped and picked up a couple of more people. I did not say anything. A little further he saw there were two persons waiting on the roadside and he told them to get in the carriage if they wished. I said, ‘why don’t you ask the horse if he can pull the carriage? You are not asking the horse first, and you keep picking up passengers. What kind of a man are you?’ He said, ‘Do not worry, I will feed him well.’ So he does not even ask the poor horse, and the horse becomes exhausted pulling them. Similarly, people keep stuffing their stomachs, without checking with the stomach first. Should he not ask the horse first, 'There are two more passengers, should I pick them up or not?' But he picks up more passengers and unnecessarily runs the carriage and on top of all that, he whips the horse to move. So then the horse kicks its hind legs on the carriage board. Why does the horse do that? Because it gets fed up, ‘What a worthless boss this is!’ It is saying, ‘I am trapped with a boss like you.’ What can the poor horse do? He is stuck with a hard taskmaster. Life is full of dependency.

**Why This Passion for Removing Pain?**

I once asked someone, ‘Why do the wealthy drive their car and make the driver sit in the back seat? They hire the drivers to drive them around. But they let the drivers rest while they take the steering wheel themselves’. The man replied, ‘It is their desire. They enjoy driving’. I said, 'Should there be a desire to be a driver? Should a wealthy man have such a desire?' If some pedestrian gets killed, the responsibility would be of the one driving the car. How can you have such a desire? I discovered that when they concentrate on driving, every other activity of the mind ceases, and thus they able to withdraw from the pressures of multiple business decisions, and so they enjoy a temporary relief. The mind’s machinery is constantly churning while at work. It never stops. There is no peace of mind. And that is why they drive. What can they do? It has become laptoo and this way the machine (antahkaran-mind, intellect, chit and ego) starts on track again.
**Laptoo** means: It is like a bottle with a cork that has become loose letting the contents spill out, when it is lying on its side. The contents will spill out automatically. Similar situations do exist sometimes between married couples. In matters of husband-wife relationship, some men become *laptoo* like this, no? Then the wife suppresses him. So what do I tell him, ‘Why don’t you have the cork welded and make it tighter?’ So that it will not come out on its own.

**This is how Energies are Wasted**

**Questioner:** But for our people, there is no fun in life unless one stops talking to each other out of anger.

**Dadashri:** Yes, they enjoy it after they have stopped talking for a while. Just like when a dog sucks on a bone. If you look, no blood will come out from the bone when you wash it. The more the dog squeezes and bites, the more blood comes out. Actually it is blood from the dog’s jaw, but the dog believes it is coming from the bone. This is how the human life goes on too.

A blind man weaves a rope out of dry straw and a calf keeps chewing it up at the other end, such is life. At the end of a day’s work the blind person thinks that he has a fifty-feet rope, but finds only a short piece of rope is left. The calf eats up most of it. Likewise an ignorant person works all his life and finds he did not earn anything meaningful for his next life. He may even lose his right to be born again as a human. Most of his efforts are wasted. The blind man thinks ‘Oh! Now I have fifty feet of rope’, but when goes to gather it up, he’ll say ‘what happened?’ Hey! The calf chewed it all up!

Similarly people keep making money from a very young age but if you check to see how much they have in the bank, they will say, ‘About two thousand’. And the whole day they run around restless and they have nothing but conflicts in their lives. One has such infinite energy of the Self within him that it is possible for him to attain anything that he thinks about. But instead, he gets nothing, not only through thinking, but also from working hard. Now tell me, how bankrupt have human beings become?

**Finding Pleasure in Continued Conflicts?**
People do not find pleasure even in their great mansion! There is beautiful lighting inside. The kitchens are equipped with stainless dinnerware. Despite all this, pleasure is nowhere to be found. There is noisy turmoil all day long. All the birds live peacefully and happily in harmony within their nests but humans never sit together in harmony. Even now you will find them quarreling at the dinner table, because human beings never been straight. When they were not straight during satyuga (era of unity of mind speech and body), then how can you expect them to be so in the kaliyuga (era of lack of unity in mind, speech and body)? They are all with ego only. These cows and other animals have none of these problems, they are ‘regular’. This is because they are all dependent on a higher force. Only the human believes he is independent. So, there is no end to his worries. No animal around the world ever worries, only humans worry. They live in such beautiful homes but they have endless worries. At the dinner table, when he is eating, he keeps thinking about his shop, 'I left the window open; I forgot to collect the money from that person!' So he brings home his problems from his business. He does not eat peacefully. He remains upset on the account of the open window, so then he finds some excuse to fight with his wife. Hey, why are you taking out your frustration on your wife and others, just because you are upset? Our poets have aptly sung ‘weak husbands are brave in oppressing their wives.’ Where else are they going to display their bravery? If they try to do it outside, people will beat them. Does all this suit us, Indians? Every individual is equipped with boundless energy. We see it all being misused. But they are not at fault either! They have knowledge but they have received the wrong knowledge and so everything is going in the wrong direction. If they are given the right knowledge, they will do the right thing. All of you here have received the right knowledge (of the Self), and look how much more energy has increased within you! Darshan-sooza (ability to see clearly) will increase tremendously.

That is Called Humanity

**Questioner:** What is considered the religion of man (manavdharma)?

**Dadashri:** No human being should suffer on account of us. Never mind the animals. You are a true human if you take care not to hurt any human being. You should never be the instrument for another’s pain and suffering.

What is actually considered manavdharma (religion of man, humanity, humaneness)? If you are the boss and you are heavily scolding one of your workers, at that time you should think ‘what would happen if the situation were turned around; what would happen if I were the worker?’ If you were to think only this
much, you would reprimand him in a correct way and not excessively. Likewise if you are going to harm anyone, a similar thought should go through your mind to remind you how it would be if the other person were harming you.

If you find a bundle of fifteen thousand rupees on the road, you should think that ‘if I lost this money, how much I would suffer? So the person who had lost this bundle must be experiencing the same suffering. So you should put a notice in the newspaper saying, ‘Individual who has lost money to come forward and claim the money after providing proper proof and covering the cost of this notice'. That is all. That is all you need to understand about humanity. This much we are able to understand that whatever pain we suffer will be suffered by the other too. So, you should have similar thought in every situation. Nowadays, such humanity has been forgotten and lost! That is precisely why there is so much pain all around. People are only interested in serving their own self-interests. That is not called humanity (manavata).

Now beyond the humane person, whom do you call a super human? He is the one who comes to your aid despite having been wronged several times by you. If you abuse him again, he will be there again for you when you need him. The nature of such an individual is to help others. So you should recognize that he is a super human. Such people are very rare. You will not meet such people nowadays, will you? There may be one in a hundred thousand; such has become the standard today.

**Questioner:** We know that we should conduct ourselves so that no one gets hurt. We are aware of all the duties of a human being.

**Dadashri:** Those are human duties and values (manavdharma), but if you know the religion of the Self (swabhavik dharma), then you will experience eternal bliss. What is it like in the manavdharma? If you make others happy, you will continue to receive pleasure in return. If you maintain your worldly interaction to give pleasure to others, then you will receive pleasure in return, and if your worldly interaction gives pain to others; then you too will get pain in return. So, if you want to be happy, then make sure you give pleasure to others, and if you want pain, then give pain to others.
**Questioner: **One should pray and ask for energy to make others happy, should he not?

**Dadashri:** Yes. One can pray like that.

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The Healing Starts the Moment the Fracture Happens

The Self remains While Settling the Account

Only the Gnani Purush does not need a superior above him. Why is that? The Gnani does not have *swachhand* (to be guided by the will of the self). The Gnani is constantly in *swaparini* (the state of the Self), therefore He does not need any superior. How long does a person need a superior? For as long as mistakes happen. Once the mistakes stop happening, the superior becomes unnecessary. This Ambalal (Dadashri’s file # 1 or the non-Self) may have made some mistakes, but as a Gnani ‘our’ mistake will not happen.

This broken leg is a result of Ambalal’s mistakes. It is not a result of this *Gnan*. People say, ‘How could this happen to you?’ I say, ‘Anything can happen. This is happening to Ambalal. It is not happening to the Gnani, it is not happening to the God within and nothing can ever happen to God.’

Lord Krishna was resting when an arrow struck him. Lord Krishna is Vasudeva, that is different, and this being struck by an arrow is different, both results (effects) are different. One who dies and the one who is God are two different effects. People look at the effect and mistakenly judge the event. Lord Krishna is Lord, even if he is struck by an arrow or something else, but he is still the Lord. That is because he was in the state of the Self and in the very core of his being he was in *brahmacharya* (absolutely free from any impulse of a sexual nature through mind, speech and body).

Not even for a minute, has this world been unjust. Therefore, whenever anything happens, 'we' immediately know that whatever happens is justice. There is no need to blame anyone, not even when someone attacks someone else. The attacker is only a *nimit* (instrumental in a process) in this. It is nature that deals justice.

At the time I broke my leg, I knew I did not have a dizzy spell or anything else, so who made me fall? When I looked around, I realized, wow! I settled my karmic score. No one will let go of an account, will they? (past karma never leave without giving an effect).
**Questioner:** If the push came because of someone, is it not temporary consolation to say that it is because of your past karma?

**Dadashri:** No, it is a fact. Yet people take advantage of it as a consolation.

**Questioner:** So, it is really a fact?

**Dadashri:** Yes, it is a fact. I will explain to you in simple terms. Say you have slapped someone; I too have done the same. The only difference is that you may have slapped hard, but my slaps have been soft. In the past I had slapped softly, and so I will receive the fruit of that slap, but it is soft and so it will simply heal quicker. I will meet higher *nimit* for it to heal quicker; there will not be any *nimit* to cause complications. So when one can deduce the cause from the effect, it is a different thing.

**Inner Equanimity Amidst Physical Problems**

'Our' mind has been trained for infinite past lives. No matter what happens out there, 'our' mind remains at ease. This leg had fractured. The mind’s development will be shattered if it experiences pain due to any treatment for the leg. So, 'we' had declined all other treatments. 'We' told them not to submit me to any anesthetic, because 'our' mind has not experienced depression or elevation even for a second for the past twenty years. Even after the fall my joy has not diminished even for a moment.

**Questioner:** This is the body and the other is the mind.

**Dadashri:** This is the physical body. With this leg fractured there would have been pain and pain related difficulties in moving about and sitting, but this suffering has not arisen. The body remains unaffected during routine activities of using the commode and other movements. After sitting on the commode, when I stand up and move, there is no effect (*asar*) noted. Not even for a minute. Your body is separate too, but you do not have the exact experience of this separation, do you? The body is separate, I can see that directly in front of me (*pratyaksh*), all that is true too, but as long as the body (*sharira*) remains bound (embodied state of a human being) it will not remain without bringing forth the sensation of pain. The mind, intellect (intellect), chit (knowledge and vision) and ego (*ahankar*) are so beautifully developed that it has remained precise in the past twenty years. It has
never been depressed or elevated. Do you understand? So how much this mind has developed? How beautiful this chit has developed? How well behaved the ego (discharge ego) is? Now when they talk about administering anesthetic for this gross external thing, why subject these well developed mind, chit, intellect and ego to its effect? They will all be ruined. And I do not have a problem if this leg becomes a bit shorter (without the surgical procedure). I usually do not need them for walking.

I have no strong desire to keep this body alive. Whether this body stays or not is not a concern for me. It is not that I want to live or I want to die. Whenever it leaves, it is fine. Most people struggle and plan and arrange for everything in order to live long. They ask the doctors to do all they can to save them. 'We' are content with whatever happens naturally. These doctors come and do all these things for me. They have a desire to prolong 'our' life; they do not want to let 'us' leave this world, because they feel that if 'we' live five to ten years longer, then 'we' would be helpful for the world. Therefore, all these doctors want to give 'us' support. Otherwise, seventy-four years have already gone for this body.

**Is the leg Broken or is it Healing?**

At the time this leg was broken, every one use to say, 'it is broken'. I said, ‘no, it is being mended. The leg was broken a while ago. So this is nothing new. People asked me, 'Is your leg fractured?' No, it had fractured on the day I fell; now it is in the process of being joined. What you see now, it is the beginning of the mending process, and the fracture occurring is really a joining process. It is the healing of the fracture of the hip joint. The repairing began at the very next moment after the fracture happened. Healing begins the very instant an injury takes place. And 'we' also know at what minute the leg started fracturing. The world cannot delve deeper into this, can they? To the 'beginning process of healing', people say 'this is fractured'. But 'we' say that it is starting to heal, why are you saying, 'it is fractured'? It is now beginning to heal; it is now constructive.

**Has Fever Come? No, it is Going Away**

The minute fever appears it is on the wane. People say ‘He has got fever’. No one knows at what moment fever appears. The fever process was set in motion the day you started dumping wrong foods in your stomach. Now the arrangement has been made for the fever to leave, and so what you feel is the fever leaving. This
fever is actually leaving. From the moment it begins to leave, it is discharging. So when it starts discharging (discharging karma), people wrongly identify it as a rising fever. Then he will say, 'Sir, stop my fever'. Hey, this is the beginning of the fever leaving, but people would not understand this, would they? They do not understand this on account of their sense of doer ship.

It had become spoilt a long time ago, but it is now on its way to being cured. Now when it is on the mend; the doctors, necessary tools and medicines will come together for it. That is the beginning of the healing. Now when it is on the mend, the doctors and their instruments and medicines etc happen to come together.

**After a Fracture, Does it Break or Does it Join?**

In the past, when the activity-work was done, there was an inner intent (bhaav) also done, and this now is the result of that. It is discharging.

**Questioner**: Please explain your statement, ‘This leg was broken before. It is not something new.’

**Dadashri**: The circumstances relative to how the fracture took place, how it healed, what was the instrumental cause etc, is all indeed the same. There is nothing new here. What do people say when it fractures? They say ‘he fell down and broke the bone’. What do even the doctors say?

**Questioner**: The leg fractured.

**Dadashri**: Yes, that is what we say. What is it in the language of the Lord? ‘It is the beginning of healing’. People say, ‘fracture happened'. So, people call the beginning of a healing process, a ‘fracture’. A fracture had taken place. It is not long after, but within a second that the healing begins. Do you understand? Healing must be starting, is it not so?

**Questioner**: I did not understand that.

**Dadashri**: After it fractures, it does not fracture again, does it?

**Questioner**: No, it only takes place once.

**Dadashri**: Then, does it heal or break again?
Questioner: It does not fracture again; it starts healing.

Dadashri: From that very moment, from that very minute it starts healing. Do you understand that?

The Difference, is it in the Result or is it in the Suffering?

Questioner: I did understand exactly what you said. However, can the causes of fracture be uprooted?

Dadashri: You cannot remove the causes. But the effect of the causes can be reduced.

Questioner: Can the causes, good or bad, of the past be removed prior to the manifestation of their effects?

Dadashri: No, the causes remain as they are. When you go near a bonfire, you will feel its intense heat, but the bonfire remains the same. One thing you can do is that if you smear your body with something, then you will not feel its heat as much however, the fire will remain the way it is. So the bonfire will not let go of its nature.

Questioner: If the bonfire gives up its nature, then it cannot be called a bonfire.

Dadashri: It cannot be called a bonfire, and it will not have any effect on the world. Then people will think that they have found a solution, and so what is the need for God? That miraculous mystery of nature cannot be opened. So then you have to do something like smearing the body with something, so that you will not feel as much heat when you go near it. Is that possible or not? If you carry an umbrella in a torrential rain, not a drop will fall on you. But the rain may continue as usual. People attempt to stop the evidences (effect), but it will not stop. If that was possible, people will destroy the whole world, will they not? If two such bricks can be removed, then people will destroy everything. But not a brick can be moved away from its place. Otherwise, these Vanias (business class cast) are no ordinary people, are they? They will remove all the bricks and sell them off. But not single evidence can be altered. So all our circumstances are like this, therefore ‘we’ ‘wear something' and go there, we go from here and there and pass the time and so we do not feel the heat.
Who are You, During the Breaking and Joining?

What do people say when they feel warm internally? They will say, ‘I have a fever’. They will ask you to bring a thermometer. Then he will measure the temperature and tell you, ‘The temperature has gone up to 101º’. Even the doctor will say that his fever has gone up. And in the language of the Lord the fever is going down. The fever is not starting; it is being destroyed. Now people will not understand this. From the moment one starts an abnormal diet, would you not know the causes for a fever are being nurtured? The fever began when the abnormal diet started. Thereafter when the fever arises, there are the causes for the fever going down, and they are decreasing the fever within.

**Questioner**: Now when the fever is subsiding on its own, one tries to get rid of it. What will be the outcome of that?

**Dadashri**: No, all that effort is also evidence (nimit).

**Questioner**: But, aren’t they interfering with the course of nature?

**Dadashri**: It is not interfering, that too is a part of the natural process. It will help if there is a need for it inside, it will work, but our people go overboard.

    I have always believed, what I am telling you now. The fever one has today, has come from before, what is new in that? And it is now receding.

    This pain is such that it will follow you wherever you go, so finish with it right here. So, finish this pain now. Surrender it to me. Be done with your karmic account right here and now. If you try to run away from the pain, it will follow you wherever you go. So you have to settle the karmic account here. Find out who you are. Once you know your true Self, then nothing remains. Then let the leg break, you are still who you really are; the Self. If the leg breaks, then you have to suffer the effect of the discharge karma here.

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The Language of Sin and Merit Effects

True Wealth will Bestow Happiness.

Life is filling (puran) and emptying (galan). There is no need to be laugh when filling happens, and there is no need to cry when emptying happens. When filling is happening and you have a habit of laughing, then someone will end up making a fool of you. When the filling of pain is happening, why do you cry? If you want to laugh during filling, go ahead and laugh. Laugh when there is filling of pleasure going on, and also laugh when filling of pain going on. But people’s language is different, is it not? Do they not keep pleasant and painful separate? What one does not like in the morning, he likes in the night. In the morning he will say, ‘Go away from here’, and at night he will tell her, ‘I cannot do without you.’ So their language is uncivilised.

The law of nature is that whenever there is filling, emptying is bound to follow. If everyone keeps making money, then is there anyone who can claim, ‘I am the richest man’? But no one is content enough to be able to say that. This is because that is not the rule at all.

Nature says, ‘Here we do not see how much money someone spends. We only look at the pleasure (shata) or pain (ashata) he suffered (bhogavey). Happiness can be present even if wealth is not there, and suffering may exist despite the presence of wealth.’ So pleasure and suffering are not based on money. There is peace and pleasure even with a limited income. Such people may readily agree to go to a temple for a glimpse of god. On the other hand someone with plenty of income has no problem making million rupees, but if he loses five thousand from that, he becomes miserable. ‘Hey, why don’t you subtract the five thousand from the million?’ He will tell you, ‘No, that will reduce my income.’ Hey, what do you consider as income? Where did it come from? That amount was your liability, so do not complain if it goes down. Hey, the real wealth is ‘within’ you. Why are you looking to lose that wealth by having a heart failure? Would you not lose the entire wealth when your heart fails?

**Questioner:** Yes, it will.
Dadashri: So, then what is all this? So he will say, ‘To me money is very valuable.’ Hey do you not have any value for the inner wealth (the Self)?

Say a father leaves Rs 10,000,000 to his son and decides to lead a spiritual life thereafter. The son may squander it all away in alcohol and the stock market, etc. The money that was earned through dishonest means will not stay with you. Today, when honestly earned money does not remain with you, then how will dishonest money remain with you? So, you will need wealth earned through merit karma and honest means. This kind of wealth will yield pleasure. The wealth of this dushamkad is also wealth of punya (merit karma effect), but it is of papanubandhi punya (discharging merit karma creating bondage of demerit karma), which binds nothing but paap (demerit karma). Instead, tell that wealth, ‘Do not come here at all, stay away from here. That is where our good lies, and you too will look good!’ All these nice homes etc. are open display of papanubandhi-punya. There may be one in a thousand who has punyanubandhi-punya wealth (merit karma effect creating merit karma causes). The rest is all papanubandhi-punya wealth. Should one have so much wealth? One is binding nothing but demerit karma (paap), he is not enjoying any of it and binds demerit karma; these are the people who have come with a return ticket from animal kingdom!

This worldly life is such that one would not be able to live even for a minute! Despite having tremendous merit karma (punya), one’s internal burning does not stop. There is constant inner burning going on within. One could be surrounded by wonderful circumstances, and yet the inner burning continues, how can that be cured? Eventually, he runs out of merit karma. There is a rule of this world about happens when one runs out of merit karma. Demerit karma then begins and unfolds. This is now an inner burning and turmoil. What state will you be in when the external difficulties (pain in body and circumstances) arise when the demerit karma (sin effects) unfold? Therefore, be forewarned, says the Lord.

**Exact Understanding of Merit and Demerit Karma**

**Questioner:** What is paap (demerit karma) and punya (merit karma)?

**Dadashri:** No one runs this world; if someone were running the world, then there is no need for paap or punya. What then is paap and punya? What is it that one
does that creates merit karma (punya)? All these people of this world, all the living beings (jivas) are indeed a form of God. There is God in these trees too. Now people say so too, but they do not really have faith (absolute conviction) in that. So, they cut and chop down trees and destroy forests for no particular reason. They destroy everything. Any harm done to any living being binds (creates) demerit karma (paap). And giving pleasure to any living being binds merit karma. When you water a garden, do you give the plants pleasure, or do you give them pain? You bind merit karma by giving them pleasure. When you cause pain to any living being, you bind demerit karma; this is all you have to understand.

The entire world is verily in the form of God. To see everything as friends or foes is an illusion (bhranti). When that illusory knowledge is removed, you will see pure Soul (Shuddhatma) everywhere. By a relative viewpoint it is a donkey, and by real viewpoint it is a pure Soul (Shuddhatma). So by giving slightest pleasure (sukha) or pain (dukha) to any living being, leads to an effect of virtuous karma (punyai) or sinful karma (paap) respectively, and you will have to suffer that effect.

**Questioner:** Do I bind paap-punya if I have no knowledge as to whether I did paap or punyai? If I am not aware at all that I carried out a bad deed or I carried out a good deed, I would not have any effect at all, would I?

**Dadashri:** The law of nature is that the effect will always be there whether you have the knowledge or not. You may not understand that there is paap or punyai in cutting this tree; however the tree does experience pain, does it not? Therefore sin karma got bound to you (paap laagyoon). If sugar falls out from a small hole in a bag of sugar you are carrying, which you are not aware, will that sugar be of any use to anyone? The ants that are crawling on the ground will carry away the sugar crystals. Now this is considered as you giving alms. Never mind that it was done unknowingly but it is alms all the same, is it not? You are not aware of it, but the donation is taking place, no? And does that not make the ants happy? And because of that you are binding punyai (merit karma)

Therefore, the effects of punyai (merit karma) and paap (sinful karma) keep happening. If you have punyai, then what is the effect of punyai? Your wishes are fulfilled with punyai. What are the effects of paap? It is to have everything go
against you. Have you ever experienced the dices falling wrong for you? Is it the fault of the one throwing the dice? No, it is not his fault. With the same person throwing the dice, if his merit karma is at work, he will win, and if his demerit karma is at work, he will lose. When your punyai is working, people will greet you with respect, ‘Welcome Chandubhai, welcome sir’, and if your sinful karma is at work, they will say, ‘Forget him’. Now, he is the very same Chandubhai, however the effect of his merit-demerit karma falls on other people!

**How to be Free from Paap and Punya?**

**Questioner:** What if one knows how to wash off his paap?

**Dadashri:** One will not know how to do that. Unless the Gnani Purush shows him the way, he will not know how to wash off paap. What does it mean to wash off paap? It means to do pratikraman (recalling and repenting for mistakes and asking for forgiveness for them). Atikraman (aggression by the mind, speech or action that hurts others) means paap. Anything done outside (normal) worldly interaction (vyavahar), is considered atikraman. You have to do pratikraman for that. Then all those demerit karma get washed off, otherwise they cannot be.

**What is the Solution When Demerit Karma Unfolds?**

**Questioner:** Perhaps pratikraman stops the binding new demerit karma (paap), however one has to suffer the effects of old demerit karma, does he not?

**Dadashri:** You are correct, new sins do not happen through pratikraman, but one has no choice but experience the effect old sins (paap). The intensity of such suffering can be lessened, and I have given you a remedy for that, which is to recite all three mantras together. This will greatly reduce the effects of the suffering (bhogvato). It is similar to a person not feeling the weight of a heavy load he is carrying on his head when his mind gets redirected to another event. Similarly, with this Trimantra you will not feel the weight of the sin karma effect. Therefore these three mantras are helpful. Have you ever recited the Trimantra? Even for one day? If you recite more, everything will become light and all the fear that you experience will stop.
What does the unfolding of merit karma do? It lets everything happen according to your will. What does the unfolding of demerit karma do? It does everything contrary to your will.

**Subtraction Cannot Happen There**

**Questioner:** If one follows the path of merit karma, then why does demerit karma effect happen?

**Dadashri:** The rule is that, whatever you do, if it is a good deed, then you earn hundred rupees, and if it is a bad deed, even if it is small, then you earn just one rupee. That one rupee is not subtracted from the hundred, (i.e. merit karma does not negate the demerit karma). If it were possible to deduct, then no one would experience any demerit karma effect. *Paap* and *punya* exist separately. Each account remains separate. Each brings along its effect, which has to be suffered. The effects of *paap* are always bitter.

**How can you Find Fault With Anyone Else?**

There is nothing a person with *punya* cannot get, but he has not brought enough *punya* with him, otherwise he can get anything he wants. But as long as one is immersed in worldly knowledge (ignorance, not right knowledge), he will never attain anything. As it is he is an angry and inflexible man, and then he acquires the worldly knowledge that, 'budhey naar pansree, a woman suppressed and controlled will behave', and thus he found what he was looking for. Would this knowledge he attained give him the fruit (result) or not? Women who have given birth to the twenty-four *Tirthankars* - look what you have reduced them to? What an injustice? You have done this to these women who have given birth to *Tirthankaras, Chakravarty* kings and *Vasudevas* (powerful emperors and kings)? Why have you condemned women for the bitter experiences that you have had? When you buy mangos, twelve rupee a dozen, the mangos may turn out sour and three rupee a dozen mangos may turn out sweet. So many times the quality does not depend on what you pay for it; it depends on your merit karma (*punya*). If your *punya* is strong, you will get very sweet mangos. And if they turn out sour, then your *punya* was not strong enough, how can you blame others there?
Therefore, the merit karma is weak, what else is there? When the older brother is not willing to share the family’s assets; is it his fault? Your merit karma is lacking, no one else is at fault there. On the contrary, the punya is not improved, and demerit karma are bound with the elder brother. Then heaps of demerit karma effects come.

**Here is how Punya is Bound.**

**Questioner:** How can one improve the merit karma (punya)?

**Dadashri:** Welcome whoever comes to you and show your hospitality towards him. Share tea, or whatever you have with him. If nothing else, offer him a piece of bread. Do it with love and merit karma, will accumulate. Punya means to do for others. Everyone does for his own family.

**Only Punya is the Companion till Moksha**

**Questioner:** Are intents (bhaav) of merit karma helpful for realizing the Self?

**Dadashri:** It is true so far as that merit karma brings you to a Gnani Puursh for satsang. Look at the laborers, because of their demerit karma they cannot come to the Gnani. They work hard all day to make ends meet. It is because of your merit karma that your needs are met even when you stay home. You also find some space for other activities. So, merit karma is helpful for seeking the Self. When there is merit karma, there is ease and spare time, you meet such positive circumstances, you make money without much effort, and you meet other people with merit karma. Otherwise you will land in the company of irresponsible persons.

**Questioner:** Is that more helpful for the Self?

**Dadashri:** It isn’t more helpful, but it is a necessity nonetheless, is it not? It may be an exceptional case where demerit karma proves to be very helpful, but it has to be punyanubandhi-paap (discharging demerit karma binding merit karma). If it is punyanubandhi-paap it will be of increased benefit. But presently it is all paapanubandhi-punya. People have beautiful homes, cars and other amenities and yet they are continuously looking to grab wealth belonging to others. This kind of ‘punya’ takes you into tiryancha (the animal world) in the next life.
Questioner: Can we conclude that merit karma increases more worldly life?

Dadashri: Merit karma is not beneficial but it does help in a way. Demerit karma will never let anyone encounter a Gnani purush. One may long to meet the Gnani but if he is working in the mill all day, how can he meet the Gnani? So merit karma helps in this manner.

Questioner: Just as demerit karma increase the worldly life, does merit karma do the same?

Dadashri: Yes, merit karma does increase worldly life. However, just as merit karma increases, so does the worldly life and man’s true dispassion (vairag) towards worldly pleasure arises. Otherwise true vairag never arises. This is so as long as he does not get what he wants, because when he does, then he will to revert to where he was before. Therefore, all the experiences have to happen. Those who have gone to moksha from this world have been individuals with high level of merit karma (punya). They have been kings who lived amidst abundance of everything including hundreds of queens and extensive kingdoms. They spent their time in so much luxury that sometimes they were not aware of the rising or the setting sun. However, despite all the luxury and comfort, they get tired of it questioning if pleasure really is in the worldly life. Fifty of the five hundred queens are happy with him and the rest sulk and are displeased with him. Some are even plotting to have him killed. So, this world is full of great difficulties, it is very difficult to get out of it. Only a Gnani can show the way out of it because he is enlightened and free. He has crossed the ocean of worldly life and so he can help you do the same.

Merit and Demerit Karma - Valuable or Illusory?

Questioner: A person with merit karma effect (punyashadi) is greeted with great respect, does it not increase his ego?

Dadashri: What we are talking about is not applicable to those who have attained this Gnan. It is for others; it is worldly talk. There is no merit or demerit karma for the one who has attained the Gnan. He only has to settle (nikal) both with equanimity because merit and demerit karma are both illusory. But the world has attached a lot of value to them; consequently we are talking about the world.
People in this world are struggling uselessly. A fifty-two year old man tells me, ‘It seems my stars are changing now’. Hey you! Up until now you were unsettled; so how is the Goddess of wealth (Lakshmi) going to visit you if she has not done so by now? Why don’t you try to manage with what you have, instead of having false hopes? What good is hope that turns into despair? What kind of expectation should one have? It is the kind which gets fulfilled completely.

Merit karma (punya) is very big thing, but in this day and age it is not possible to have complete merit karma. What little there is, it is paapanubandhi-punya merit karma effect that binds demerit karma. One may have plenty, he may have four cars, but when he comes people do not like him.

**Ignorance Binds Paap and Punya**

Despite this, the world will go on just as it is now.

As long as the belief, ‘I am Chandulal’ persists, karma will continue to be bound. There are two types of karma. ‘Doing’ punya will bind karma of sadbhaav (right or good intention) and ‘doing’ paap will bind karma of doorbhaav (wrong or bad intention). As long as one does not know what is rightfully his and what is not, he learns from what others do. What he thinks is not what he says and certainly not what he ends up doing. It is not possible to bind merit karma (punya) as long as there is no unity of thought, speech and action. Therefore mostly demerit karma is bound. Therefore, people earn only demerit karma these days.

**If There be Punya, let it Only be That Which Binds More Punya**

Only one kind of merit karma (punya) is helpful which is rarely found today, and which will be extinct in few years. This punya is called punyanubandhi-punya. What we see today is the papanubandhi-punya, which will make one wander endlessly.

**Questioner:** Give us an example of punyanubandhi-punya.

**Dadashri:** Today, one has cars, nice home, a good wife, good children, good servants; all these good things he has, what is that called? People will say, 'He is a punyashadi'. Now, if you look to see what he is doing, he is doing seva (service) of the saints and ascetics, he is giving service to others and he is preparing for
moksha. In the process of doing all that, he may even come across the instrument (Gnani Purush) to take him to moksha. When he is doing this, we know that this is punyanubandhi-punya. There is punya now (merit karma effect), and is binding new punya. Otherwise, in this other punya thoughts of sin like, 'Whom can I deprive of his possessions?' thus enjoying what is not rightfully his. That is called paapanubandhi-punya.

That Would Spoil the Next Life too

**Questioner:** It is difficult for a person to make ends meet these days. Is it acceptable for him to employ lie and deceit in order to make a living?

**Dadashri:** It is similar to one going into a debt to support his drinking addiction. Do some good so that you get some merit karma, and this shortage (not making e is a result of demerit karma ‘done’ in the past life. What is the reason for the shortage? You are falling short, because of demerit karma. You cannot afford vegetables etc. still, if you are having good thoughts, about religion or going to the temple, about serving others, then that is all punyanubandhi-paap. Today demerit karma is in effect and yet he is binding merit karma. But one should not bind new demerit karma while going through the effect of demerit karma. What else remains when you do the wrong?

**Questioner:** This is a whole circle, is it not? For the necessities of today’s life, raising and educating children, having adequate food and shelter, I cannot make ends meet if I do not resort to dishonest means, so should I do this or not?

**Dadashri:** Irrespective of whether you are able to make a living or not, you cannot resort to wrong means.

**Questioner:** Then the wife will say, 'this man has no skills for earning a living.'

**Dadashri:** So then you have to say, 'I do not have the skills and that is why we have this problem. So you are free to marry someone else, if you so desire.'

**Questioner:** What if that hurts the other person?

**Dadashri:** Then you can ask for her forgiveness.

**Questioner:** But, demerit karma is bound. Is it not?
**Dadashri:** True, one binds only and plenty of demerit karma from morning to evening, every day. Why even mention *moksha*, one binds lots of demerit karma.

**Only True Knowledge Untangles the Puzzle**

People in this world know only worldly knowledge. True knowledge is real and real knowledge will not create turmoil (*ajumpo*) of any kind. It will not let any puzzle arise within you. The illusory knowledge only creates endless puzzles and those puzzles do not get solved. Real understanding does not come until the demerit karma is washed off. That is a fact but one should understand that, should one not? The puzzles cannot be solved without understanding. One has to understand it. And for that to happen, demerit karma have to be washed off, until then the puzzle cannot be resolved. These demerit karma cause all the entanglement. It is the verily the wedge of *paap* and *punya* that causes entanglement for people.

Man has wandered life after life, running after material possessions. Material things will never bring internal peace. Can you have a sound sleep on a bed of rupees? Man has lost his infinite energies along the way.

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Doership is Verily the Reason for Fatigue.

‘Am I Going’ or is ‘the Train Going’?

Time is being spent without applied awareness (upyoga) and awakened awareness (jagruti) of the Self. ‘With upyoga’ means with alertness. Idle talk and other talks without any applied awareness, is considered as without upyoga, what do you get out of it? Instead of having idle talk while travelling by train, can you not remain alert in the train? You catch the train for Vadodara at Bombay Central station. Then, do not say, ‘I want to go to Vadodara.’ You just sit in the train and the train will take you to Vadodara. And when Vadodara arrives, and people at the station announce, ‘Vadodara has come, Vadodara has come’, then you get off the train.

What do people say when they are going to Vadodara? Sitting in the train, they will say, ‘Bye, I am going to Vadodara.’ ‘Hey are you going there or is the train going there?’ And yet he will say, ‘No, I am going’. This is how people converse in the world. And you cannot say no to them, can you? And you cannot tell them that they are wrong. But you should know that it is the train that is going there. So you should not say, ‘I am going to Vadodara’. Otherwise you will get tired, just sitting in the train. You just have to know this matter and remain seated in the train.

**Questioner:** Even while travelling by car one shouldn’t say ‘I am going’?

**Dadashri:** You should not say it like that no matter where you are going because it is the car that is going there. When you say ‘I am going’, then you will feel tired. Would you not reach Vadodara whether you sit or sleep in the train? Even if you just remained seated in the train, will Vadodara arrive or not? Likewise, would Vadodara not arrive for the passenger that is in a hurry and keeps looking out of the window for Vadodara and saying, ‘what has arrived? Is this Bharooch or Surat?’, every time the train stops? Will Vadodara not arrive for him also? Then understand that it is the train that arrives to Vadodara, not you. You were exactly where you were. One becomes unnecessarily tired. One gets tired, even while sitting in the train.
'We’ never feel tired anywhere. Why is it so? Because, am ‘I’ the one going or coming? How can ‘we’ get exhausted, when the cars or trains come and go? Do you think people intentionally talk this way? Or is everything simply the wrong way round? This worldly interaction is the wrong way around but why should we interact in the wrong way in it? Now that we know the right way to interact, would anyone interact in the wrong way? This worldly interaction by nature is the other way around; that is called relative. It is relative, meaning it is on the basis of some else thing that one says, ‘I am going’. What is the basis? He will say that ‘that is what others say, so that is why I say, ‘I am going’. But now we do not need that basis anymore. We need the other basis on which we say, ‘Really I am not the one going; it is the train that is going’. Would one reach his destination quicker if he starts pushing and shoving in the train?

Questioner: No, he would not.

Dadashri: Why not? What if one man becomes restless in the train, because he is in a hurry to reach Mumbai and get to the court house, and another man sleeps peacefully; will both of them reach Mumbai or not? The restless man is completely drained by the time he reaches Mumbai.

Questioner: When facing the circumstances of worldly interaction, we get tired. Is this the reason behind it?

Dadashri: Your deduction is correct. People come from Mumbai and when they get off at Baroda they say, ‘I am very tired’. ‘Hey, you must have run a lot, right? You ran whole night, is that why you are tired?’ You pay the train fare and they even tell you to sleep on the way. Then if you want to travel sitting, then travel whichever way is suitable to you. But one will still say, ‘I am going to Baroda’. So the tiredness he feels is because he says, ‘I am going to Baroda’. This tiredness is of the psychological effect only. ‘We’ quietly get off the train. If someone asks ‘us’ did you get tired in the train? I will tell him, ‘What tiredness? I just sat in the train, I rested in it; I came lying down’. When they announced, ‘Baroda is here, Baroda is here’, I got off the train. So why would I get tired?’ People wrongly believe, ‘I am going’, and then the body has all kinds of effects.

Remained Alert After the Experience
Someone travelling to Mumbai from Baroda by train is waiting to find a place to sleep. He finally finds a place to lay his bedding down to sleep when the train comes to Palghar (very close to Bombay), so if he lays down the bedding, would you not understand that this man is foolish? He is going to have to get off the train within the hour, so why is he opening up all his bedding? When I did not have Gnan, I used to say, ‘You have turned grey, why are you now ‘spreading your bedding down?’ What are you going to gain from spreading the bedding? That is how the world is?

Even I had a bad habit of carrying my bedding, having watched other people travel. I would see them carrying huge beddings, so I too bought a nice bedding and travelled with it everywhere. Every time I found a porter to carry my bedding for me, but one time I was not able to find a porter and I was forced to carry the bedding myself. It was heavy and I could hardly carry it. My condition was pathetic. No one came to my help. On that day I swore that I was going to travel light and take along only what I could easily carry myself. I started carrying a small metal bag and a bed sheet. The bag would make a pillow and the bed sheet was my cover. Sometimes if the bag was uncomfortable I would take out the towel and place it on top. I was exhausted carrying the bedding around; I realized from there on that ‘why was I trying to compete with others?’ What state would I be in if I did not find a porter? I cannot leave the bedding at the station, can I? I have to bring it back to my home, do I not? I was fed up, ‘There is no porter around; why don’t I just leave it here on the platform?’ But the nature is such that he will not do that; he would not leave it behind. ‘My-ness’ (mamata) is such that it will not let you leave anything behind.

As I kept understanding, as I went along, I would immediately give it up. Wherever I took a beating, I would immediately let go of those things, and thereafter make a firm decision. But all this was before I attained the Self. This kind of vision arose before I attained Gnan.

**Free From Both Ends is the Time of Moksha**

Prior to Gnan people would come to give a send off at the train station on my way to Vadodara from Mumbai. They would prepare the bedding within the compartment. They would say ‘good bye, Ambalalkaka’ as the train is leaving.
Once the train is on its way, and I cannot see anyone, then I am not bound by Vadodara, and I became free from Mumbai, so then what should I be in? In *moksha* (the free State). So I used to remain in *moksha*, prior to attaining Gnan. When one is not bound at this end, and he is not yet connected to the other place what do you call this in-between time? Is that not called freedom (*moksha*)? I took such an advantage of this time. Generally, one will ‘take’ Mumbai along with him, although he has left it, and he would also get attached to Vadodara even though he has not reached there yet, and thus he continues to get entangled. And I have decided that, I am free from Mumbai, I have not reached Vadodara yet, and so I am free. The in-between time is *moksha*, because I was free. Is that not easy? Such was my state of being, prior to *Gnan*. Thoughts of this type would sprout in the mind from time to time. This is a good one, no?

Similarly, when you are sleeping in your bed, does anyone come into your bed? No one does? Then at that time you can say that you are free from the house and everything else and you are not bound by your bed. Is the bed binding you at all? So you are in a free state, what is wrong with that?

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Suffering due of Wealth

Spent the Life in Earning

Dadashri: Why did you come to Dhoraji from Calcutta?

Questioner: To make a living.

Dadashri: Every living being is striving to make a living. Even the animals including dogs and cats etc make their living while staying in their own home area. The monkeys in Mathura also remain where they are and survive on whatever garbanzo beans they can find. None of them leave town. Only humans leave town and move elsewhere.

Questioner: They do that on account of greed.

Dadashri: Yes, it is not the making a living, but the greed which giving the problem. Making a living is not a problem for one at all. One can find ways of making a living where he is. Being a human is a great accomplishment that has phenomenal energies. Everything is available to him. But he runs because of greed. He keeps wanting to grab whatever and from wherever he can. I do not find anyone who says he is satisfied even after having moved all the way to Calcutta.

Questioner: Where is the pain if contentment is there?

Dadashri: No, no. It is not the question of contentment. The person moved all the way here to earn money, but having earned the money he does not say, 'I now have five billion rupees. I have no need for more.' I have not met anyone who says that. If not five billion, then even if one says, ‘I have made one billion', I will congratulate him and admit he has done a good job moving to Calcutta. How much money do you have in the bank? Five million rupees?

Questioner: What can I tell you Sir?

Dadashri: What are you saying Sir? How can you not have money in the bank even after moving all the way from Dhoraji? Isn’t it a shame? You came all the way from there and got trapped. You belong neither here nor there.
What is considered wealth in language of the Lord? Wealth that multiplies is called real wealth. One will take the wealth that multiplies, with him to his next life, and he will also be content. The wealth, that is subject to division is not considered wealth by the Lord. Whatever is subject to division is destroyed and lost at death.

**That Wealth is Credited**

What is the nature of money? It is restless (mobile), so it will come and leave some day. So use it for the benefit of others. The money used for others is the money that comes to your aid when you fall upon bad time. Know from the very beginning that money must be used for good causes, should you not?

A man of good character has won the world. Then he can eat, drink merrily and use the excess for others. What else is there to do? Can he take it with him? The only wealth you can call your own is that which you use for others. It is credited for next life. Anyone who wants to amass wealth for the next life is well advised to use it for others. For others, means any living being including birds and animals and humans. Whatever you feed to the birds and they eat, that is all credited for next life. What you use for your own family is not counted. That wealth goes into the gutter. Can you stop it from going into the gutter? You cannot because it is mandatory for you. You are duty bound. You should just know that whatever is not used for others, it all goes into the gutter.

If you do not feed humans, and you feed the birds and other animals, it is still considered using it for others. The cost of feeding humans is very high, is it not? And the cost of feeding birds is not a lot, is it? And thus there is that much less credit for it, right?

**Effect of Charity is Based Upon the Intent**

**Questioner:** Is it true when people say that one can be born as a deva (celestial) if he has given to charity?

**Dadashri:** There are also those who land in hell despite giving to charity. This is because they donate out of being pressured to do so. In this dushamkad (era of lack of unity in mind, speech and action) people do not have the kind of wealth appropriate for charity. The available wealth is associated with very dishonest
deeds and donating such money creates more harm than good. Instead of donating, it would be good to offer it as help to a poor person, to turn his life around. Donors donate to make a name for themselves; what’s the point of that? One should feed the hungry and clothe the poor. In this era, where would one find true money to donate? Best thing is not to donate or do anything like that, instead try to cultivate good thoughts. Where will one find money to donate, when one has not earned the true money? True wealth does not remain as surplus. Those who donate large amounts of money, is money that has come in beyond the books, black money. Still if they donate money, it is not wrong, because it is channeled towards good causes. Such a person has freed himself from the demerit karma (paap) effect in current life. He reaps the fruits of what he sowed.

**Questioner:** Kaviraj, in one of the stanza in his pada (hymn) says, ‘DaAnna choree karnarao, soi daaney chhootavaa mathey ...Hoarders and adulterers of food grains want to get salvation by donating pennies.’ So in this, on the one hand he is making large amount of money by illicit means and then he donates a little on the other hand. Does that mean that he at least, gains something?

**Dadashri:** No, he does not gain anything. That is a sign of one going to a life in hell; that is a danatchor (his intention is thievery). He adulterated and stole grains i then gave a little bit in donation. It would be better if he did not donate anything and remained honest. It’s like this; a six month prison sentence is better, what good is taking you to the park for two days as a prisoner?

Kaviraj is saying that people get involved in the black market, hoarding and doing other such things and then they donate fifty thousand so that their name does not get blemished and they keep their social standing intact. That is called donating a needle.

**Questioner:** Does this mean that there are no true donors these days?

**Dadashri:** You cannot even expect to find completely honest (satvik) donors. What is being said is that there are individuals who make billions of rupees and then donate a hundred thousand only, why is that? It is to ensure that their name does not become tainted and blemished. It is only a façade. Only in this current era of the time cycle that such donations are happening. This is really worth understanding. There are some householders, with very limited means; there is
nothing wrong when they give to charity. This is about those who hide their misdeeds and try to preserve their reputation by giving token donations. Their donations are just as a show.

**Used up in the Donation Plaque**

Today most of the wealth is going into the gutters. The sewer pipes are enlarged to accommodate this. All wealth earned is channeled into the sewers. Not even a penny is going for good causes. Donating to colleges, and to other places, is all egoism. True donation is without egoism. People earn respect and a name for themselves. What is the effect of this? What happens when that fame turns around? Then the problem arises when he falls into disrepute. Instead, do not have expectation for fame. Disrepute is felt only when there is expectation for fame and reputation, is it not? Why would disrepute come to the one who does not expect any fame?

One individual donates one hundred thousand rupees and has his name placed on the plaque and another individual makes an anonymous donation of only one rupee. The anonymous process of making the one rupee donation is more valuable than the former, even if it is just one rupee. In the case of the one who gives donations but has his donation acknowledged on a plaque, nothing remains for him to take back. If you give me a one hundred-rupee note and I give you change of one hundred rupees, in that transaction, you do not owe me anything and I owe you nothing. In the same way, by having a plaque made after donating money, at the end there is zero balance in the account. There remains nothing to give or take. And the one, who has given just a rupee anonymously, has a remaining balance to come to him.

I have visited many temples. Most walls were filled with donor commemorative plates in many of these temples. How much do people value these plates? They are for display of fame. People do not bother to read when there are countless names. One would find time if there was one nameplate, what happens when the walls are full of these plates. Even then people are eager to have their name plaques displayed. They are just interested in the plaques.

**In the end Religion is the Only Companion**
Religion is the only thing that will come to your aid when in real need. So let your wealth follow the flow of religion. Attachment to Laxmi (wealth) was worth having only in the sushamkaal (Satyug, era of unity mind, speech and action). That wealth is not here today. What causes elevated blood pressure and heart attacks to wealthy people? It is the wealth of dushamkaal (today).

**Questioner:** What should one do when his financial situation is not good?

**Dadashri:** What does a farmer say when rain does not come for one year? He will say, ‘I am financially ruined.’ Then the rain arrives the following year and things improve. So be patient when the financial situation is weak, keep your expenses low and continue to work hard, and make efforts, in whatever way you can. You have to do all this only when your financial situation is weak, but otherwise when your financial situation improves, everything will work well on its own. Is your situation very weak now? What is the problem?

**Questioner:** It takes time to get the things I desire.

**Dadashri:** Oho! Desired things!! But do you really know what this body needs?

**Questioner:** Actually realization of God is the main thing.

**Dadashri:** This body is for realization of God; however what are the needs of the body? Wouldn’t this body let you meditate as well as rest quietly all night if you fed it a bowl full of rice? So, really the body’s requirements are very few. The rest are storms of the mind. Do you get two square meals a day or not?

**Questioner:** I do.

**Dadashri:** It is only necessary to give the body enough food and nothing else. Otherwise why don’t you recite the Trimantra for an hour each day? This will improve your financial situation. You have look for a good remedy. Your financial condition will improve. Wouldn’t you like that?

**Wealth, is it the Fruit of Hard Work or Intelligence?**

Sooner or later one will need to understand the facts. How long can you go on like this? No one likes the external burdens. The human body is for being free
of all the troubles. It is not just for earning money. Do you think money is earned by hard work or by intelligence?

**Questioner:** With both.

**Dadashri:** If hard work brings money then, these hard working laborers will have plenty of it, because they are the ones who work the hardest, do they not? Now, if intelligence produces money, then the so called intellectuals (*pandit*) will be very wealthy. You see a lot of scholars and intellectuals who cannot afford even a pair of shoes. Therefore earning money is neither a result of hard work nor intelligence. You get it as a result of prior merit karma (*punya*). The losses are a result of prior demerit karma (*paap*). Wealth is based on *punya* and *paap*. Therefore focus on *paap-punya* if you want wealth.

**Love Money, then What is Left for God?**

The world gives great importance to money. Money is the main thing in whatever one does. So everyone loves money. Love for God is absent when love for money is present. When love for God arises, love for money will disappear. There can be love for only one thing at a time; it can be either for money or for God. Decide what pleases you and act accordingly. Money will give you pain. That which can give you pleasure, can also be gone from you resulting in pain. God does not give pleasure or pain; He keeps you free and in constant bliss.

When you are in the company of a Gnani Purush and you laugh through the navel (heartily and freely) with him, you make connection with God. He is within you and me, but He is fully manifest within me whereas within you he is not, that is all. But how can He manifest? As long as you have not come face to face with God, how can He manifest? Have you ever come face to face with God?

**Questioner:** Actually we have come face to face with money.

**Dadashri:** That is so with the whole world, is it not? What about you sir, are you with or against wealth?

**Questioner:** I am indifferent (*oodasin*) towards money.
**Dadashri:** Is that so? So you are neither for money nor are you against it. Is that how it is with you? Being indifferent (*oodasin*) is a very significant state. It means you are not affected whether money comes to you or not.

**What a Suffering?**

People do not know how to protect wealth or how to spend it. While spending they say ‘It is very expensive. I cannot afford it’. Hey, why not spend and be happy. On the contrary there is pain while you earn it and also pain while you are spending. One has to earn money in an environment where people harass him. There are many who do not even pay back the money you loaned them. So there is a pain while earning and there pain while preserving and spending too. You may keep saving the money, but it does not stay in the bank, does it? The bank account itself is labeled ‘credit’ and ‘debit’; *puran* (inflow) and *galan* (outflow). Money causes much pain when it leaves. ‘These mangos are so expensive, how can you buy them? Why did you buy such expensive vegetables?’ Hey, you keep complaining about everything being expensive. What do you consider expensive and what do you consider cheap? It is just a kind of a habit you have of saying its expensive. That is the way one looks at everything, what can you do? What we say is that whatever comes, expensive or cheap, is all verily correct, it is *vyavasthit*. But one does not realize that, does he? He cannot get rid of his way of looking that has been established from the past.

Some people are sitting on a huge pile of cash on which they have not paid any tax. They have hidden twenty to twenty-five crore rupees (250,000,000) but they do not realize that after that money goes away they will get a notice from the income tax department for the due taxes, and then how will they pay? It is nothing but a trap! One who has a lot of money has a greater risk, but he do not realize this. On the contrary, their minds are preoccupied with saving taxes. This is why ‘we’ say that they have come to this life with a return ticket to a lower life form (*tiryanch gati*).

The law of money is that it will last for a while but then it will go away without fail. It will circulate, it will come back in the form of a gain or a loss or interest income, but it will circulate. Money does not stay put. It is in motion all the time.
So a person who has earned a lot of money feels trapped at the top. He goes up very happily, but he may find it difficult when he has to come down. His situation is like a cat that forces her head into a pot with a narrow opening (from greed), and what happens when it has to pull the head out of it?

**With Natural Effort Solution is Found for Sure**

That is why I am telling you to enjoy what comes to you as result of your merit karma. What is merit karma? Someone will come and wake you up at 5:30 in the morning and will inform you, ‘Sir, I would like to build a house and I would like to give you the contract!’ Such is the scientific circumstantial evidence (vyavasthit). This will happen even if you run around hastily for a contract. And if the owner of the company is running around looking for somebody to give him a contract ‘vyavasthit’ will say, ‘Relax, it will happen!’ and one will have to wait.

Nothing is going to happen outside *vyavasthit* (scientific circumstantial evidence). This does not mean you have to take things for granted. You should not take *vyavasthit* to mean, ‘let me take it easy, everything will be done’. If you want to say, ‘*vyavasthit*’, then your effort must be there. The efforts to be made have to be done as prompted by *vyavasthit*. But what should be your desire? Your desire should be to make the effort. Then *vyavasthit* will determine how much effort you put in. Say you go to collect the money owed to you, at 10 am. You do not meet your debtor, so then you go looking for him at noon. Even then, you do not meet him. Then again, you go searching for him at 1:30 pm. You are not to do this. To make effort means you just need to go once to collect the money, and then you are not to think about it. But one will make several trips for collection. The effort should be natural. This natural effort means that the person you are looking for will meet you on your way to see him. If you go to his home, you will not meet him there, and he will meet you when you are returning from his home. Everything happens for ‘us’ with natural effort; such an account was arranged naturally, because there is no interference (*dakho*) from ‘us’, is there?

**It is an Exact Account. No More and no Less**

No one can manipulate money movement at all, and no one can increase it or decrease it either. One just does the ego of, ‘I earned the money’. The money you have coming to you is according to your karmic account. You will get this amount and no more, you will receive it whatever way you ask for. If one asks you, ‘What
was your tender (intention)?’ and you tell him, ‘I want to earn money by stealing in whatever way I can?’ Then you will earn your money by stealing. If you say ‘I do not want to steal even a penny’, then you will make that same amount without having to steal at all. You are being put to a test only. If stealing could increase money; then no one will have shortage of it.

**Questioner:** Is it greed that prompts the *adharma* (lack of religion) in earning money today?

**Dadashri:** Yes, most of the damage happens on account of greed (*lobha*); it is this greed that entraps one. One will think, ‘If I do it this way I will save ten thousand rupees’. That is why greed is considered an enemy, is it not? Greed teaches the wrong and makes a man blind. It will tell you, ‘It will save ten thousand rupees, so why don’t you alter the books?’

**Questioner:** And it is also the government that increases the greed, does it not?

**Dadashri:** After all the government is us. So it eventually it comes down to you, so then who would you blame? The Government is your own reflection. So whom can you blame? The mistake is your own. If one sees his own mistake, in every situation, only then will the mistake be destroyed, but not otherwise.

**Questioner:** Today we see people spending so much money for simple things. In our times, one rupee would buy forty pounds of millet and now?

**Dadashri:** This is true. I can tell you what the facts are; that real fact is worth knowing! If such inflation continues, people will not be able to buy anything to eat or drink. So then I saw through *Gnan*, ‘What is all this? How are people able to buy oil? How can they afford sugar at ten rupees per kilo? How can they afford to eat such expensive things?’ I analyzed all that. Ultimately, when I saw through *Gnan*, I realized that money has nothing to do with all that. The account, of how much oil, how many vegetables, how much pure vegetable *ghee*, how much pure *ghee*, how much milk, etc.; is already joined with you (from the past life). That is why you are able to have all this, otherwise no one would be able to have all these things, not even the wealthy.

**Wealth Overflows when Slander Leaves**
When will our country be rich? When will right wealth make her citizens happy? It will be when all *tiraskar* (contempt and scorn) is gone and there is no more *ninda* (slander), that this country will overflow with wealth.

**Questioner:** When will slander and contempt stop?

**Dadashri:** When greed (*lobha*) increases, slander and contempt, both will cease.

**Questioner:** If greed increases, then deceit (*kapat*) will increase too, no?

**Dadashri:** Yes, but the contempt and slander will cease, will it not? The greedy person is preoccupied with greed and therefore he has no time for anything else. So then there is no obstruction of money for him. Whose money gets obstructed? It is to one who is constantly in slander; such a person is preoccupied with feelings of, ‘Chandulal is like this, so and so is like that, he is of lower class, he is of the upper class etc.’ The greedy person does not care about all such things. One may be the low and worthless person, but as long as he is his customer, he will tell him, ‘Welcome sir, please sit here on the chair’.

Questioner: So obstructions like this (money does not come in) do not happen to a greedy person?

**Dadashri:** The greed is not restricted to just money; he is even greedy for pleasure.

**Questioner:** What about greed for respect (*maan*)?

**Dadashri:** You cannot count greed for respect but you can count greed for pleasure. Slander exists and enters in greed for respect.

**Questioner:** So greed for *maan* respect is not deep for people of Mumbai?

**Dadashri:** No, that is not truly considered greed for respect, there is the greed for pleasure (*sukha*). It is considered greed for respect, when one finds time to slander others (*ninda*). Go ask people in Bombay, ‘Do you have time for slandering others?’ They will tell you no. So they do not have even a free moment for that. And what if you went to a village? They have plenty time for slander, no?

**Questioner:** There there is slandering and contempt for sure.
**Dadashri:** Still, ‘we’ have said that *tiraskar* (contempt) and *ninda* (slander) are on the decline and greed is on the increase in India. Because of greed for pleasure, the future of India is going to improve. I can understand that from all the characteristics. I can see this from the characteristics. Let some *moha* (illusory attachment) increase, at least some *ninda-tiraskar* will be on the decline, will it not?

The greedy person will laugh at you if he owes you money and you are trying to collect and are angry with him. Hey, I am cursing you and you are laughing? You may be yelling and cursing him but he will continue to laugh, and those passing by will consider you to be the one at fault because you are getting upset. They will consider him as the nice guy because he is laughing. Besides not being able to get your money, you will look bad in the eyes of others. Did you understand what greedy people are like?

**Questioner:** A greedy person remains preoccupied in his own pleasure.

**Dadashri:** He knows very well that you will tire and go away and that he will have retained the money.

If people were to come know these talks, they will become truly happy, no?

It is certain that the forces of nature are helping us. That is why I have said that India will become the center of the world in the year 2005. So it is very important to understand this. I found out why people were in pain and misery. Why are people in villages still in pain and misery? They continue to be in the business of slander. Elsewhere others are glued to their radios and television and other means of entertainment. This keeps them busy and away from things like *ninda*. They watch television and other things at the cost of damaging their own eyes, are they causing harm to anyone else? They are doing that under their own responsibility, are they not? Our entire country has been ruined because of slander, horrible slander. The authors of scriptures had advised masses to cultivate a habit critiquing (*tika*). If they did not, then humans will not turn around, but this got exaggerated into slander over a period of years, which brought the country to ruin.

I want to do the positive, and want to do away with the negativity from the root. I look for positives within an individual and fully encourage and nurture that.
This way the positives shine so much that they take over and get rid of all the negatives. Up until now the negative is reason for all the conflicts in the world. When there is no pleasure in spite of one having money, there is nothing but turmoil within, then such money is due to *paapanubandhi-punya*. Otherwise, true money will not let a single clash occur. Such are the good attributes of money.

**There can be no Claim Without a Cause**

**Questioner**: Does anything happen without a cause?

**Dadashri**: Nothing is there without a cause in the world. *Moksha* is attained when the causeless state happens. When there is no cause left, when there is not a single claim pending, then this world will be over. Your family members, customers, have claims pending with you. “Hey why do you bother me?” you would ask. He will say, ‘I want to talk to you about something’. So there is a claim of everyone with you. Even a tax officer will call you and threaten you. Why is that? It is because he has a claim with you. Is there a cause behind you coming here, or you came here without a cause? Therefore, you cannot come here, without a cause. Nothing happens without a cause. There has to be a cause. You may not know how to think about it, but nothing happen without a cause.

**Is Bondage due to Object or Attachment and Aversion?**

You have to settle the karmic account at whatever the cost. This life is for that. Everything is mandatory from birth to death.

**Questioner**: Does a person who declares bankruptcy and gets away without paying his dues have to settle his accounts in his next life?

**Dadashri**: He will not see money again. Money will not come in his hands. The law of the Lord says that you should never spoil your intent about returning the money. If the intention to return the money is there, then the money will come back to him some day, and you will be able to pay off your account. No matter how much money one has, he will not be able to take it with him. So try to find some way to settle your accounts, and get your work done. The path to *moksha* will not be available again until after 81000 years. This is the final stand (like a bus stand, accepting the words of the Gnani); there is no other stand beyond this.
The account of give and take in worldly life is not about money. The debt account that exists has to do with attachment and abhorrence (raag and dwesha). If money was the debt account, I would say ‘pay it back in full, otherwise you will not be free’. Instead I am saying is, ‘Adjust with the individual and settle the account (nikal) with whatever you can afford. Be sure the other person is happy in this arrangement.’

Whatever raag and dwesha have been ‘done’, those raag and dwesh will meet you again.

**Bondage of Account: Is it due to Money or Intent?**

**Questioner:** Shouldn’t one have a pure intent of paying back? If not, how can he pay back the money?

**Dadashri:** When the intent is not good, from that you can know that you will not return his money back, and if the intent is clean and honest, then know that you will be able to return the money. You should check this out within yourself.

If you are in a financial bind, you should see whether your intent remains good or bad? You will definitely be able to return the money; then there is nothing to worry.

When you borrow money from someone, if your intent of paying back is clean and honest, then you will be able to pay him back; then you do not have to worry about it. All you have to see is whether the intent remains honest or not, that is its level. You can know from the intent of the other person too. If it is not honest intent, then know that you are going to lose that money.

The intent should be clean. Clean intent means what would you do if it was up to you, in your power? ‘I will give all the money back, if I had the money’, that is clean intent. Your intent should be only one of, ‘How can I pay him back at the earliest?’

**This is an Extra Item**

There was a man who was being harassed by a money collector. He came and told me, ‘This lender is heavily cursing me out’. I told him, ‘Call me the next time it happens.’ So the debtor’s son came to tell me when the lender came next
time. I went to his home and sat outside, and observed the lender engaged in verbal abuse. I went inside and I asked, ‘Are you the lender?’ He said, ‘Yes’. I told him ‘You are the lender and he is the debtor. There is an agreement between the two of you. You had agreed to lend him the money and he had agreed to pay you. Cursing is not the part of the agreement. The verbal attack is an extra item outside the agreement. You will have to pay for that. Every swear word out of your mouth is going to cost you forty rupees, which will be deducted out of the balance due you, because you are going outside of the contract.’ When you say something like this, the fool will straighten out and will not curse again. Sometimes we use such strong words, so that he will stop the abuse and improve.

'We' have let go of any concern of this body. The one who has no ownership of the body, would he have any fear at all? 'We' do use harsh language if 'we' have to. This 'we' do for the good of other person. 'We' know our salvation has already been accomplished; so what 'we' do is for the good of others. Then only the lender will start behaving properly, will he not? He does not realize what cursing is. That is considered an extra item. You have agreed to loan him the money, and he has agreed to pay you back, so then where did this extra item come from? You have to pay for the extra item. Why did you say any such ‘extra’ item?

**Life Flows Away According to the Vision**

People know that they are playing for fun when they play cards. At the end of the game, if you ask them, ‘how was the game?’ they will say, ‘We were just playing for fun'. However, during the game they will be involved in cheating, they will do *raag-dwesh* and so on. Such is the nature of living beings. If you are playing for fun, why not keep it as fun without cheating etc.? But human nature is crooked at the core, and this leads to repeated beatings in life. If one becomes wise like the *vitarags*, there is never any loss.

**How can life be a useful one?**

If nail clippings are thrown on the ground, how many ants will gather to carry them away? And then if someone accidentally steps on the ants, they will all die. In this, the person who threw the nail clippings becomes a *nimit*. 
Therefore life has to be lived with much thoughtful awareness, that ‘what will be the result of this? What will be the result of this?’ One will ask, ‘in thinking about the result over and over, will the self become like that?’ Then the answer is ‘no, the knower of the thoughts of the results and consequences, is the Self. But the consequences and results will have to be straight (in the relative world), no?

Try dropping pieces of nail clippings and see what happens. The ants smell them and they will begin to gather. This does not happen with strands of hair on the ground. Hair has a scent, and so do the nails but the ants do not gather around hair.

Life has to be lived with care. Is this not true?

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Preferred Attributes of the Prakruti

The Reality of the World

What would happen to the wife of a villager, who has lost her copper water carrying vessel? She will feel like she has lost her soul. Even in her sleep she will feel that way. What if the pot were made of clay? She will not be disturbed at all saying, ‘No problem. It was worth a few quarters only.’ So she will not feel anything about it. You will know the value of the Self when the value of the world to you is seen like the clay pot. Problems (upadhi), exist as long as it seems like the copper vessel. As a matter of fact this world is not a puzzle at all. It just appears that way because of illusion (bhranti). It has become a puzzle. It is like seeing two objects when you press one eye with your finger, so just remove that hand! Do as the Gnani tells you. But one will say, 'No sir, what if something else happens to the two that are within?’ The answer is, ‘Hey! There is only one; it is your illusion that you see two!’

Life is worth living only if you know the world as it exactly is. If you know it exactly, then there will be no worries or external problems, then you will feel it is worth living.

Questioner: What kind of relationship does man have with the world as well as with Paramatma (absolute Self)?

Dadashri: The relationship with the world is illusory, and the relationship with Paramatma is true. As long as relation with the world is there, the relationship with the absolute Self does not exist, and once the relationship with the absolute Self happens, the other relation will not remain. Do you want to maintain both these relations together? If so, worship the Paramatma, but do so after knowing Him. Otherwise, you will simply be a devotee and He, the God; you will gain nothing by saying, 'You are the only One, You are the only One'.

Questioner: Is total surrender to God the true path and the path for becoming happy?
**Dadashri:** Yes, but no one has remained in this world after surrendering to God! One talks of surrendering to God, but it is just talk. In fact he has surrendered to the wife. In worldly interaction, he says, I am surrendering to the Lord, and in worship rituals he says this too; but what pain would he ever have if has indeed surrendered to God?

**Then Ego Remains in Check**

**Questioner:** What should one do to have his desire fulfilled?

**Dadashri:** At present we are in the era of the time cycle called Kaliyug. In this era of time cycle, if desires arise and get fulfilled, then the ego becomes inflated and one gets on the wrong track. So in Kaliyug, it is better only if one encounters obstacles and stumbles. So such an applied sentence is different in every era of the time cycle. For the current era of the time cycle, this is the appropriate statement. If one gets all he desires, right away, then his ego will inflate. He gets everything because of merit karma (punya) but what increases in the process? The ego; the ego that, ‘I am something’. So, as many desires he has, if they remain unfulfilled, then his ego will remain in its proper place and he will begin to understand the ultimate truth. One understands only when he stumbles, but otherwise he will not. It is because the desires are fulfilled that people are in the sorry state they are in now. Such is the state of these poor people because they have had their desires fulfilled. Whatever merit karma they had, has been used up, and they are now trapped and the ego has gone crazy! It will take no time for the ego to increase. What gives the fruit in this life? It is the merit karma, and one believes that, ‘I am doing it!’ For such a one with the ego of doership, taking a beating is the best! There is benefit only in what he acquires after stumbling and taking a beating.

If a person gets what he desires, he will walk in air (arrogant) even at home. He will ignore even his own father and others. If a person gets what he desires, it is a sign of his downward journey into the lower life form. Some of those whose desires get fulfilled are living in expensive apartments, but their life has become like that of animals. They live in luxurious apartments but it is not to their benefit. Their state is one to be pitied.

**Why This Intense Greed in Adversity?**
Live a life without fear and fear consequences. After all nothing is going to take place outside of ‘vyavasthit’. A fortune teller may read your palm and tell you, ‘You have a life threatening event coming up’. You have to tell him, ‘I have no problem with one, two or four such events.’ We know it is vyavasthit that has control over these events. What can the fortune teller do for you? The one who is not aware of vyavasthit will get scared and wonder ‘at what age will the threat come?’ the moment the fortune teller tells him that. The fortune tellers run a systematic business. They are adept at reading the psychology of their clients. They will look in the face of a sad person and tell him right away about the life threatening event and later they also tell him that there is some wealth coming to him. This client will reach in his pocket, pull out a five rupee note and pay the fortune teller, even though he has a total of only six rupees with him. Hey, you have only six rupees, why are you giving him five of them? And if you were to look at the fortune teller, he does not even have a pair of shoes on him. What is he going to see (foretell) for you, when he cannot even afford a pair of shoes to cover his feet? Certain wealthy people feel ashamed to go to a fortune teller so they summon him to their home. The fortune teller has no shoes; he has no substance, there is no luster on his face, what is he going to tell you? How is he going to help you? Hey, why don't you go to someone who has some energy and sparkle on his face, but instead they grab anything can get out of intense greed (lalacha). But these fortune tellers are very shrewd, they can figure you out, how gullible you are, by just looking at you. They can figure people out, they can also figure out if someone is not going to pay and so they keep away from him. So they can gauge people easily. They will study the eyes, ears, the mouth; they will look at everything and then they will get involved. They do have knowledge of characteristic traits; they are street smart, they are very shrewd because they have met and studied many people. On average they find ten to fifteen clients by the end of the day. What would these poor (!) people not do out of intense greed (lalach)? Out of fear they will do what the fortune teller tells them. They do not know that there is no “Bapo” (superior or authoritarian figure) up there to harm them. Do not look for any fortune teller. Just go and sit down in the privacy of your home. Even if you have not attained Gnan, do what someone tells you. The biggest ‘Bapo’ (the Self) is sitting within you! If you call out to Him, it will reach Him. But people with lalacha (intensely greedy for pleasure from all sources) will
continue to get cheated in the world; they get taken advantage of and looted from all directions!

The greatest attribute is the one where a person does not have *lalach* at all. *Lalacha?* Why would you have *lalacha* before such people? These people with two hands; what will you seek from them? One may have five billion rupees today, but tomorrow he can become a beggar; there is no telling. Why have any expectations from such people? Look towards the One within you, if not, then the One above. If you address the One above, even then it will reach the One within.

**Love With Ulterior Motive Increases Worldly Life**

‘*Ghaat vinana nir crazy premni*  
*Pandarey kshetroma felii jo soovaas...*  
*Pure love without expectations,*  
*spray its fragrance over all fifteen worlds.*  
...*Navneet*

All of you go and learn the love devoid of *ghaat* (ulterior motive, the sense that the other person will be useful), is worth learning. Everyone has love within, but love without such self interest (*ghaat*) is a completely different thing altogether. What all these people have, is not true love. Now if you take away the ulterior self serving motive from that love, what do you have? Kaviraj has said that the fragrance of that love will spread throughout the fifteen worlds. Kaviraj has not written this using his intellect; it came out naturally and spontaneously. That which is the truth has been revealed; the entire truth has come out.

When one extracts all *ghaat* from within, what will be left? The pure love remains! Why should a thought like ‘this man will be useful to me’ even come to your mind? A person may not be sick, yet upon seeing a doctor he will say ‘Hello sir, how are you?’ , and in his mind is racing the thought ‘He will be useful to me someday!’ You fool!! When will you become sick, and when will you meet this man again? For how long is he going to be useful to you? Upon seeing a cook on the street, one will say, ‘Come, come.’ How come you are respectfully addressing a cook? So then he will say, ‘Some day, if I am without a cook, he will be of use, no?’ What *ghaat* laden people are these! They are talking as if they are going to
stay in this world forever! Are they not assuming that they are going to live forever?

Why harbor such ulterior motives, when you are going to leave (die) one day? How can there be any ghaat, when one is going to leave one day? ‘Someday he will be helpful!’ Hey you! In a world, which you will be leaving, how can ‘some day’ exist? The time for you to leave is coming. The doctor from whom you have expectations will be leaving also. And yet, people still have expectations of, ‘This doctor will be of use, this lawyer will be of use,’ do they not? Yes, if a business man comes, one will say, ‘Come Sir, come.’ This is because he thinks, ‘Someday, if I ask for some money, he will give me some.’ The entire world invites you only out of ghaat only. All love has selfish motive (ghaat) in it. It should not be so.

Pure unadulterated love! You should not hope for anything else but pure love. What can one expect from these human beings with two arms? Have you seen humans with five arms anywhere? These humans who have to run if they have to go to the toilet; what expectations can you have of them? Even a high ranking officer has to rush to the toilet if he has taken a laxative. One may say, ‘but you are an officer, why don’t you slow down?’, and he will say, 'No, I have the runs.' So there is nothing that I can expect from you. You are not a man I can expect anything from. What can you expect from him? Is anything worth expecting for here? What do you think?

**Questioner**: Yes, it is just like what you say, Dada.

**Dadashri**: Yes, therefore why not cleanse everything, especially where there any stain (of ghaat) left? You must keep everything clean at home too. We do not want love with ghaat. There should not be any, ‘He will be of some use to me’.

The vision on the pure Self (Shuddhatma) is indeed love. Then you will remain undisturbed even if the wife develops big skin lesions on her face. Otherwise, as long as her face appears attractive there will be attraction (bhaav) for her, and when the warts appear, the repulsion (abhaav) will begin. What do you think?

**Questioner**: Yes, it will happen, one will be repelled.

**Dadashri**: Yes, repulsion will happen.
Now, everywhere there is ghaat (ulterior motive that this person will be of use to me). Do not do ghaat for anything. Let go of it all. If someone gives you something spontaneously, it is well and good, otherwise do without it. Why have ghaat for worldly things? Looking sensually at a woman and having ghaat is one and the same thing. The father has ghaat for the son, and the son has ghaat for the father. Does ghaat not exist in the the home too?

So the world is filled with ghaat only. This here (the Gnani and his satsang), is the only place without any self-interest (ghat), and that is why everyone experiences oneness (ekata) here. The absolute Lord (Paramatma) is always present, where there is no ghaat; he stays away from ghaat. That is why here there is so much bliss and oneness in everyone. Thirty of us can share five cups of tea with pleasure and peace. Elsewhere thirty five cups may not be enough, because there will be five to seven of them who will drink two cups each, and leaving nothing for others.

Have you seen selfish people? And where such selfish people exist, it simply means that they want to ‘eat’ you up like vegetables. They will cut you up with a knife (with their ghaat) and devour you. How can you live together with such selfish people? Is everyone not with ghaat? We do accept self-interest (swartha) or self-serving (ghaat) within limits. The one who crosses the limit, his worldly interactions come under public disrespect.

One will not say ‘welcome’ to his own cousin who happens to come to his house, if that cousin is poor. And yet, if some doctor comes and he sees him from far, he will get up and call out, ‘welcome, welcome Doctor! Come on in!’ Why does he do this? After the doctor leaves, if you ask him, ‘Why were you welcoming the doctor with so much energy and when your cousin came, you did not even greet him? He will reply, ‘The doctor can be of use someday, what use is the cousin going to be?’ Hey, an intent just happened within your mind to be sick one day; you just sowed seeds (causes) of disease!

**Getting trapped because of self-interest**

You do not have faith in yourself that, ‘I am something’. You have faith in ‘I am a collector’, but this state is temporary and will be gone some day. There is a state which is eternal within you. Why don’t you search for that? They may take your
collector position away from you, or throw you out of office or they may even imprison you.

Therefore, do not stir up anyone and do not come under anyone’s control. They are all just ordinary living beings. But one has *lalalcha* (intense greed to acquire pleasure from any source) that ‘he will be of some use to me.’ The manifest *ghaat* called *garaj* is so intense that a person will even address a donkey as dad. Do people not do that? Yes, they have to; if they have the *garaj* in doing so, do they not? So you are calling a donkey, dad? ‘Yes, I have the *garaj* so I have to, don’t I?’ So then you go there, you go to the donkey. What kind of *garaj* is it that you have to call a donkey ‘father’? It is understandable to address a father or sometimes an uncle as a dad, but how can you call a donkey ‘dad’? But people have a habit that they find *garaj* very sweet, and in the face of that sweetness, they will not refrain from doing anything. How sweet is this *garaj*? It is sweeter than sugar candy!

**The Solution is to Give in to a Crazy Person**

We have a proverbial saying, ‘*dahya ne daam aney ganda ney gaam* - explain to the wise one but give away all to the crazy one’. This is very much true because an account established with a crazy man is difficult to overcome. So when you are dealing with such a person, give him everything he wants so you can be free, otherwise he will ‘bite you’. So give him what he wants and bring an end to the case. I have followed this principle all my life. You can at least make a wise man understand that, ‘my friend, you will be able to have it later, but let go of this and bring an end to this.’

**Questioner:** Does this mean that the wise person binds merit karma (*punya*) and the crazy person binds demerit karma (*paap*)?

**Dadashri:** The crazy person continues to binds demerit karma. Through demerit karma he takes property from others by becoming crazy, and he binds demerit karma through taking away from others. And the wise man binds merit karma even by giving away his property. So what can you do when the crazy person has a problem of understanding? And thus the proverbial saying. That is how it has always been. And that is why people tell you to to give everything to the crazy person. You have to do whatever it takes to be free from a crazy person, do you not? A wise person knows that the only way to get away from a crazy person is to
give him all he wants. It is very difficult to deal with such a person. If you meet just one crazy person, he will drain you. If there are four brothers and one of them is a crazy man, one will be drained and exhausted with the beatings. In total exhaustion he will say, ‘Never again a brother anymore.’ Hey you the other three brothers are fine, are they not? So the case with a crazy person, should be settled by whatever means necessary. There is no problem if the man is wise, but it is very difficult to deal with a crazy man. I have seen in the past where they have had to give up the entire village to a crazy man. Those poor men are that way from the time they are born but they are not mentally sick. They are ‘normal’ but people see them as crazy. Why is that? It is because they are overly selfish, and so people call them crazy. He is not crazy, but if you do not give into his unyielding selfishness, or if you give less to him, then he starts quarrelling and drags out the ordeal. Then nothing will be achieved by talking to him. Even the dogs will stop barking if you throw them some bread. Similarly, you will have to let go of what is yours, and give it to him, so that he can stop quarreling.

If you know the art of dealing with people, you come out a winner; otherwise this world cannot be conquered. There are seventeen kinds of people, and for each man, there is a different mind and so nothing can be achieved.

**And if you Fight with a Vitarag You will attain Moksha**

There were people challenging the Lord too, ‘Why did you do this?’ I too get challenged. After all he has the right. Anyone can ask anything, hey he may even act crazy! He may even tell me, ‘You do not have any sense’. I say to him ‘I never had any. You just realized that today but I have known that from the very beginning.’ He speaks at his own liability, does he not? I have to make him understand and turn him around otherwise he will incur a grave fault. Just as a barking dog will settle down when you pat his head. Likewise we have to do the same to ‘barking’ people. The poor man will act this way only when he is in pain, will he not? He does so because he is in pain. A happy person will not engage in *kashaya*. So ‘we’ will pacify him and break his serious slandering fault (*viradhana*), because he acted due to lack of understanding; he did not act this way with understanding.
So people of this era, do not anything wrong at all with understanding. That is how good people are today. All the mistakes have been due to a lack of understanding. We have good people around today. They are very good people, they only lack understanding. But they have not deliberately (with understanding) committed any offence. And in the past people used to commit offence deliberately and then say things like, ‘I know very well that you are Mahavir and I also know that you are the Lord of the universe, but I don’t care, you can go ahead and do whatever is in your power’. There were even such people who would do things with full understanding and responsibility. But these people were of high status, because to commit such a grave offence against such a supreme Being is no child’s play, is it? No it is not; one will go straight to the seventh hell from here, for such a deed. From there he will go up to the celestial world. After that he will come back here as a human, attain the religion of the Vitarag and go to moksha. This was a result of having picked a fight with a Vitarag. The Lord said ‘If you must fight, do it with a Vitarag; but do not curse. If you feel like fighting, then do it with the Vitarag. Fight properly, get into a physical fight, then you will bind an account with Him, but otherwise do not fight with the people by any means. If you were to fight with an American, you will be born in America. You will get married to Mary and then what state will you be in when she divorces you? This is how this all is. It is difficult to comprehend the play of karma.

'We' use stern words sometimes. Why are the words of the Gnani stern? It is because he speaks fearlessly whereas the whole world speaks out of fear. One fears a God above, one has a fear of binding karma. However the Gnani Purush does not have any fear of any kind at all. The one who binds karma has fear. The Gnani will tell the world the fact as it is. He will tell it to anyone in the world, the fact, as it is. This is because he does not want anything at all. The one who wants something, has to be afraid of saying it as it is, because of his greed. The Gnani does not want anything in the world, so then will he have any fear? He is the emperor-Lord of the universe.

**Compassion of the Gnani**

This is a very difficult world. It can be extremely troublesome, it tormented even Lord Mahavir.
Questioner: I too have experienced that.

Dadashri: Your experiences were different than those of Lord Mahavir. Lord Mahavir was in absolute control of everything and still He was bound. The Self does not rule where there is rule of the non-Self and where there is the rule of the Self, the rule of non-Self is not able to do anything. The line of demarcation between the Self and the non-Self has not been drawn for you yet. Therefore your example cannot be considered here, can it?

Questioner: Aren’t the obstructions dependent upon fluctuating (increase-decrease) energy?

Dadashri: Yes, the greater the energy the more the obstructions. The simple (sarad) person has it good in this world; nothing touches him. 'We' have been simple by nature from the very beginning, so nothing touches 'us’. ‘We' are simple but simple with understanding. Lot of people are simple and yet slightly difficult (complicated). 'We' understand that this man is completely correct; so then 'we' are completely simple, nothing else. And when a person is being difficult, 'we' let it go, but with understanding. 'We' have compassion for him, but it is compassion through understanding. 'We' realize that his being difficult is because he lacks the energy of understanding. But 'our' compassion is with understanding.

If anyone who, after coming close to the Gnani Purush displays mad ego, then he would be ruining himself for sure, would he not? Or else stay away from here, do not come near here; remain detached. Those who stay away from here do not incur too much loss, when they speak like that. But when one speaks negatively after coming in this satsang then it is considered as ego gone mad. That crazy ego will ruin him, yet ‘we’ would keep protecting him. ‘We’ have the same flow of compassion; ‘we’ would have only compassion for him!

Who is at Fault in the Bazaar of non-Self Complexes?

Someone was asking me ‘Dada, is there anything about you that is not worth mentioning?’ 'We' said, ‘No, there is absolutely nothing hidden here; not the slightest of deception (pol) is acceptable. You can live with me, day and night, and you will not see any deception in ‘us’. How can you see it, when there is none? I do not live, or never have lived in the worldly life, not even for a second. To
remain in the worldly life, means to live in the non-Self. ‘We’ are constantly in the Self; ‘we’ constantly remain in moksha; our ‘eyes’ are constantly open (continuously aware of the Self). The rest of the people have their ‘eyes closed’. Where did pain (dukha) come from in this world? Pain is due to living with closed eyes. What does ‘closed eyes’ mean? A husband will say ‘she is not good’, but she will say, ‘I am very good’; that is what’s called open-eyed blindness. What is right in language of the Lord? The Lord says, ‘They are both blind, that is why they talk like this’. If you want to understand language of the Lord, it says, ‘No one is at fault in this world’. I do not see anyone at fault. Not the one who picks my pocket or the one who garlands me with flowers. If anyone appears at fault, then you are the one at fault; it is the disease of your vision. When the disease of your vision goes away, then your work will be done. That anyone appears to be at fault is verily called wrong vision (mithyatva). Seeing anyone at fault is itself mithyatva. The Gnani Purush removes this diseased vision and thereafter you cease to see faults in others.

You should maintain absolute equanimity with even the person who is cutting you up. Who is he to cut? He is not going to cut anything of Yours. If anything is going to be severed, it will be the non-Self complex (pudgal). He is not going to cut You at all. All losses are in the market of the non-Self complexes (pudgal bazaar). People have taken up the belief that the non-Self market is mine.

**Simplicity is a Great Asset.**

**Questioner**: The world is difficult and inflexible (vanko). We will be considered fools if we deal with them in accordance with our nature of simplicity (saradta). So should we abandon the straightforwardness and become difficult and crooked or be called a fool?

**Dadashri**: Simplicity (saradta) results from accumulated earnings over many past lives. A difficult and crooked (vanko) person is there around you to make you lose that wealth, but should you lose it? If you lose that, then you too become crooked. What is left with you then? You are bankrupt when everything is lost.

**Questioner**: So it is better to be considered a fool and give in?
**Dadashri:** It is not that there is no foolish person in this world. Where everyone is a fool; then let them call you a fool. You should not keep it in your mind that they think you are a fool. Then there is no problem. It is a grave liability to lose the simplicity you have earned over so many lives. You being a lawyer, you will not lose it any day. You will think about ‘how can such precious wealth be lost?’ before you do it. So therefore, if you get a little, then there is no problem. Whoever believes that you are a fool, he is at risk; he will be liable for that mistake. The one that speaks is liable, how does that concern you? You are conducting yourself with simplicity. Simplicity is a very high quality. It is not easy to be simple with difficult and inflexible (*vanko*) individuals. Now if you want to lose all that you have earned, then you can go ahead and tangle with such people.

**Prakruti will not Change; Change gnan**

Every person has to become prepared in such a way that no place appears burdensome for him. He has to become ready to the point where the place may get tired of him, but he does not get tired of the place. Otherwise, there are infinite places; there is no end to the number of places.

Truth is that which gives you, and I both, a solution, irrespective of whether it is based on law or against the law. But it ceases to be the truth when it ceases to give a solution to both. If you are right, then people of the worldly will not find fault with you. There are some difficult people that may find faults in you; however reasonable people will not find faults.

**Questioner:** If a person has brought such a prakruti (non-Self complex) in this life, from his past life, then how can that prakruti change?

**Dadashri:** No, but one should decide that his prakruti is hurtful to others, so he wants to conduct himself in a way as to make others happy. That is what one should decide.

**Questioner:** Can prakruti be changed?

**Dadashri** Prakruti cannot be changed, but one can change his gnan (understanding), can he not? Prakruti will not go of its nature, but one's gnan (understanding) changes and with that change, his puzzle ceases.

**No Greater Fault Than Betrayal**

**Questioner:** Is betrayal the worst fault among all faults?
**Dadashri:** It is considered the greatest fault. To enjoy that which is rightfully not yours, is all betrayal. Even adulteration of goods is a betrayal. These are different forms of betrayal. By assuring someone of the faith and trust while all along betraying you, that is considered a direct personal betrayal; it is a tremendous wrong doing (*dosh*). Otherwise, even taking pleasure from what is not rightfully yours and adulteration are also betrayals.

**Questioner:** Which is the worst of, to commit an act, to cause someone else to commit an act, or to instigate someone for committing the act?

**Dadashri:** Worst? Of course the one that you commit yourself is the worst. The one who does it will be caught. With reference to instigating someone else, he will have to bear the fruit according to his intent behind the instigation. Why does the world cause obstructions for us? It is because of our hidden faults. I do not have any hidden faults, so there is no one to obstruct me. When you ask, ‘Why did you obstruct me?’ then you cease to see anything beyond that.

The world is our own mirror; it is a tool to see your own reflection. If this man feels hurt at all on account of me, then I realize that it is my fault, and so I will not stop till I correct the mistake. Whenever mistakes are made in this relative world, we have to correct them, do we not? In this, You do not have to 'do' anything; you just have to 'know' that (in the light of the *Gnan*). True knowledge is only the one that comes into action (internal activity of knowledge). If it does not come into action, then that knowledge is incorrect.

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Ways to Heal Pain

Your own Balance Sheet...

There is nothing wrong at all in this world. Whatever one gives you, he is returning your own that you had loaned him. No one will come to give you anything that you had not loaned him. He returns, only what you had loaned him, but you do not have knowledge of when you had given it to him. You are just looking into the current account (this life), and because you do not see in this account when you gave to him, you think that he is giving something new to you. In reality, no one comes to give you anything new. The whole debt is indeed of the past life, so pay it off quickly. If you give him again, then the business (of cause and effect) will continue.

If you have cursed someone two times, someone will curse you two times in this life, and if you find them bitter, you will curse him five times. If you find two curses so bitter, then what will be your state when you get cursed five times? So you should not start new loans. Stop loaning those transactions that have caused loss and pain to you. When someone curses you twice, calmly deposit them within, because what you had given previously loaned is being returned to you. So deposit (accept) it and do not give to anybody again. So whatever one receives in this life is the same thing that one has given in the past life. Will the puzzle be solved or not, if this is understood? So you have to solve this puzzle wherever it is.

Right understanding is pleasure (*sukha*) and wrong understanding is pain (*dukha*). One has to see what understanding ‘he’ receives. If wrong understanding becomes entangled, then there is nothing but pain. And if that entanglement unwinds through the right understanding, then there is nothing but pleasure. There is no other pleasure-pain in this world at all. So, only the wrong understanding creates an entanglement

Otherwise, certain amount of ‘punishment’ (karma account effects) is bound to be there for the body. You have entered this body, so will there not be some punishment for it? If the wisdom tooth is aching, has someone come to give you
the pain? These are called punishments of the body. If a relative is taking care of his karmic account towards you, can you say no to him? If you say, 'Dada, please stop the account', then if Dada stops it, but it will still remain pending in the account of karma, will it not? Similarly, even if you serve tea and snacks to your debtor and send him off, he will come back to collect the money you owe, will he not? Why not just pay him off instead? He will not refrain from coming back. Is he likely to let you off without collecting from you? So adversity; tell everyone, ‘come and collect’! You have Dada’s bank, don’t You?

A major part of the people who meet us here in the current era of the time cycle of *dusham kaad*, are there to give pain only. Some of them may also be there to give pleasure. Due to the unfolding (effect) of demerit karma, someone meets to give pain, but that is good. At least a way for liberation is found sooner.

**Misery is for the one who takes it upon himself**

**Questioner:** I work in the day-to-day life, we boss around those below us. Friction with people in the factory, this gives rise to reactions within that person as well as me. In this, am I not liable if I am not able to appease the other person, and heal his reactions?

**Dadashri:** The inner intent (*bhaav*) does not change for You, so then You do not have a problem.

**Questioner:** But what about reaction that happens within the other person caused by my action and speech?

**Dadashri:** What I am saying is that it applies to you if you are the doer and it does not apply to you if you are not the doer.

**Questioner:** But should everyone not feel good with my action?

**Dadashri:** No, it is nothing like that at all. What would you do if someone does not like your grey hair? How is it your fault, if he gets irritated, by seeing your grey hair?

This is very subtle talk. Not everyone can understand this. What do people say, ‘If you hurt someone, you will incur the liability of a fault.’ Hey, when does the other person not have inner turmoil (*ajumpo*)?’ If you say, ‘Sir, come and have your
dinner”, he will say, ‘I have my dinner at twelve every day and you are calling me at eleven thirty?’ So you never know when he will be in pain. When does he not have the causes for being in pain? Those causes for pain are always there. What can you do if he is irritated seeing your grey hair? So what do ‘we’ say? You are not liable because You are not the doer. As long as you are the doer, as long as you believe, ‘I am Chandubhai’ you are liable.

**Questioner**: So then how can Goshada (disciple of Lord Mahavir), be hurt by Lord Mahavir? Goshada was hurt because he followed a completely opposite path from the Lord, did he not?

**Dadashri**: Goshada used to be in a lot of pain because of Lord Mahavir. He used to feel, ‘Because of Mahavir’s presence, my reputation is in ruin, so it would be nice if he wasn’t around.’ So what does Lord Mahavir say, ‘It is pain that he has taken upon himself, I have not given it to him.’ Just as a monk goes around begging for food and drink, in the same way one goes and begs for pain. So what can anyone do about pain one begs for? Lord Mahavir says, ‘for such pain that he has taken upon himself, what can I do?’ Lord Mahavir’s presence caused Goshada a lot of pain. Lord Mahavir was aware that poor Goshada is in pain and it is out of pain that he says, ‘Lord Mahavir is like this and he is like that’. What can Lord Mahavir do? Should he start fasting? But the Lord says, ‘This pain he has begged for it himself; I have not given it to him.’ There is a lot of difference between pain given to you by someone, and pain you beg for.

**Questioner**: Please explain that.

**Dadashri**: What does pain that has been begged mean? Say you take your lunch at twelve thirty every day. And one day the lunch gets ready early, so you are called, ‘Chandubhai, come and eat, the food is ready. Come along, why are you sitting around?’ So you say, ‘I do not want to eat just yet, why do you bother me right now?’ So the pain that happens in you, is what you have begged—invited, he did not come to give you pain. All he is saying is, ‘Sir, come and eat.’

**Questioner**: What about the desire to make other person happy?
**Dadashri:** Why do you have to harbor the desire for pleasure and happiness of the other person? When you say ‘it would be nice if the other one is happy’, does that mean you are the giver of pleasure and happiness?

**Questioner:** And what about jealousy arises from seeing the pleasure of someone? Is that also pain that has been begged and invited (vahori leedheloo)?

**Dadashri:** Jealousy is pain that has been begged. All these pains are begged pains only. There is no such thing as pain in fact.

No one causes me any pain, because ‘we’ do not beg for any pain. Otherwise the pain will continue, one will keep on stumbling and the world will keep on talking for sure. All this will go on for sure, but pain is for the one who begs for it.

**Questioner:** And the one who gives the pain, he is sowing a new karmic seed, is he not?

**Dadashri:** You should not be concerned with that. This is how the world is and how it runs. It is with of pleasure-pain; the give-take is naitik bhaav (through evidences).

**Why not Heal Your own Pain Only?**

**Questioner:** If the other person is suffering pain, it will pain me, no?

**Dadashri:** If you feel the pain because the other person is feeling the pain, then you should do something about it. But the situation cannot be remedied and one goes around with the ego that it hurts him to see others suffer in pain. Hey! If it hurts you, then heal his hurt. You should heal his suffering of pain to stop your pain, not to give him pleasure. We should decrease the pain of the other person for your own pleasure. Take out ten rupees from your pocket and give it to him.

**Questioner:** How many such people will I give ten rupees to?

**Dadashri:** You should not calculate this with your intellect (buddhi). Once you decide to give, then you will be able to give everywhere. The one, who does not want to give, will not be able to give to anyone. One has all the energy and power, and it is possible to accomplish anything. But it is not possible to have both, ‘the
pain upon seeing one’s suffering in pain’ and the calculation of ‘how many such people can I afford to give?’

Nature tells you not to exercise wrong ego unnecessarily. Oblige as much as you can, just oblige and nothing else. It is not possible for you to take away someone else’s pain at all. You have enough pain of your own. So oblige everybody; do just that much. When a hungry man comes, do not think, ‘what must his child be going through? What must his wife be going through?’ If he is hungry, buy some snacks and give them to him. That is all. There is no need for you to delve deeper into it, whatsoever.

One’s pain will only go away when he meets a Gnani Purush, thereafter he will have pleasure even in pain. Now he is in pain even in pleasure.

**Questioner:** I personally do not have any pain. I am not an unhappy man.

**Dadashri:** That is fine. But human nature is such that one feels pain on seeing the pain of the other. This is natural.

It is like this, the pain you see, is your own vision (*drashti*). If you ask the person in pain, he will say, ‘All these other people are in pain’ Hey, are you not in pain?’ He will say, ‘I have no pain at all’. So, it is your *drashti* (the way you look at things; your perception). You will know that when you ask him, so people’s *drashti* is not correct.

**Questioner:** That is correct for humans; it is as you are saying but what about the suffering that the animals go through?

**Dadashri:** What I am saying is that the pain the animals have is that of hunger, they do not have any other pain.

**Questioner:** Suffering from hunger is considered unbearable, is it not?

**Dadashri:** Yes, unbearable, but what can anyone do? What is the solution for that? How can we run everything for the whole world? And these animals are suffering pain are no one but those who used to be your paternal and maternal uncles; they have come here. They are all your close relatives.
**Questioner:** There are many people in this world who feel that they should help the sick and the poor; is that a good thing or not?

**Dadashri:** Yes, but that is not the case with everyone, is it? Only the one who is pleased and satisfied, in every way, only he will be able to do something for other. Generally one is able to do a little, but the one who is eternally happy, he can help in every way towards the pleasure of others.

**Questioner:** Right now with what is going on politi
cally, one is bound to feel pain when he sees what is going on, no?

**Dadashri:** Whatever is taking place over there, what does it have to do with us? All you have to know is whether you will feel hurt if someone picks your pocket. All you have to see is whether you feel a lot of hurt if you are travelling in a train and someone pushes you or swears at you. Meaning, whatever is taking place over there, let it be; that is not your responsibility. For that, you should have an inner intent (bhavna) that ‘may this not happen and may people be happy always’. It should be a collective bhavna. For whom did the Lord say to have this bhavna? It is the one whose own pain has ceased; such a one has this external work left to do. First of all all kinds of pain should have ceased first; one should not be affected if someone swears at him or if he is robbed. If that is your state now, then all those external activity is correct. However there is only a certain amount of benefit in it; it is such that it may even give a loss. These activities are of loss and benefit. It is very rare to have a remedy that gives benefit only.

People are not likely to do public service. Service is done by the greed for fame, greed for name and all kinds of greed that exist and operate from within. What is a true public servant? Such a person is non acquisitive (aparigrahi). But here a person gives service to make a name for his self with the intent,‘someday I will become a minister.’ The inner intent is deceptive. So stop the external problems, the unnecessary acquisitiveness, then everything will fall into place. But here on the one side one wants to have everything, and on the other side he wants to do public service, how can the two coexist?

**Service or Disservice; is the Nature of the non-Self**
The service (seva) you are doing is the nature of the prakruti (the non-Self complex) and the disservice (koosseva) someone else is doing, is also the nature of the prakruti. Here there is no effort (purusharth) involved, neither yours nor his; but one believes in the mind that, ‘I am doing it’. This, ‘I am doing’ is verily the illusion. You are going to give service even after receiving this Gnan, because you have brought that with you (from your past life) as your prakruti. But then that service will become pure (shuddha) service versus the current shubha (good) service. Shubha service means karmic bondage creating golden handcuffs but it is still bondage creating, is it not? After this Gnan You will have not have any pain upon seeing someone else’s pain. The suffering of other individual will be mitigated and your compassion (karuna) for him will remain. Presently (without Gnan) you feel pity (daya) for the other individual and the suffering he undergoes, ‘what must that poor fellow be enduring?’ You keep having pity for him. This pity will always give you pain. Such pity is always painful because it is accompanied by the ego. The prakruti will not let you do any service unless the feeling of pity is there. After Gnan; compassion replaces pity and the service continues.

The Steps of Salavation are Different

Community welfare (samaj kalyan) is not considered work of salvation of the world (jagat kalyan). It is only a worldly intent. Everyone does that within his capacity. Such activity is at a gross (sthool) level, whereas the work aimed at the salvation of the world is at a very subtle (sookshma), subtler (sookshmatar), and the subtlest (sookshmatam) level. In fact some of these are deep intents at the subtlest levels.

**Questioner:** So are we to understand that serving humans (manav seva) is vyavaharik (related to worldly interactions)? Is that not worldly interaction religion (vyavahar dharma)?

**Dadashri:** It is not even worldly interaction religion (vyavahar dharma). It is considered social and community service (samaj seva, samaj dharma). The service that is conducive to certain society, may prove to be counter productive among people in another society. On the other hand religion of worldly interaction (vyavahar dharma) would be welcome by all people everywhere. What you have
done so far is community service. Each community welfare work is different. Each social group or society is different, and thus each service is different.

**Questioner:** Normally in worldly interaction, it is feelings of empathy towards individuals that motivate us to do something good, whether it is helping someone obtain a job or having a sick person admitted to a hospital. Aren’t such activities considered religion of worldly interaction (*vyavahar dharma*)?

**Dadashri:** These are routine obligations and duties performed. Community service (*samaj seva*) is where a person makes a commitment to serve the community his entire life and sticks to that commitment. He remains preoccupied only in his service; he does not pay much attention even in his own home; that is community service (*samaj seva*). And the rest are considered one’s inner intents (*bhaav*), which one will continue to have. He will keep having feelings of kindness and empathy which he has brought forth in his *prakruti*. But, ultimately, all that is *prakruti dharma* (role, religion of the *prakruti*). That *samaj seva* is also a *prakruti dharma*; it is called *prakruti swabhav* (nature of the non-Self); like when people say ‘his swabhaav is like this’ and ‘her swabhaav is like this’. Some people’s *swabhaav* (nature) is to hurt others. Some have *prakruti* of making others happy. Both are the nature of the non-Self (*prakruti*), not of the Self. Whatever is stored in one’s *prakruti*; that is what discharges.

**Ultimately you Have to Help Your own Self**

Always, whenever you have obliged anyone, whenever you have benefited someone, whenever you have lived for someone, you have gained that much of a benefit but it is a worldly benefit, for which the fruit will be worldly in nature.

**Questioner:** What if one obliges his own self, instead of obliging others?

**Dadashri:** That is it; you have to do everything to oblige your own Self. If you oblige the Self, then you will attain salvation, however you need to know your Self before you can oblige the Self. Until then keep on helping others and you will continue to reap worldly benefits. In order to know the Self, you have to know ‘Who am I?’. ‘I am Chandubhai’ is all you have known so far. Or have you known anything else? Is there anything else you know? You would say ‘this Chandubhai is who I really am’. You will also say ‘I am her husband’ and ‘I am his maternal
uncle’ ‘I am his paternal uncle’; such is the state. This is exactly how everything is, right? This is the only knowledge you have, is it not? You have not gone beyond this, have you?

Is this self interest or interest of others?

The ones whom our people call as selfish (swarthī) in the world, they are called pararthī by the vitarags (the enlightened Lords). Pararthī means it is for another (non-Self) that one keeps creating entanglement and binds horrible karma. Either one who works for the ultimate benefit of all (parmarthī) is good, or one who is selfish (for the Self; swarthī) is good. True selfishness (for the Self) is good. Either swarthī is good or parmarthī is good. Real swarth is good. This selfishness (swarth) is really parartha, for another. One creates unlawful and inappropriate entanglements, to get money for his wife and children and he leaves. The wife and children will enjoy a good life from his activities but he bound demerit karma and left. So he is deserving of our compassion.

Questioner: How am I to differentiate between that which is selfish (swarth) and that which is non-selfish (nisswarth – without self interest)?

Dadashri: Have you ever seen any swarthī selfish person?

Dadashri: No. That is not swarth (for the Self). That is parartha (for another). People consider parartha as swartha. Rare is a swarthī person like me, who does everything for the Self and moves on. This is parartha, one lives for the another (the non-Self), even the hard work one does is for another (the non-Self). What people commonly refer to as swartha is the language of illusion (wrong belief). Here there is no understanding and that is why people regard the ‘foreign department’ as the ‘home department’. Do you benefit from calling that which is ‘foreign’ as ‘home’? So, people believe parartha as swartha and take on all the risks and liability for another. It is because of illusion that you are seeing, ‘this is my wife and these are my children.’ What you are seeing, you believe to be your own, because of illusion. In reality, it is not Yours. It is also untrue that they are not yours. They are yours, but they should be yours in the dramatic (for the drama of the worldly life) sense. You do not keep it dramatic, do you?
Questioner: In a way everyone is an actor on the world’s stage, no?

Dadashri: Yes, that is true, but they are all puzzled actors! All these entanglements are due to only that. What one believes as swartha is not swartha (for the purpose of the Self). Swartha means the meaning of ‘swa- the Self’. While remaining within the ‘home department’ and believing the Self to be the Self, one can take the benefit of the ‘home department’. Otherwise, when one believes the foreign to be the home, it is not considered swartha; it is parartha.

The people of the world use the term insistence (agraha) when they are talking about resulting insistence that is in excess; they do not call it as insistence when it is necessary for worldly needs. The relationship between mother and child is based on swartha, is it not? But it is not considered selfishness because it is a necessary result; it is not excessive. Only that which is in excess is considered selfish. In the same manner, if there is undue insistence, it is considered insistence (agraha). No one is going to have any objection to it if it is a necessary result. If we have to add a necessary ingredient to this lentil soup, would anyone object?

Not everyone in this world is considered swarthi (selfish). Actually, the whole world is swarthi, but because it is in the belief (not overt), it is not considered as swarth (selfishness) at all. If it becomes excess, then it is considered swartha. But what is real selfishness? It is one where one does for one’s Self. It is for the pure Soul itself; and that too after attaining the realization of ‘I am pure Soul’ – that is when the true swartha begins. Otherwise all this is considered parartha – for another; the non-Self. Here through swartha one accumulates everything, and then he dies.

Questioner: Please explain swartha, parartha, and parmartha more.

Dadashri: Is there a real selfish (swarthi) person in your town?

Questioner: We do not find the one who is truly selfish.

Dadashri: No, they, too, are not truly swarthi. As long as ‘I am Chandubhai’ remains in your belief, you cannot be considered Selfish (swarthi) person and whatever you do, it is all parartha (working and toiling for another, the non-Self).
Bachulal:

The 2 line poem on page 204 in Gujarati and 203 in English has been deleted.

The second line of the pada is not in synchrony with Dada’s words.

This swartha (selfishness) is wrong swartha. This parartha means one’s life is spent for the benefit of others. Just like this incense, does it burn for its own light? It burns for others, does it not? It does so for the benefit of others, no? In the same way, if you live for the benefit of others, then inherent in that, is your own benefit. As it is, one has to die someday. So if you try to benefit others, your own benefit is in it. And if you cause pain to others, your pain is in it. You can do as you please. So what should you do?

Questioner: One should live only to oblige and help others,

Dadashri: Yes, you should live to oblige others. However, if you change the course of your life to do that suddenly, there will be reactions from your past, and you will become tired of them and you will think that you still have to tolerate all that. But you will have to tolerate this for some time. After that you will have no pain. Now you are starting a new course of action in life, so the reactions from the past will definitely be there. All the wrong that has been done so far will have its effects, will it not? One cannot escape from the effects of the wrong done in the past.

What does parartha mean? It means living for children, others in the extended family, but what do you get in return? Here one accumulates hundreds of thousands of rupees, he takes what is not rightfully his, he enjoys what is not rightfully his and then he leaves everything for his children and passes away. That is what this world is like.

What is the Goal, Service or Money?

Behind any work and activity there is a goal for which that action is being carried out. If a higher goal is set, like building a hospital where patients can regain health and energy, feel happy, and where their life energy increases, and then the
work is undertaken without any selfishness at all, then the byproduct of this, is money. It is important to know that money is a byproduct here and not the main product. The whole world has made money as their main production, thus losing the benefit of the byproduct. So make service to others as your only main production, then you will receive a lot of money as a byproduct. But one works with the goal of making money, and that is why money does not come his way. This is why I tell you to have the intent of being ‘constantly in service to others', then money will keep coming to you automatically. Just as one does not have to do anything for the byproduct, it does not cost him anything, it is free, similarly money will start flowing in without any effort or cost. Are you looking for such money, or are you looking for ‘black’ (corrupt) money? Don’t you want ‘black’ money? Good if you do not. How wonderful is this free of cost money! So decide on giving service to everyone; service to all human beings. When you start a clinic, use whatever knowledge and skills you have at your command, in serving people. Let this be your main goal (production). You will then continue to receive everything else free of cost as a byproduct, and you will never be short of money and those who went to work with making money as their goal; incurred losses. If one opens a clinic with only money as his main production, then there is no room for the byproduct (money) is there? Money is the byproduct, not the main product. So decide on the production (service to others), so that the byproduct (money) will be free.

Whatever is done to attain the Self is ‘production’, and everything necessary for daily living is then available as a ‘byproduct’. I engage in only one type of production, which is ‘Let the world attain complete peace and many attain moksha’. This is my ‘production’, and I keep receiving its by-production. Why is that 'we' receive a different kind of tea and snacks, as compared to what you receive? It is because 'our' production is of high type. Similarly, if your production is high, your by-production would also be high.

Everything else is a byproduct, in which everything is easily available. These days money has been made the production, and therefore one does not get it easily. Look around and you see that one has wonderful home cooked food, beautiful environment, adequate amenities, clean roads and yet people are running around everywhere in pursuit of money, their faces look like they just swallowed castor oil. So try to help human beings; God resides within them. You will not find God
outside, if you were to look for him. You are a medical doctor; that is why I am asking you to serve them. If you were a veterinarian, I would ask you to serve the animals. God lives in the animals too, but in humans, God has manifested more.

**Questioner:** Irrespective of whether one is a lawyer or a doctor, is it not one’s duty to do good for every human being?

**Dadashri:** Yes, but he does it without making a firm and a clear decision that, 'I want to do the good for people'. No goal is set and the train keeps rolling along not knowing where he wants to go and where he intends to get off. He continues running and gets entangled. He does not even know what he wants to eat on the way. All he does is run around; this has caused all the entanglement. One should decide on the goal first and then do everything.

Money is a byproduct; it cannot be production. If it could be produced, then everyone would be setting up factories, and then they would get money from its production. But no, money is a byproduct. The whole world needs money, so what kind of effort should be done to receive money? This needs to be understood. Money is a byproduct, so it will automatically come from the production. It is such that it will come naturally and on its own. Instead, people have started factories of money; they have made it a production.

You do not have to do anything; only the goal needs to be changed. If you put a belt on one side of the engine, you will get water out of the well and on the other side, you will get rice out of the husk. So the only difference is in applying the belt (goal). You have to have a goal and that goal should remain in your awareness. That is all; there is nothing else at all. Money should not be in your awareness.

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Boss Servant Interaction

That Which Liberates is True Education

You have had studied for so many life times. The same thing is to be to studied again? This little boy will become an eighty-year old man and then die. When he comes here again he has to start the alphabets all over again. Hey you! Didn’t you learn all that the last time? Yes, but it is forgotten. When one enters the womb of the mother, it is all forgotten.

**Questioner:** The real education is with you.

**Dadashri:** You are right. This *Gnan* is the true education indeed. Once we learn it here, there is no need to go to many schools (life after life). Once a certain knowledge is received from me, one is free. And what ‘freedom’ that is! You have will have no superior over you anywhere. I have no superiors over me. Then it seems I alone remain as your boss. But I am like a little baby. Don’t I look that way? Are the attributes of flawlessness not visible? Gnani Purush is like a child, innocent and playful. How high is he going to raise his voice at you? There is no problem if only the Gnani Purush is above you. There is no need for concern. I do not have a boss and neither do you. In this world, mistakes and blunders is the ‘boss’ over a person and nothing else. Every person’s world is independent. One is is only responsible for his actions, and thus he needs to be careful before doing the work.

**Who is Liable for Provoking?**

This world is our own. No one else is liable and responsible here. If God were the boss, then we know that we can wash off our sins simply by praying to him. But it is not like that. We are whole and sole responsible here. One is indeed liable for even a single wrong thought. You are whole and sole responsible for sure. There is no ‘boss’ sitting high up there somewhere. Whatever there is, is simply you only.

Only as individuals does everyone differ, but really they are all ‘pure Souls’; and so the other person too is God. God resides within all, so do not trouble or
provoke (chhanchhedvoo) anyone. Try and help everyone if you can. It is fine if you can’t do that, but do not provoke anyone. People do not provoke tigers or poisonous snakes, so why do they provoke humans? It is because people know that the tiger or the snake can kill them but they do not hesitate to provoke humans, because the worst a person will do is to beat him with a stick. That is why they provoke people. So you cannot incite anyone, because Paramatma (absolute Self) resides within every living being. Do you understand this fact? Have you ever provoked anyone?

**Questioner:** People do that to the one who works under them.

**Dadhri:** As long as you have a habit of abusing as a boss, those who are under your control, you will come across somebody who will do the same to you. I never scold anyone; therefore no one scolds me. Our energy is not for suppressing those below us, they are for getting our work done by keeping them happy. We feed ten rupees worth of grass to the bull and extract thirty rupees worth of work from him. Similarly these farm hands will work for you only if they get something out of you, right? But if you mistreat and abuse them repeatedly where would they go? God resides in all creatures but in humans he is in manifest form. It may not be the absolute manifestation of God (Parameshwar, Paramatma); nonetheless it is God (Ishwar) who is capable of doing anything, therefore do not disturb him. This is why I say ‘Adjust everywhere’. It is not worth ‘dis-adjusting’ anywhere. This world is worth escaping from. Our Gnan is capable of taking one to moksha in one or two life times. So get your work done.

**Who is at Fault in This?**

**Questioner:** My nature is such that I get angry because I cannot tolerate any wrong.

**Dadhri:** Who decides that it is wrong?

**Questioner:** I follow and do what the intellect tells me.

**Dadhri:** Yes, it judges to that extent.

**Questioner:** But if I am paying twenty-five rupees per day to someone and if he hardly does work worth five rupees, then I feel that it is not right.
Dadashri: But why do you think he is not doing the work? What is the reason behind him not working properly?

Questioner: It is because he is lazy by nature.

Dadashri: Does everyone gets such a person to work for him?

Questioner: How can I say that everybody gets such a person?

Dadashri: Why is it that you, amongst all had to get such a person? There must be a reason behind that, no?

Questioner: My past karma must be like that, that is why he met me.

Dadashri: So what is his fault? So then where is the reason to get angry with him at all? Be angry with yourself and ask yourself, ‘what kind of karma did I bind that I got such a person to work for me?’ The weakness of an individual hurts him only. ‘Fault is of the sufferer’. When you ‘do’ anger because he does not do his work, it causes you pain, so the mistake lies with you. He will remain as he is, he will do the same thing tomorrow, and on top of that he will make fun of you, as you turn around. He will say, ‘Leave him alone, he is crazy!’

Questioner: So I should sit with him and reason with him that, ‘why it is not possible for you to do this much work? See how much more other people are doing.’ And if he does not know how, then I can teach him, should I do something like that?

Dadashri: Yes, you should explain to him in such a way that he can understand, positive feelings will arise in him and he will feel encouraged to do the work.

A Subordinate may Become Benevolent for you

If someone is working for you, never be contemptuous towards him, or provoke him. Treat everyone with respect. You never know what you may benefit from some human being. Today you benefitted a lot through this person, you got introduced to me and that verily is a great benefit. This benefit is one which you have never gotten before (apurva). You gained something that has never even been heard of, in all previous lives. Therefore, do not provoke anyone, not even a dog
sitting in front of a house. If that dog were to chase someone, he may run take shelter in our home and then give us *satsang* (spiritual interaction). If that dog were to chase a Gnani Purush, then the Gnani Purush would look for shelter and will get in to someone’s home! See, that dog is also helpful, isn’t it? Everything in this world is potentially helpful. *Paramatma* (absolute Self) resides in everybody, and every living being is in your service day and night, but one does not know how to use that service to his benefit.

Wherever you look, there is nothing but boss, boss and boss only! And you are the boss of someone too. A boss keeps chastising his underhand and works him to death. He would not even let him rest in peace. So we should live such an equitable life that no one gets hurt to the slightest extent. The boss should not get hurt, the subordinate should not get hurt, the wife and the children should not get hurt at home. In order to live such a life we should get our machinery overhauled by a Gnani Purush. Have you brought a ‘tender’ (statement of price at which one is ready to undertake certain work) for an overhaul?

**Questioner:** The language of a contractor comes forth even in your speech.

**Dadashri:** Yes, it will come out like that only. Contracting was our business, so we would know about things like a ‘tender’ and all that.

**How can you Afford to Have a Superior?**

**Questioner:** If I paid as much respect to God and bow down to him as much as I do to my boss, I would be liberated by now.

**Dadashri:** Yes, you would be liberated. Even if you were to bow down to God by that much, you will have your solution, because there is no shortage in the home of the Lord. People do not like bowing to their boss, but what can they do? They have to make a living somehow; and that is mandatory. So bow to the boss, you have to accept his verbal abuse and get on with your work. The boss would have left his home in anger, and then he takes his anger out on you at work.

I had this thought, at the age of thirteen, that if I were to have a boss over me, how was I going to put up with it? The boss would scold me without reason! It would be acceptable if his anger was justified, but if he took his anger out on me just because he was irritated, that would be unacceptable. That is why I never liked
the idea of a boss over me. So I had decided to look for God. I could not put up with a boss.

It is only the humans that have to work hard till the end of their lives. But when these cows and bulls get old, they are taken to animal shelters. Only the humans have the problem of having to run around till the end.

**Questioner:** So is it better to quit the job?

**Dadashri:** No. It is not good to do the job; it is also not good to leave the job. The family may suffer if you quit and you may be frustrated if you do not. So why don’t you let things run as they are. When the job is gone on its own, then it is good.

When our joints become weak and old, even the children will be disrespectful and abusive. Where is any pleasure in this? These are all talks of vairagya (dispassion), but ‘we’ had seen all this. That is when you realize that all this is truly bondage. ‘We’ felt this bondage very early in life, ‘we’ did not like any one above ‘us’ as the boss (oopri). I used to have to go to the teachers to study and I tolerated that with great difficulty. From home they would kick the ‘football’ and say, ‘go to school’, and from school the teacher will kick the ‘football’ and say, ‘go home!’ One’s state becomes like a football. So is one likely to like any boss? At the moment there is no boss in this world over ‘us’ (Dadashri). How can one afford to have a superior over him? And I am also making you superior-free and yet I do not want to be anyone’s superior.

**One Cannot Dismiss a Subordinate**

**Questioner:** Dada, my job is in the police department, there is a lot of corruption in our department and it involves me too.

**Dadashri:** These corrupt people are sowing rotten seeds, and so even the leaves that sprout are rotten, they have holes in them. Have you seen that? Do some leaves not have holes? Is it not a wonder? Honest people have difficulties because of these people. The corrupt one will not let the honest one live a normal lives; they shun them as if they are detestable. Even their superior would know that here comes interference and trouble. Honest and sincere people have trouble everywhere. However ultimately, nature and God are always with the honest person!
**Questioner:** At a high position in the government, when a subordinate commits a lot of illegal things, then we have to decide to take some steps and dismiss him.

**Dadashri:** You should not dismiss him, you should inform him thus, ‘You should not be doing this.’ However this is a government department so you cannot (it is hard to) dismiss him at all. Do you have anybody over you who can dismiss you or not?

**Questioner:** Sure there is someone.

**Dadashri:** So then you should not undertake the liability of firing someone. If your superior tells you to fire him, even then you should water down your approach; even if you have to tell a lie. When it comes to your own dismissal, you would not like to hear the word ‘dismissal’, would you? Would it not affect you a lot?

**Questioner:** Yes it would; it would everyone.

**Dadashri:** Then how affected that poor fellow would be? Why should we hurt anybody in this world? Follow the laws; there are all kinds of loopholes within the law. And is there not a milder language you can use? Is there not a difference between saying, ‘Please explain to me why you should not be dismissed’, or ‘I will dismiss you’? Therefore you should use soft language. So this is your liability and responsibility, it is a great liability that a mistake is being committed from your side. You may have to lie at times in order to save a person’s livelihood.

Even the British Government had laws on books where if someone was sentenced to be hanged at 3:45 PM and it got delayed even by one second, the prisoner would have to be stopped. The time had to be observed very precisely. You could not stop the act. Despite this, there was a law that if a Justice of Peace (JP) was walking by the scene and he saw this, the prisoner had to be set free. There have been instances when it was arranged for the JP to pass by. Several persons were set free. So, if someone has to be dismissed, let him escape the dismissal even if you have to lie to do so. After that, there is no need to have any second thought or guilty feelings.

The influence of important people works all the way to the gates of God’s house, but not beyond the gates. The government knew that certain people
influenced the JP to walk by the hanging executions, but the law is law. Now, if the JP’s eyes can bring about this benefit, what is it that cannot be accomplished by the sight of a Gnani Purush?

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Was Your Pocket Picked? The Resolution

What are the Facts Behind the Robbery?

Nature is always just. Not even for a moment has it been unjust. Justice that prevails in law courts may be unjust at times, but there is nothing unjust in this. Therefore, stealing done by prominent people is correct, black-marketing carried out by people is also correct, ‘so and so will happen to the black market’ is correct and it’s outcome in the black-market is also correct. Therefore nature does everything exactly according to the natural law; it does not go outside that law at all. Nature has not been unjust even for a moment.

Questioner: So the one suffering pleasure or pain now will pay for it later, is that so?

Dadashri: It is not a matter of suffering or not suffering, nature is continuously dealing out justice and punishing the guilty. People generally offer consolation to someone whose pocket has been picked, they will say, ‘Have some tea, do this and do that etc.’, but what does nature say? It says ‘the guilty one is the one whose pocket has been picked’; he just got caught today (for his past crime). How is it that out of two people sitting together, he is the one whose pocket gets picked? It means he has been apprehended today for the crime he committed in the past life. The pickpocket will be charged for his crime whenever he gets caught. Right now he is suffering pleasure. The one, who got robbed is suffering; therefore he is at fault. Such is nature’s law and this is unlike the laws of the courts. The fault is of the sufferer. You should see ‘who is the one crying’? Know that the guilty one is the one crying. The law of the world is different, and what does the law of nature say? ‘Fault is of the sufferer’. So do not complain. This is very deep talk. If one understands just this much, if he thinks deeply, it can take him all the way to moksha. And if he sees through his intellect (buddhi), he will never be able to escape the worldly life. From the fact, that ‘the fault is of the sufferer’, you should know that if you are suffering, then it is your own fault, and this is the path to moksha.
One is not bound by anything in this world. If you have to live in the midst of hundreds of thousands of robbers, and you are asleep with a lot of money in your pocket, not one robber will be able to touch your pocket. That is how just this world is. And the regulator of this world is so precise, that it keeps the world regulated. It isn’t hollow talk when I say that the world’s regulator keeps everything within its system.

It is these kashayas (anger-pride-deceit-greed) that are the cause of one’s pain, no one on the outside gives you pain. These kashayas anger-pride-deceit-greed teach you that ‘this is pain’; they mislead you. Otherwise, on the outside, no one is at fault in this world at all.

**Questioner:** Does this mean the fault is of our karma?

**Dadashri:** No, you are the culprit yourself; no one else is at fault. If your pocket gets picked, it gets picked because of your own fault and not because of anyone else. All your accounts from past lives are being cleared. The one who picked your pocket may be having fun right now, but today you have been caught.

**Questioner:** If someone borrows twenty five thousand rupees from me and does not pay me back, is that also karma from past life being cleared?

**Dadashri:** Everything is a karmic account; so don’t worry. Do not be angry with him if you run into him, else you will be binding more karma with him over and above the money you have lost.

**Questioner:** Should I then say, ‘let him have it’?

**Dadashri:** You are not to say, ‘let him have it’, you should remain quiet there. If you say, ‘let him have it’, that too is a fault. You should understand from within that this is the result of your mistake; however you should not say that to him. Otherwise that will encourage him not to return the money! On his face you have to say only this, ‘At least pay me back whatever amount is convenient to you’. Tell him this much. But within you should know that, if the money is returned, it is well and good and if it is not, even then there is no problem. But you have to ask.
No one comes across another person without an account. Why was it that you lent the money to that individual and none other? That is why it is an account. No one will meet you without an account.

‘We’ see the entire world as flawless nirdosh. Everyone is flawless. It is our mistake when we see faults. Sooner or later, will you not have to see this world as flawless? If you understand just this much that, ‘all this is only due to my own accounts’, then it will help you a lot.

The Self (Atma) does not have a pocket. If you are the Self, you have no pocket that can be picked. Chandubhai’s (the self’s) pocket has been picked, but ‘You’ say ‘my pocket has been picked’, so ‘you’ have become Chandubhai. This is the illusion. That is the wrong belief (mithyatva).

**Questioner:** I am asking as someone who is living the worldly life. What am I to do when I know and also see that my pocket is being picked?

**Dadashri:** Your response at present, when he is picking your pocket, would be, ‘Why are you picking my pocket?’ you will get angry and curse and beat him. And are you asking what you should really do? So what I am saying is, ‘when he is cutting ‘your’ pocket, you should remember what the Lord says, that, ‘It is the unfolding of my karma, otherwise why would this man pick my pocket with Rs.5000 and not the other one with only Rs.200!’ What positive opportunity are you presented with when he is picking your pocket? It is an opportunity to rise to highest dharmadhyān (absence of adverse internal meditation), but instead you do raudradhyān (adverse internal meditation that hurts the self as well as others). When your pocket is being picked, it is the unfolding of your own karma that has brought the pickpocket to you and instead of the pocket with two hundred rupees, the one with five thousand rupees has come into his account; all this is settlement of your account.

**Questioner:** You have given this solution for after the fact. What should I do at the very instant the pocket is being picked? Should I try to stop him or let him go ahead and let him cut it?

**Dadashri:** You should not let him cut the pocket.

**Questioner:** What should I do when I know this guy is picking my pocket?
Dadashri: If you see him doing it then catch him. But having caught him, do not do any *rauddadhyan* towards him. You can tell him, ‘Dear fellow, why are you picking my pocket? What wrong have I done to you? If you are hard pressed, take this Rs.100, I am giving it to you. I have to settle an account with these five thousand rupees.’ There is nothing wrong in giving fifty to a hundred rupees, but settle with him peacefully. You have to catch him for sure. You cannot take the approach, ‘Go ahead and cut it dear fellow! My God says go ahead and cut!’ You can’t do that. But it is futile to get angry and create turmoil after he cuts your pocket.

There is nothing wrong when a pickpocket picks a pocket. Not even for a minute, has this world functioned outside of the law (nature’s law). And yet people say, ‘People have become unworthy today.’ Nobody has become unworthy at all. Nature makes all these things happen and these people are only instruments (*nimit*) in the process, but they do egoism that, ‘I did it, I did it’, that is all. So do not look for anybody’s fault, because if you do then you will incur (karmic) liability. You do not want to take on the liability, do you?

**Nature’s Awesome Planning!**

Pocket picking is an art of a kind. What would happen if all pickpockets in the world are rounded up and killed? The world will be in disorder. What happens if you pull out the clarinet player from a music band? The band music will be out of tune. Likewise you need the pickpockets too. There are only as many pickpockets in the world as are needed.

The money that people have does not belong to them. It belongs to others for sure. Now, who will take that money away from them? God himself will not come down to do that. He does not need money. So the management is entrusted to you humans among yourselves. The pickpockets take the money that does not belong to you. Who then amongst you will be the pickpocket? It will be the one who has made a decision ‘this is the business I want to be in’. He soon starts looking for pockets and nature helps him. You are free to enter into any business. Being a helper, the nature helps you. Nature helps to such an extent that a police man present at the scene will have to suddenly leave right at the time the pickpocket gets ready to steal. So, nature moves the police to make room for the pickpocket to
operate. It will arrange the circumstances for him and also the client whose pocket needs to be picked.

The pickpocket has made all the preparations ahead of time. He knows which pocket he wants to pick. He also has a very good idea as to how he is to make his getaway and which route he needs to make his escape. He has thought of alternate strategies in case he runs into trouble, he has awareness of sixteen such things at a time. And yet people despise him. Hey, how smart a man is he! Even a high-ranking collector does not have such a talent!

One man tells me, ‘God should not let these criminals and cunning people take birth!’ I told him, ‘This world wouldn’t exist if it wasn’t for these so called thieves and cunning people. People are alive because of them.’ I will give you a simile of what it is like. We have brought the water supply from Tansa Lake to this city of Bombay, and installed faucets in every home. We now have running water. What would happen if there are no sewers anywhere in the city?

**Questioner:** There would be a large scale epidemic.

**Dadashri:** Well, these thieves and criminals, they are the ‘sewers’. God says ‘do not open the manhole. If you do want to experience it; then open it once, and decide thereafter that you will never open it again.’ I told him ‘these thieves and such are the ‘vitamin’ for the world! It cannot go on in their absence.’

So what happens if such people are not around? In this world, you will find only that which is necessary. Nature provides for however many of such persons the world needs. They are the criminals born for cleansing you of your adulterated goods. God does not do this dirty work. There are such people who will pull you out of your car and rob you of your watch and jewelry, are there not? So there is a need for everyone in this world.

**Solution After the Robbery**

**Questioner:** Dada, I continue to experience a lot of pain for losing money from having my pocket picked.

**Dadashri:** Would the money come back as a result of your pain?

**Questioner:** No, it would not.
Dadashri: The money is lost. Why incur another loss in the form of this pain? Now what is the solution for that? Will it come back to you by suffering the pain? Instead if you take God’s name, then it will ease your pain.

Questioner: The difficulties associated with daily living are an obstruction.

Dadashri: No, but is that money going to come back? What good is worrying about something that is not coming back? What is gone is gone.

Questioner: Still, I cannot take the step towards God and I keep worrying.

Dadashri: What happens by worrying? Do you gain anything or do you lose?

Questioner: I lose.

Dadashri: Then why do you engage in a business where there is a loss? Why not do for a gain. Isn’t it enough of a loss to have lost the money? Why do you incur more loss by worrying and suffering pain? Instead, remember God, or come to the satsang, even then you will have peace of mind.

Questioner: Sometimes I feel that the one who follows the right path has to suffer lot more difficulties in worldly life (sansar).

Dadashri: You have created the difficulties yourself. There is no one besides you in this world responsible for your mistakes. No individual in this world can put anyone in any difficulty. The difficulties that come to you have been created by only you. Others just help you by raising your difficulties as per your wish. They are helping you by picking your pocket, and you call it a pain? How are they helping you? That poor man picks your pocket to free you from your karma, and you are accusing him of putting you into difficulty. Hey! How is he putting you in difficulty? On the contrary, he is helping you to become free. Therefore, there is nobody in this world at all who can put you in difficulty. This is your own karmic account; others are mere nimitis (instrumental in the discharging karma).

Before Gnan, I was once travelling in a local train in Bombay. An individual, in the crowded train stuck his hand in one of my pockets. I told him, ‘Dear fellow, there are only ten rupees in there. Let them be’. But he took the money anyway. That is how it is; he will take it. He is bound to take what is ‘his’. Another time a man comes up to me, showed me his pocket and said, ‘look, someone picked my pocket’. I asked, ‘what did he take?’ He said ‘Just couple of papers and a railway
pass, and I had 5000 rupees in this other pocket.’ Wow, he left the five thousand rupees alone, and took the papers! So I told him, ‘you should have kept at least ten rupees in that pocket so at least the picket pocket could buy a cup of tea. The poor man must be disappointed by not finding anything.’

Is There Really Anything That is Worthless in Worldly Life?

An individual was travelling in a train and a pickpocket took seven hundred rupees from him. The person did not flinch a bit. There was no visible change on his face. His Gnan came into his awareness, and he knew it was ‘vyavasthit’. The pickpocket that day must have fell into luck. Otherwise what would he have done had he picked a pocket with only three rupees in it? Even a good lawyer does not earn a fee of seven hundred rupees for a couple of hours’ work. People view pickpockets with disgust but it should not be so. That is their earning for their smartness, is it not? I know some of them. They come and confess to me, ‘Dada, I am in the pick-pocket-business.’ I tell them, ‘Fine, but check out the auspicious timing before you venture out because it is an extremely risky business!’

Questioner: But if more and more people were to resort to these kinds of activities, then what would become of the society?

Dadashri: The pickpockets are not the one’s engaging in such activities. It is because of these worthless people who hoard money; it is unlawful money, and it is for this unlawful money that these ‘insects’ are born! Otherwise is God himself going to come to take away the money from these unworthy people? So it is because all this money is unlawful that there is an increase in these ‘insects’. When the money becomes pure, then there will be fewer insects. Just as these (pickpockets) are insects of one kind, lawyers are a kind of insects, even the doctors are insects of a kind. As compared to these lawyer and doctor insects, the insects of T.B. (tuberculosis) are better. All these are nothing but insects of different kinds, but which ‘insects’ are beneficial to the worldly life? The farmers are beneficial because they cultivate the crops, raise cattle and supply food for all. Those ‘insects’ are useful because they supply milk, ghee, dairy products. They raise cattle for this purpose, so the farmers are beneficial. And doctors too are beneficial because they help the sick to heal. But some doctors and lawyers who work against general human welfare are the undesirable insects that have arisen.
That is because conflicts have increased and consequently so have the number of lawyers increased, and as the lawyers increase, the conflicts increase. These lawyers create conflicts where there is none.

**Questioner:** Does this mean that whatever the disease, the microbes that fight it arise for sure?

**Dadashri:** Yes, that is always the case. There is this principle that whenever toxins accumulates within the body, automatically a type of organism develops within to remove that toxin or bacteria. Infectious agents in lungs, are destroyed and removed by organisms that develop subsequent to the illness. But our people say, ‘he contracted the tuberculosis germs!’ Hey! No! The germs do not enter from the outside, they develop only from the inside; they grow from within!

**Questioner:** These thieves, do they first look to see if it is lawful or unlawful money a person has before they approach him? And then do they go to him? Or do they go only to the dishonestly earned money and do not go near hard earned money?

**Dadashri:** Honest and hard-earned money never leaves one, and dishonest and easy money will be lost one way or the other. It will begin to leave one way or another. Good wealth departs after giving you pleasure. Bad money brings suffering of pain before leaving. This can happen through one having to go through major surgery, experience pain and suffering and pay thousands for it. Black money has a way of sneaking in everywhere. We do not have black money coming to us. So ‘we’ do not have to suffer pain. There must be some people who do not receive any wrong money, and they do not suffer any pain.

**Questioner:** What about the taxes the government takes away? Is it not like a license to kill?

**Dadashri:** No, no, taxes are legal. Taxes have no relation to black money.

**Questioner:** But there are some taxes that we feel are not necessary.

**Dadashri:** No, there are no unnecessary taxes. Taxes are a necessity; we enjoy many benefits because of them. For example, the government maintains a big army to defend the country. Does that not require money? All these are steps taken for
the income and expense for the protection of our country; you have to pay the
taxes, do you not? Protection of the country is also your protection. So it is not
proper to cheat on taxes; it is a crime to do so.

**Questioner:** What about the middlemen who are lining their pockets?

**Dadashri:** They are ‘elder brothers’ of the pickpockets. We pay them five
hundred in bribe to save two thousand in taxes ourselves. So, they are thieves and
so are we. This is all a coming together of thieves. That is why there is a saying
‘Chor no bhai ghanti chor’ (the brother of the theif is even more cunning as a
thief), is there not? So those are called 'thieves' and these are called 'master
thieves'. It is all the same. It is wrong, extremely wrong. There is no pain in the
world at all, if everybody took money legitimately, and enjoyed everything that
was rightly his.

**Questioner:** But there must be some 5-10 percent that earn an honest living, right?

**Dadashri:** No! Can there be a percentage? Percent is out of one hundred, but here
out of thousands there maybe one or two such notable people.

**Questioner:** This must be so because this is Kaliyug, but it must have been the
case in Satyug, was it not?

**Dadashri:** There were very good people in Satyug. You cannot even compare it to
Satyug. They had a certain fragrance around them. Does anyone have even a little
bit of that fragrance today?

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**The Value is of Darshan not of the Shoes**

**Questioner:** I used to go to the temple every day. I only go occasionally now
because two pairs of my new shoes that I left outside at the entrance were stolen.

**Dadashri:** You go to the temple from now on with your new shoes. At the time of
leaving your shoes outside the temple, tell the shoes, ‘Dear shoes! Stay here if you
can and go if you have to. Do whatever you desire. I am going inside the temple to
do darshan of the Lord.’ Then the benefit of the darshan that you do, will be a
hundred thousand times more than the value of your shoes. Provided you do it like
we tell you! Tell the shoes before you go, but don’t say it in a way others can hear
you.
When Dada’s Shoes Were Stolen

Once ‘we’ had a similar experience with a new pair of the shoes. Once I had gone for a darshan to a well-known Jain temple, on a street named Ghadially in the city of Baroda. I used to wear a long overcoat back then. In those days I did not have Gnan. I would sit beside the priest and ask him questions about spiritual matters. Nowadays I wear some what worn shoes too, but in those days I would toss aside worn shoes, I would buy and wear only new shoes. So on this day I had taken out a brand new shining pair of shoes and placed them outside the temple doors. I had no idea that shoes disappear. When I came out of the temple, the shoes were not there. I kept looking around but couldn’t see them. There was a man who asked me, ‘Uncle, what are you looking for?’ I said ‘I had taken out my shoes here and I cannot find them.’ He asked ‘were they new?’ I said, ‘yes, they were only fifteen days old’. So he said ‘Do not even bother to look for them now. They are gone. New shoes routinely get stolen from here, the theives don’t touch old shoes’.

I thought for a moment, ‘What a comedy? Here is a nice long coat, a black hat on the head and the shoes are gone, just look at the fun! What a sight for someone’s camera! Initially I was ashamed to walk home without shoes on my feet. Then I thought ‘why not? What is wrong with walking home on bare feet? People may question and ask ‘what happened?’ but at least, they will find out something new. In those days, everyone knew me in the neighborhood and so if I were to go bare feet, then would they not ask? Today their grandchildren are manning the shops and they do not know me. So when I started walking home, people kept asking ‘Where are your shoes?’ one of them said ‘this does not look good. Why don’t you take a rickshaw home?’ So I went home in the rickshaw. I moved around with old shoes for a couple of times, but I had a new pair made and only then did I go out.

So I know, because I had such experience too. I know you are not at fault here and neither is the thief. How can you blame him? He must have a real need for a pair of shoes only then he would have taken them, would he not? Nobody would take something without a dire need. Someone with merit karma must have taken the shoe. How else can a person come across a nice new expensive pair of shoes? Nonetheless when your shoes are gone, understand that your account of karma is now settled.

There is a Certain Law in Life!
The law behind shoes is that if you are meant to lose seven pairs of shoes; then beyond the seven pairs, you will not lose the eighth pair. So then go ahead and wear new shoes everyday, if you have courage then let go of them, let go as many as you can. This is because there is a law. Thereafter no matter how smart a thief is, he will not take your shoe. Would it not be better if you were aware of this law? So at the most you will lose seven or ten or twelve pairs, but will there be an end to it or not? Therefore let it come to an end. This is because everything is temporary and comes to an end.

**What are the Laws of use of Anything?**

This Kanubhai of ours, when he was young used to tell me, ‘Ambalal Uncle, I only get three shirts tailored for me, but my brother Rasikbhai keeps having six tailored.’ I said, ‘You are wise, but you have three tailored for you whereas I have only two tailored for me’. Then I explained to him, ‘whatever you use up comes out of your own finite stock. So if you do not want to run out of things in the future, you should use it judiciously at present.’ Do you understand this?’

What I want to say is this. The sequence of events in this world is such that if you use the shirts now which you are going to receive in 1995, then come 1995 you will be left without it. So I want you to use everything properly. Do not discard things before they are worn out. Slight wear and tear should not be a cause for replacement. Examine everything properly prior to its disposal. This is ‘our’ rule. So if it is not worn out enough, do not get rid of it yet, it will still be useable. It is meaningless to get rid of things anytime you feel like it. Hence all these things that you use, do you think they are in your account not? The account is all the way down to the subatomic level (parmanu), so how will you get by with any laxity? Such are the laws of vyavasthit; account is of subatomic particles. So do not waste anything.

**Such laxity will not do**

I am forced to waste this water. I am a Gnani and am beyond the dualities like conservation and wastage etc, and yet it hurts to waste water. I had to use western style toilet because of my fractured leg. Each time I pulled the chain, a lot of water went down the drain. Is it only because the water was expensive and in short supply (that I was concerned about wasting water)? No, it is because the loss
of life of water borne organisms is heavy, as they collided with each other. Why waste few gallons of water when you can get by with maybe a gallon or two? Being a Gnani, I have ways of offsetting (through pratikraman) this loss of living organisms. This gives me a reprieve for a few months. Gnani or not, this task of offsetting has to be done. Nature does not pardon anyone, Gnani or not. This not governed by some hollow law, it is governed by the Vitarag laws; laws of the twenty-four Tirthankars. Do you like the ways of Tirthankaras?

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Against Weakness of Anger

Behold the Awareness of the Vitarags

People consider certain parents as being undeserving when they get angry at their children. They say such parents are useless. How does nature treat them? Nature says they are accumulating merit karma (*punya*). Do they bind merit karma even though they get angry? Yes, because parents bring pain upon themselves trying to do better for the children. Their anger is directed towards accomplishing something good and worthwhile for their kids. All anger binds demerit karma (*paap*), except anger that is done against children or friends, because this is done for their good, and one suffers pain in the process. Despite this; one is discredited by others. But real justice lies with God (nature), does it not? One may get very angry with his son or daughter, but there is no intent of violence (*himsak bhaav*) behind it; there is such intent towards others during anger. The father or mother has a lingering trace of anger carried forward, so when he sees his son or daughter again, he feels angry within. The presence of intention of violence in anger is really anger (*krodha*). The absence of violent intent in anger is called *gusso*. The Lord says that despite getting angry with the son or the daughter, parents bind merit karma, because of absence of intent of violence. What happens if there is no lingering trace of anger (*tanto*) carried forward? *Moksha*! If there is absence of the violent intent (*himsak bhaav*) and lingering anger (*tanto*) in the anger, then one attains *moksha*. And if there is only lingering anger, but no violent intent, then one binds merit karma. How minutely has the Lord discovered this!

**Is this a weakness or the personality?**

**Questioner**: Man gets angry again and again. What should he do so that the anger slows down from erupting?

**Dadashri**: Does anger arise in everyone?

**Questioner**: I get angry when despite being right, someone does something wrong. Then anger happens within towards him.
**Dadashri:** Yes, but that is when you are right. Are you, really right? Do you know that you are right?

**Questioner:** My soul tells me that I am right.

**Dadashri:** Well, here you are the judge and the plaintiff and the defendant. So how can you ever be wrong? Does the other person not feel that he too is right? Do you understand that? Does anger happen to you only, or does it happen to others also?

**Questioner:** Anger happens to everyone.

**Dadashri:** But, if you ask this young man here, he will say ‘no’.

**Questioner:** That is true, it does not happen after one attends satsang.

**Dadashri:** Is that so? What medicine do you think he took? Is it something that eradicates abhorrence (*dwesh*) at its roots.

**Questioner:** What I wanted to ask is, if a person gets irritated because of injustice; is that good? If we see injustice taking place someplace then it is appropriate to get angry in that instance, is it not?

**Dadashri:** Now, when is it considered appropriate? It is proper if it is exportable to another place. Can you export it?

**Questioner:** Yes, it can be exported.

**Dadashri:** Are there customers to buy it? You would not find a customer, would you? It is like this; this anger, this irritation and all such, are weaknesses. The whole world has these weaknesses. Where are you going to look for a customer? Everyone has it, so who is going to buy your product, if you export it? They will tell you, ‘On the contrary, we can send you some of it at our cost.’

**Questioner:** Is *satvik* anger (that which is helpful for others) or *satvik* irritability desirable?

**Dadashri:** What do people call that? Even the kids call him an irritating man. Irritability (*chidha*) is foolishness! It is a weakness; it is foolishness. Even if you ask a child, ‘How is your dad?’ he will tell you, ‘he has an angry disposition’. Now
tell me, does that increase his respect or diminishes it? Such weakness should not exist. Where there is *satvikta* (goodness) there is no weakness.

**Questioner:** If I are passing by an incident where someone is beating up a child, I can try to make him stop and when he does not, should I not get angry with him to somehow move him away from the child?

**Dadashri:** He is not going to stop even if you get angry with him. On the contrary, he will attack even you. Still, why do you have angry with him? Try to explain and make him understand in a civilized way. It is a weakness to become angry in front of anger.

**Questioner:** So, should I let him continue beating the child?

**Dadashri:** No, you can reason with the man, ‘look, why are you doing this? What has this child done to you? ‘You have to talk to him like this and make him understand. To be angry with him is your weakness. First of all, you should not have such a weakness. One who has no weakness has a certain personality that carries weight and impresses others. He just has to talk a a few words to him and the person will agree and accept.

**Questioner:** And what if he does not?

**Dadashri:** Why would he not listen? He does not listen to you, because your personality is inadequate (weak). If we ask the children at home, ‘who is ‘number one’ (most likeable) in your family?’, they will think for a while and then they will tell you that first comes mother, then so and so comes second, third comes so and so, and last comes the father. Why is that? It is because he gets angry all the time. I ask them ‘Your father works hard and brings home money for all of you, and yet he comes last?’ They say ‘yes’. So you see, in spite of working hard and feeding them, you still come last.

So, weakness should not exist. One should be *charitravan* of strong character and personality. Even thousands of robbers will run away at the sight of you. No one runs away from an angry man, on the contrary they will beat him up. People will only attack the weak, will they not?
When does personality arise? It is when one knows the science (vignan). That which one forgets is gnan and that which cannot be forgotten is vignan.

**The Entire World can be won with Sheel**

**Dadashri:** Would you be upset and angry within if someone scolds you?

**Questioner:** Yes, I would.

**Dadashri:** Is that considered a weakness or strength?

**Questioner:** It is both.

**Dadashri:** No, it is only a weakness.

**Questioner:** You have to have anger in certain situations.

**Dadashri:** No, anger is weakness itself. It is a worldly talk to say, ‘Anger is necessary in certain situations’. A person says this because he cannot get rid of his anger. Do you know that it snows heavily in certain places? It gets very cold, does it not? It freezes and kills all the plants and vegetation. Do you know that? Why does everything die in the frost?

**Questioner:** It is because the cold is over the limit.

**Dadashri:** Likewise, if you cool down to the level of the frost, then sheel will arise. And angry and upset is a weakness for sure, is it not?

**Questioner:** But Dada, is it not a weakness to be overly cold and unresponsive?

**Dadashri:** You do not need to be overly cold. You have to stay within limit; it is called within normality. Below normal is a fever and above normal is a fever. Ninety eight degrees is the normal. So you should remain within normality.

**Questioner:** But isn’t it a weakness if someone insults me and I remain quiet?

**Dadashri:** No, it is a sign of great strength to tolerate an insult. Nothing will change in ‘us’ if someone were to curse me now. I will have no bad thought or grudge against that person. That is strength. Otherwise, you see people quarreling all the time; everywhere; all that is nothing but weakness. So to tolerate an insult without retaliating, is the greatest strength. When you rise above an insult, thus,
just once, you will gain energy to face a hundred insults. Do you understand this? Anyone becomes weak when facing a strong and agressive person. This is a natural attribute in a person. It is true strength when you do not react to the insults from a weak person. A Gnani Purush has so much special powers (siddhis) that he can fill a person with absolute amazement with just one vidhi (special ceremony with the Gnani Purush), but he will not use these siddhis.

Questioner: Please use this energy (siddhi) just once?

Dadashri: I cannot do that? How can I do that for such people?

Actually one should protect the weak and stand up against the strong. You cannot find such individuals in this Kaliyug. It is the other way around; nowadays you see the weak being oppressed and people run away from strong people. People, who can oppose the strong and protect the weak, are a rarity. Such people, if present, are referred to as having Kshatriya quality. Everyone is beating up the weak ones. A man oppresses his weak wife, when he goes home. Where can a cow on a leash, run to, when you attack her? Remove the leash and she will either escape or confront you.

One is considered as strong when he does not hurt or oppress others including his enemies, despite having the energy to do so. If you get angry at the one who is angry with you, is that not an act of a weakling? So, what I am saying is that this anger, greed, pride and deceit are weaknesses. Where is the need for the strong and powerful one to be angry? But one tries to control others through the ‘heat’ of his anger. But the one who does not have anger; he must have something, must he not? His is the sheel character; with this conduct known as sheel, he can subdue ferocious animals like lion and tigers, as well as even an army. Anger, pride, deceit and greed; are open weaknesses. When one becomes very angry, even his hands and legs will start trembling, have you ever seen that?

Questioner: Even his body says it is not good to be angry.

Dadashri: Yes, even the body says it does not look good on him. So how much weakness is anger! So you should not have anger or greed. What is greed? It means to take what belongs to others. We have it, and yet to take away that which belongs
to others is called greed. We have our limit of food and possessions. It is greed when you think heavily beyond that.

**Prakruti, Woven with Kashayas**

Amongst the four *kashayas*, namely anger, pride, deceit and greed, the *prakruti* of greed is such that the person himself is unaware of how much greed he has inside him. Therefore greed is very deceitful. Anger is naïve in nature. Not only does one know how much anger he carries, but others will also ask him why he is so angry. This is not the case with greed (*lobha*); greed leads a person astray. It is not easy to be rid of greed. It will not go away even in countless life times, because greed *prakruti* is *raag prakruti* it is not *dwesh prakruti*. *Prakruti* of *raag* (attachment) is very pacifying and cool, it does not let you be free; it is a very heavy *prakruti*. Greed (*lobha*) and deceit (*kapat*) are *raag prakruti* whereas anger (*krodha*) and pride (*maan*) are *dwesh prakruti*. It is difficult to to make out a *raag prakruti* (non-self complex with attachment), but it is easy to recognize the *dwesh prakruti* (non-Self complex with abhorrence). This is because attachment is so soothing and sweet, that greed and deceit go unnoticed. People are mostly concerned with pride issues- respect and insults.

**Questioner:** Dada this must have been going on right from the beginning of human history?

**Dadashri:** It has been like this since time immemorial. Ever since the birth as a human, the need for respect, pride etc has remained. This is not so amongst other life forms. Only humans and *devas* (celestial beings) have been obsessed with this.

**Questioner:** How did man learn it, all of a sudden upon being born as a human?

**Dadashri:** He learnt it in previous lives. Look at this little boy. How old is he?

**Questioner:** He is five years old.

**Dadashri:** Taking into account the seventy-five years of his last life and five from this life, he is actually an eighty-year-old man.

**Questioner:** Do they forget respect- disrespect, in other life forms?
**Dadashri:** He forgets everything as soon as he goes away from here. Do you remember what happened four days ago?

**Questioner:** No, but why does one remember respect-insult, vengeance-animosity, and forgets all the good things?

**Dadashri:** They do not remember even the animosity and vengeance. Only anger, pride, deceit, and greed exist as sangnya (deeply woven and carried forward). These four sangnyas always remain; vengeance-animosity (veyrzeyr) happen later. From the moment one is born, he will start crying if you insult him. When you offer candies to little children, you will notice that the greedier child will grab a handful. So the greedy person is ahead of the pack everywhere.

**Questioner:** Do animals have kashayas anger-pride-deceit-greed?

**Dadashri:** Yes, they are everywhere, but they are in the form of sangnya (deeply woven, not stirred up), and therefore do not contribute to charging of karma.

**Questioner:** Is the prakruti of anger-pride-deceit-greed, present right from birth?

**Dadashri:** Hey, not only that, but he takes these together with him when he leaves the world, and there in the next birth, he uses it together.

**Questioner:** Does the prakruti of greed and pride cause bhavkarma (charge karma)?

**Dadashri:** Yes, that is what gives rise to bhavkarma. The four kashayas (anger, pride, deceit and greed) leads to blindness (ignorance of the Self), and then it leads to good and bad inner intents (bhaav). When these kashayas are gone, the blindness disappears. When this happens the inner intents become good. One has become blind from the ego (pride), blind from greed, blind from anger and blind from deceit; he walks around with blindness due to all these four.

People are more afraid of the person who shows no anger than the one who does. Why is that? A man of no anger carries a powerful aura of his personality. Such is the law of nature. Otherwise, who would protect him? Anger is the means of protection when ignorance prevails.

**Just Once, Know the Right Solution**
**Questioner**: I do not want to become angry and yet it happens. What is the solution for it?

**Dadashri**: No one likes to be angry, does he? Anger means setting your own house on fire. Anger means striking a matchstick in a home full of dry hay. He burns himself first, and then he sets the neighbors on fire.

**Questioner**: It happens despite knowing this. What is the solution?

**Dadashri**: Who knows this? Anger cannot happen after knowing, at all. The fact that anger happens shows that you do not know at all. You are just doing the ego of knowing.

**Questioner**: It is after the anger happens that I am aware that I should not get angry (do krodha).

**Dadashri**: No, but after knowing, anger will not happen. For example, there are two identical bottles here. Someone has already told you that there is medicine in one bottle and poison in the other. They both look the same, but a person who does not know about it will make the mistake. It proves that he did not know. So, if a mistake is not made, we are sure the person knew about it. Similarly where anger happens, you do not know anything but you are merely walking around with the ego, 'I know.' Is one likely to trip over something in the daylight? Therefore as long as one keeps tripping, it can be said that he does not know at all. If we But when we consider darkness (not knowing) as light (knowing) then the mistake is ours. Therefore sit in satsang and know for just once; then anger, pride, deceit and greed will all go away.

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**Change the Causes, Only Then the Effects will Change**

A man asks me, ‘We try to get rid of our anger for endless lifetimes. Why does it not go away?’ I told him, ‘You may not know the ways of removing anger.’ Then he says, ‘I have tried everything shown in the scriptures, yet the anger remains.’ I said, ‘You have to use right (samyak) methods.’ He said, ‘I have read all of them but none have been useful.’ So I told him, ‘It is foolishness to look for ways to end anger, because anger is a result (an effect). Just as, you get the result,
if you have taken an exam. So getting rid of anger is like trying to get rid of that result. It is necessary to change the causes behind the result (anger).’

People everywhere say, ‘Control anger; get rid of anger.’ Hey, why are you doing that? You are unnecessarily ruining the mind. Despite all that, the anger does not go away. Still they will say, ‘No Sir, I have controlled some of my anger.’ I said, ‘It is not considered controlled as long as it is within you.’ They ask, ‘Well, do you have an alternative?’ I said, ‘Yes, I do. Will you do it?’ They said ‘Yes, we will try’. I said, ‘Why do you not find out, and make a mental note, just once, that in this world, with whom do you get particularly angry? Make a note of where you get angry and also know where you do not become angry. Enter in this list those who do not cause any anger within you. There are some you do not get angry with even when they do something wrong, and there are some people with whom you get angry, even when they do good. Shouldn’t there be a reason for this?

**Questioner:** A tuber in the mind, may have formed about that other man?

**Dadashri:** Yes, there is a tuber (granthi-various reasons built in that react with anger-pride-deceit-greed) that has formed. Now what should you to get rid of? The test paper has been written and done with. As many times the anger is going to happen with him, that big of a tuber has already formed. But what should you do from now on? You should not let the mind spoil (any more) for that person. Improve the mind with, ‘whatever this man is doing, he is doing according to my prarabdha (karma effect unfolding in this life); and whatever he is doing is because of unfolding of my karma.’ Improve the mind in this way. If you keep improving the mind, and when the mind improves towards him, then anger towards him will cease from arising. There are lingering effects of past effects, the effects of the past, it will give express, and then cease.

This is a subtle talk, which is not yet known to people. After all there has to be a cure for everything. This world cannot be without remedies. People are only wanting to destroy the effects.
So, this is the solution for anger-pride-deceit-greed. Do not do anything with the effect. Get rid of the causes, then all these will go away. One should be a critical thinker. What kind of a solution will anyone without awareness employ?

**Questioner:** Please explain one more time how to remove the causes.

**Dadashri:** If I get angry with this man, then I should decide that my anger towards him is a result of me seeing faults in him, in the past. From now onwards, if I do not take to heart whatever mistakes he makes, then anger towards him will begin to subside. Some anger will still manifest as effect due to past causes, but later it will stop.

**Questioner:** Does anger arise from seeing faults in others?

**Dadashri:** Yes, the faults are being seen, you have to know that this is wrong result. So when seeing the wrong results stops, the anger will stop. When you stop seeing faults, then everything will stop.

**Anger, Nothing but Weakness Only**

**Questioner:** But Dada, what should I do when someone becomes angry with me?

**Dadashri:** Of course he will get angry! Is it in his control? The inner machinery is not under anyone’s control, is it? The machinery continues to work somehow or other. If the machinery was under one’s control, then no one would allow it to get hot, would they? No one in this world will get hot (angry). When one becomes angry, he becomes a donkey (like an animal); it is to become a donkey as a human being. No one would do that, would they? What can one do, when it is not in their hands?

In this world, there is no reason at all for a person to become angry at any time. If someone says, ‘It appeared that this boy was going to jump in the well’. Even if he did, that is no reason for you to get angry, you must remain calm and deal with the situation. You become angry, because you are angry. And the one who gets angry is of weak disposition; it is a terrible weakness. Therefore becoming angry is the greatest weakness. One should have compassion towards such an individual since he cannot control anger at all. For the one who does not have control even over his own nature, such a person is worthy of your empathy.
What does becoming angry mean? Being angry means first setting your self on fire and then burning others. When you strike a match, it burns quickly and then it burns others. Therefore if becoming angry was under one’s control, he would not get angry at all, would he? Not everyone becomes angry either. Who likes to enter such pain? If someone tells me, ‘In the worldly life, sometimes it is necessary to become angry (krodha),’ I would tell him, ‘No, there is no such reason that calls for anger.’ Anger is a weakness and so it happens (happens naturally and spontaneously). God refers to anger as a weakness. The Lord says that the one who does not have the weakness of anger-pride-deceit-greed is a man (purush). And those who do, are called abada (helpless woman). It is good that such a man is not ashamed at being called a woman. Otherwise a man would feel ashamed for being referred to as a weak woman. But he has no awareness of this. How much awareness does he have? He will take a bath when someone gets his bath water ready. He has the awareness of eating, bathing, sleeping etc., but he does not have any other awareness. He does not have the extra awareness of human values, humanity (sajjanta). These are qualities that others admire, and can see. He lacks that awareness.

**Questioner:** Humanity is needed in worldly life, no?

**Dadashri:** It is necessary first and foremost. In the worldly life humanity is the most valued. If one has humanity then he will take another birth as a human being and if that humanity goes away then he will lose humanness and will become a four-legged animal. Humanity is required first and foremost. So humanity is the only test; one will be born as a human only if he has this quality. So, being a good human is a prerequisite to continuing as a human into the next life.

**Questioner:** Such awareness is not possible to attain without meeting a Gnani, is it?

**Dadashri:** Even if one has not met a Gnani Purush, he would have met saints in his past life and this life, wherein he would have gained the attributes of humility and humanity. One may have the weakness but at least humanity is possible to acquire. I have met many good people who are able to be good human beings because of their previous association with saints and gurus. But moksha (liberation) is only possible after meeting a Gnani.
Quell Anger, with Which Understanding?

Many try to suppress their anger. It is not something you can suppress. Understand anger before attempting to suppress it. There are four ‘bulls’; they are anger, pride, deceit and greed. Squeezing out the ‘anger-bull’ enlarges any one of the other, like pride-bull. What do you gain from that? You enlarged the ‘bull’ called pride. Do people not squeeze one of the ‘bulls’? But that is not what needs to be done. What you need to do is understand what anger is.

Anger is ego itself. You have to inquire as to how it is the ego. When you inquire into it, you will realize that anger is ego. How did the anger arise? One would say, ‘Anger arose because the maid broke the tea cups and saucers.’ Now what objection do you have to the broken cups and saucers? He will say, ‘there was a monetary loss due to the breakage’. So do you have to get angry with the maid because of the loss? If you think minutely about the ego you do, getting angry with the maid, etc., it is possible to wash the ego away. Was the breaking of the cup avoidable or unavoidable? Are there avoidable situations or not? The head of the household gets mad at the servant, ‘Why did you break the cups? Are you hands broken? Are you careless or what?’ If it was unavoidable, should you scold her? You would not say a word if your son-in-law were to break the cups! One remains quiet that superior (the son-in-law) is involved! And when a subordinate (an inferior) is involved, he keeps his anger display going on! These are all egoism. Do they not remain quiet infront of a superior? If Dada broke them, no one even thinks about saying anything, and what if a servant does the same thing?

This world has never seen justice at all. All this is due to lack of understanding. It would be enough even if one understood this through his intellect) problems and quarrels would cease to exist. Will the cups and saucers become whole again because of the fighting and anger? It only gives one a brief satisfaction, is that not all? In addition it creates a clash (kakadaat); it also creates turmoil (klesha) in the mind. So in this transaction not only did we lose the cups and the saucers, but the second loss is from the clash and the third loss is from the vengeance (veyr) the servant will bind with you. The servant will bind vengeance that, ‘He is saying all these things to me just because I am poor?’ and he will not let go of that vengeance. Lord Mahavir has also said that ‘Let vengeance not be the basis of your relationship with others. Let it be based on love.’ Love will
ultimately remove vengeance from its very roots, but what will eliminate vengeance otherwise? Vengeance will nourish more vengeance. Man wanders from one life to another as a result of vengeance. Why do humans wander? Is it because they have not met Tirthankaras in prior lives? The answer is, ‘No, they have met many Tirthankaras. They have gone to them, they sat with them, they had heard them, they listened to their divine sermons (deshna—speech that liberates), but to no avail!’

One faces myriads of obstructions, objections and problems during his lifetime; these obstructions need to be broken! Creating objections is due to short sight. So the Gnani Purush gives him the long sight. On the basis of this long sight, he is able to see everything ‘as it is’.

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Problems in Business

Difficulties Help Progress

You will move ahead only when you believe, ‘It is good if adversity comes’
You will progress further if you believe that what you consider as difficulty; is a good thing. Otherwise if you say that difficulty is bad, then that difficulty will obstruct you and impede your progress. If you overcome the difficulties, only then will you accomplish your work, or else those very difficulties will obstruct you. And if you oppose any difficulty, then nothing will be gained.

Questioner: What does opposing a difficulty mean?

Dadashri: If you feel, ‘Why is he acting this way?’ towards the one giving you problems, or even if you make such paths, then you will not gain anything. You have to move forward believing that ‘people will create difficulties’. Not only do we have to move forward believing that people will create problems, but we have to maintain equanimity (vitarag) towards them. People will create problems, you have to overcome the problems and you have to remain vitarag with them; you have to move towards moksha with that understanding only. Nevertheless, the path of moksha that ‘we’ have given is a very easy one!

Equanimity During Kashaya is the Goal Indeed

Difficulties will keep on coming. It is not possible for time to pass by without difficulties. This is why the current time cycle is known as the Dushamkaal. It is with great pains that one is able to maintain equanimity; such is this current time cycle, meaning 99% of the anger-pride-deceit-greed reactions (vishamata) prevails. Is it an ordinary feat to maintain equanimity in that? Currently it is a vast ocean of vishamata (lack of equanimity).

Questioner: It is wonder that that one can maintain even some equanimity.

Dadashri: Yes, it is a wonder and if one can maintain such equanimity, he can experience bliss (anand).

If one is able to maintain equanimity in the worldly life interactions, then all that is the cause for increasing the ego. In the absence of the awareness of the Self,
it is not considered equanimity (samata), and people cannot even maintain equanimity. In instances when one has become totally callous (naffat) the so called ‘equanimity’ may be there but that is not called true equanimity. What do we mean by naffat? It is to take the approach of ‘What do I care? Let him die’; God calls that naffat. The one who says, ‘what is it to me?’ will never attain salvation. ‘What is it to me?’ – is that what you are saying? Hey, do you have children? So then how can you say ‘what is it to me?’ But such heartlessness has taken hold in people. When a human being suffers a lot of pain, he becomes callous (naffat).

**In the lending business, lend happiness**

**Questioner:** Why do I face all kinds of difficulties in my home? My business, wife and almost everyone in the home have some kind of problems continuously.

**Dadashri:** If you give problems to others, then problems will come to you, and if you give pleasure to others then pleasure will come to you. If you want pleasure, then give pleasure to people and if you want problems, then give problems to others. Give to others whatever you want for yourself. Based on what comes to you, you should understand what you had given to others. Therefore, if you want pleasure then try to give pleasure to others; at least begin to do so.

This world is in the form of worldly interactions (vyavahar); it says ‘take after giving’ (aapiney lyo). When problems come your way, you should understand that problems are what you gave to others; you did not do any other kind of business. And when pleasure comes your way, know that you gave pleasure to others.

**Questioner:** The present suffering of problems is due to the problems I have already given to others. How can I now give pleasure to others amidst the current problems?

**Dadashri:** For that make deep inner intent (bhaav) to give pleasure to others, and do not give troubles to anybody again. If someone curses you twice, you should not ‘lend’ him five curses in return and you should deposit the two curses he gives you. The two curses that you had previously given have been returned to you, so deposit them. But here, when one gets two curses, instead of crediting them, he gives him back five fold! Hey! Why are you continuing the business with him? So all this is an account of lending. The world may call it karmic ties...
(roonanubandha), however it is all an account of lending. So lend out what you like, but what you lend will come back to you. This is just a game of credit-debit. Only that which had been loaned comes back; God does not meddle in this at all. Do you not like problems? Then stop giving problems.

If someone gives you a hundred curses, it is not as if the curses are stones he is hurling at you. After attaining Gnan, are those curse words, stones? If they were stones, I can accept that you have been hurt and that you are bleeding and it would be considered as pain (dukha). But these curse words are not stones that they hurt you and make you bleed!

**Questioner:** Even then, they are received as such and then effect happens.

**Dadashri:** But what I am asking is that, do the curses physically touch you?

**Questioner:** But even then wound happens within.

**Dadashri:** But, how can they touch you? He spoke from over there, so how can it touch you over here?

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**With Which Vision Will the Would Appear Flawless?**

Do not look at the pudgal (the non-Self complex) at all. Have your sight set only on the Self, (the Atma). Lord Mahavir saw every living being as nirdosh (flawless), even the one who hammered nails in his ears. No one is at fault in this world at all. To see others at fault is indeed your own mistake, it is a kind of an ego of yours. You unnecessarily become an unpaid judge, and after that you take a beating.

When we say ‘people entangle us on our way to moksha’; we speak this way from the worldly interaction (vyavahar). We speak in accordance with what we see through our senses, but it is not like that by fact. In reality, people cannot create entanglement at all. This world is such, that no living being can interfere with another living being, whatsoever. All people are under the control of their non-Self complex (prakruti); they dance according to the way their prakruti makes them dance, so no one is at fault in this. The entire world is flawless (nirdosh).
personally experience the entire world as flawless. You will become free from this world, when you too start seeing the world as flawless, otherwise as long as even a single living beings appears at fault to you, you are bound to this world.

**Questioner:** Does this include all living beings? Not just humans, but also the animals and the insects too?

**Dadashri:** Yes, you should be able to see every living being flawless as their nature.

**Questioner:** Dada, you said that every living being is flawless. But if at work I make a mistake, my boss will scold me for making the mistake. Now if I am flawless, then he should not scold me, should he?

**Dadashri:** You are not to look at anyone’s scolding. You should have the understanding that even the one scolding you is flawless. You cannot blame anyone. By however much you see the other as flawless, You have come into that much understanding (samaj).

I see this world flawless. When you gain such vision, then this puzzle will be solved. ‘We’ will give you such a light (of Gnan) and wash so many sins (demerit karma) that Your light will stay, and the world would begin to appear flawless. Along with that I will give you five Agnas. If you remain within the five Agnas, it will keep absolutely intact the Gnan that has been given.

**The Eye of the Goldsmith.**

‘We’ see the entire world as nirdosh - flawless.

**Questioner:** When can one see this world as flawless like that?

**Dadashri:** I will explain to you with an example then you will understand. Say there is a goldsmith who lives in a town of five thousand residents. You take all your gold to him to sell. He will examine the gold thoroughly. He will not get upset with you even if it looks like silver, even if the quality of the gold is inferior. Why does he not scold you and ask, ‘Why did you bring me this contaminated gold?’ A goldsmith will not scold you, because his eyes are focused only on the
gold. And if you go to someone else, he will scold you as to why you brought him such gold? So a goldsmith will not scold you. If you are asking for gold, then see only the content of gold in it, why don’t you? What is the point of looking at other things? ‘Why did you bring such contaminated gold?’ When will he get his work done if he scolds in this way? You just have to see for yourself that there is so much gold content in this and I will get so many rupees for it. Did you understand? With that vision, I see the whole world as *nirdosh*. The goldsmith, with a similar vision, sees only the gold, no matter what its quality, does he not? He will not see anything else and he will not get upset with you. When you go to show him your gold, do you feel, ‘what if he tells me off? All my gold is ruined’. But no, he does not scold. Neither does he have any objections. He will say, ‘Why would I be concerned about anything else?’ Now, is he sensible or senseless?

**Questioner:** He is sensible.

**Dadashri:** Is this not an appropriate simile?

**Questioner:** Yes, it is. It is clear when you illustrate with such examples.

**Dadashri:** Don’t you think people know about his example?

**Questioner:** They probably do know.

**Dadashri:** No, how can a person understand and keep it in awareness? His mind is preoccupied with money all day. He thinks about the wife when he is done thinking about money. After that he thinks about the money once again. Then he will not remember anything else, will he? He goes on like this. So, the analyzing of other things around him remains unexplored.

‘We’ have seen the goldsmiths. ‘We’ used to wonder why they would not get angry with people who brought in all kinds of gold. How beautiful is his vision. He does not scold at all. He does not say anything whether someone has good quality gold and neither does he say anything about anyone’s low quality gold. He will not say anything, but he will say, ‘Come, have a sit. Will you have some tea?’ Hey! Are you offering him tea even though he has brought you low quality gold? Similarly, even here (with humans) what has been spoilt? Within there is pure gold (pure Soul) only, no?
What a Research That Enabled Discovery of God!

I had spent all life doing research. At a very young age I used to say ‘I do not want God as a superior’. Instead wife and children and parents as superiors are not a problem. They would at least provide food and shelter, whereas God would be upset with me for no reason at all. Then I read somewhere that God is the one who resides within (mahilo) you. I liked that. People refer to God as ‘mahilo’ -the one within.

Spare Time Spent Only in Dharma

I have not tended to my business for a long time. My business partner would ask, ‘How should we tackle this?’ I would say, ‘Try to do it this way’. Later he would say, ‘You have resolved my problems for the next six months. Now it will be fine if you do not come to work for the next six months. You talk just once and it saves me six months of effort.’ So my partner had given me permission to spend my time in religion and he would mind the business. He also asked that I give him the benefit of the religious work.

Reveal Business Losses to Stop Further Liability

However, I would tell people if the business incurred a loss and I would also tell them if a profit was realized. But only if people asked me, otherwise I would not talk about the business at all. If someone asks me, ‘Is it true you had a loss in your business?’ then I would tell him, ‘yes that is true’. My business partner never questioned me why I disclosed everything. Because it is better to let people know such things if they were coming to lend us the money. This way they would not lends us and keep us from increasing the debt. But what do people generally say, ‘Hey! Do not say anything otherwise people will not lend us money.’ So instead of increasing the debt, it is better to say it exactly as it is, whatever happens. Just tell them if the business made a loss.

Different Answers for the Jealous one and the Caring one

Our company suffered a loss once and so business was slow. When I would go to Vadodra, people would ask, ‘Is it a big loss?’ I replied, ‘How much do you think it is?’ They would answer, ‘Maybe a hundred thousand rupees?’ I said, ‘The loss amounts to three hundred thousand rupees.’ Although the actual loss was no
more than one hundred thousand, to that individual, I would say three hundred thousand, because he has come to find out the loss for his pleasure. I know what he has come for, so if I tell him that the loss is three times the amount, then the poor fellow will be able to eat peacefully. So to him I would say ‘the loss is of three hundred thousand’ so he would go home and dine peacefully. But if some other person who is genuinely concerned with my welfare comes asking, ‘Did you lose a lot?’ then to him I would say, ‘no, just about fifty thousand rupees’, so then he too would dine peacefully at home. Two types of people will come, those who care and the other kind. I would make them both happy before they leave. When I say ‘I have a loss of about three hundred thousand’, that other guy would become delighted within. I would even tell him, ‘why don’t you have a cup of tea before you go?’ but he will say, ‘I have some work to do’, because once he is delighted, he received everything, including the tea! He got his ‘food’, because he has abhorrence (dwesh).

Competition (spardha) is such a thing that a person will do anything when consumed by competition. The competitiveness in him will say, ‘Are you getting ahead of me? You will have to be brought down.’ And so he will do whatever he can to bring me down. To such people, I would clearly state that my losses are very great. Just look! He was able to peacefully enjoy his meal, no? And what are we going to lose here (in this world)? We have incurred a loss anyway (in this worldly life), so we are not bothered by it. But we have to give an answer to people, do we not? If I were to tell him, ‘no I have not lost anything,’ then he will dig for something more and think, ‘he is denying everything, and hiding’. So I have to tell him, ‘No, I am not denying it; I believe the loss is three times the amount. Go ask whoever told you, he may not know either, but I have lost a significant amount.’ Then he will return after a few days asking, ‘what is going on with your business? Will you have to shut down?’ So I would say to him, ‘I had seven hundred thousand worth of capital and it is now reduced by three hundred thousand.’ So I would say things in a different manner altogether. Hey you! What makes you think you’re going to fool me? I am a Gnani Purush, I will not hurt you, but you should not try to fish for information in this way. Here people come after you unnecessarily. I have met many such people. This is a world and there are all kinds of people in it

 Allowed Stealing to Continue and Paid off the Account
This is what used to happen in our business. Whoever we kept in charge would instigate and caused stealing. So instead of one, we hired two people. One would cover the day shift and the other would cover the night shift. The other person too would instigate stealing. Stealing would take place every second or third day. I realized that everything was correct, and that account has come to be settled. We had come into this town in order to pay off the account of stealing; everything would be resolved once that account was paid off. The thief would continue stealing and in the morning we would have to calm things down, replace the missing parts and keep the work going; that is all we had to do. Then every week we would have to notify the police. Why do we have to do that? That ‘drama’ also has to be played. If we do not do that ‘drama’, then it would be wrong. So the police would arrive and ask ‘what is missing?’ and I would tell him, ‘this is gone, that is gone, certain stock is all gone. You will have to reprimand everyone once!’ Then he would go and tell everyone off, ‘Hey! Why is this happening? Hey you, why is this happening? I have come here to find out.’ We would know that starting tomorrow, stealing would start over again, ‘we’ would know that anyway. The police would scold, those people would steal, ‘we’ would make them do all this, and everything would carry on this way. But nothing is going to happen outside of vyavasthit. The stealing continued for twelve months but it did not affect us. Every day the stealing continued, we would continue to ‘know’ that today this much was stolen.

The poor thieves that steal are good people as compared to the so-called ‘honorable’ people who steal; they are considered greater culprits. Compared to the ‘honorable man’, the other is simply a thief who even admits that his job is to steal.

**Crime Will Only Stop When one Becomes Aware of the Punishment**

**Questioner:** If he does not do this how can he bring food to the table?

**Dadashri:** ‘We’ too feared this for a while. ‘We’ too were born in this Kaliyug, were ‘we’ not? That fear lasted up to 1951, but then I let go of that fear because to take out the cement from construction material (mixing cement with more sand) is like sucking blood from humans and to take out the iron rods is like taking out the skeleton from the body. If you take out the skeleton and you take out the blood, what remains in the 'building'?
Stealing is unbecoming of us. Being reputably honest people, we are worse than thieves, when we steal. Worse still when compared with the thieves are those who adulterate their goods; they incur grave karmic liability. One has absolutely no awareness of ‘what will be the consequences of what I am doing?’ People continue to perpetrate serious karmic liability without any awareness.

**Made the Calculation and Worries Stopped**

It so happened in our business once, that we had an unexpected loss of ten thousand rupees. One inspection supervisor rejected our work. Ten thousand rupees was a lot of money in those days, whereas today ten thousand rupees has little value. That day, the effect reached deep within me to the point where I started to worry. Then right away, all of a sudden the answer came from within. I was asking myself, ‘What is the extent of my partnership in this business?’ At the time we were two partners but then I concluded that the partnership was on paper but in reality how many more partners were there? In reality, there were his sons, daughters, their father and mother, my wife; all these were partners. Then it dawned on me that none of these other ‘partners’ were worried, so why should I be the only one taking this over my head? This thought saved me that day. That was the truth, was it not? What do you think? Was my thinking correct?

**Questioner:** Was this prior to the *Gnan*?

**Dadashri:** Yes, this happen before *Gnan*.

**How Much Power Does Profit and Loss Have?**

A business has two children. One is named Loss and the other one is Profit. No one likes the son named Loss. But both are born and living together. When a business is making a loss, does it happen in the night or during the day?

**Questioner:** The loss can occur during the day or night.

**Dadashri:** If you are going to incur a loss, should it not occur during the day? We are not awake during the night, so how can it happen at night? This goes to prove that we are not the doers (*karta*) of profit or loss, otherwise why would it happen at night; when we are asleep? And how would we make profit at night? Now, does it not happen that one incurs a loss even while working hard?
**Questioner:** Yes, that does happen.

**Dadashri:** So, what is the deciding factor behind profit and loss? Is it hard work?

**Questioner:** It is *vyavasthit* and not us that controls profit and loss.

**Questioner:** True, it is under the control of *vyavasthit*. You should act according to the inspiration you get from *vyavasthit*. There is no need for you to be over wise. If you try to measure through your intellect, whether you will make a profit or a loss, will you be able to measure it?

**Questioner:** No I will not.

**Dadashri:** What happens when a man who develops an illness, tries to measure it with his intellect (*buddhi*)? He may conclude that his end is very near. On the other hand, some one who is not sick, has a little pain and he does not use his intellect to find what is happening, but may still die; does that happen or not?

So you are not to look for profit or loss. What do you have to look for now? You have come into this world having created your profit and loss, so now do put your inner intent (*bhaav*) in this, and do things accordingly. As far as profit and loss are concerned; simply act in accordance to the inspiration (*prerna*) and as a nimit (being one of the instrumental evidences). Do not go outside of *vyavasthit*. Do according to the inspiration that comes from within. *Vyavasthit* inspires you from within for even a loss, and *vyavasthit* inspires from within even for profit. So do only as the inspiration (*prerna*) shows. Profit and loss are under the control of *vyavasthit*, so then what else do you have to do? Do not waste your spare time in worrying about profit and loss; spend your time in *satsang* because you do not have control over other things at all. Do businessmen continue to make money at night or not, even when they are asleep?

**Questioner:** Profit and loss are constantly taking place.

**Dadashri:** They do continue. Isn’t it amazing that even when you are traveling, away from Navsari, the earnings continues? Similarly the earnings are going on even when you are having dinner. What an amazing thing that is! You know how to evaluate the bottom line of all these books but if you knew how to evaluate this world then what would you find? ‘We’ knew how to evaluate this world. Before
Gnan, ‘we’ had made the evaluation of ‘what is the essence of this world?’ So why should we bother about all this? That for which you are working hard is all ready for you as an effect (result) in this life, otherwise no matter how hard you work, it is of no use; on the contrary you will lose.

Find the bottom line; find out who is in control of all this. Have you done that?

**Questioner:** I can understand that after this Gnan.

**Dadashri:** True, you wouldn’t know before Gnan. All ‘books’ (accounts) are in a state of massive entanglement. It is not possible to arrive at the final conclusion (sarvaiyoo) through one’s mind. It is not possible to arrive at this bottom line, through the intellect (buddhi).

**Questioner:** I have never heard what you have just talked about before today.

**Dadashri:** Naturally you would have not heard! All this talk is unprecedented, it has never have been heard of or been read before. It is completely new. Then only we can have a solution, otherwise how can one get the solution?

If you put in a lot of hard work in the business, you look at everything from all the sides and still get nowhere, then know that the circumstances are not in your favor. Now in such circumstances, if you were to push yourself a little harder, you will incur even a greater loss. Instead, do something for your Self. All these problems you are facing now are because you had neglected to do so in the past life. It is a different matter for those who have attained this Gnan, but even people who do not have this Gnan, they entrust everything to God, do they not? Do they not say, ‘Whatever God does is correct’? And you will never find the answer if you try to look through your intellect.

**Business Shines if it is With Normality**

Profit and loss cannot be controlled so act in line with natural adjustments. What happens when you have a loss of five hundred thousand after having earned a million? One is not able to bear even a loss of a hundred thousand! And whole day he will be crying and worrying. Hey! He will even go crazy! I
have seen so many such people who have lost their minds in this way! Does one have to work at night, at two to three in the morning?

**Questioner:** Then man is sure to become crazy!

**Dadashri:** They are already crazy, how much crazier can they get? The whole world has become like a mental hospital (full of crazy people), has it not? So you should not become crazy again; can there be double the madness? So profit and loss is not under your control. Therefore keep working and meet whatever obligations you have to meet.

**Questioner:** Shouldn’t there be a normal time for work?

**Dadashri:** Yes, there should be.

**Questioner:** One should keep working for about eight to ten hours, but not for fifteen to twenty hours!

**Dadashri:** There should be a rule like that.

**Questioner:** The working folks do have a rule, but the business people do not seem to have a rule to live by at all.

**Dadashri:** If a shopkeeper makes a rule like that, then who will tell him ‘no’ if he want to keep his shop open till two in the morning? 'Someone may suddenly stop by and pick up two packs of cigarettes on his way from the station.' Who says no to him? You fool, is there an end to such a thing? Are you going to stay up all night just to sell two packets of cigarettes?

It is also pointless if you open your business at six thirty in the morning, when everyone else opens at eight o’clock. All that effort is wasted. Even to open later than eight is wrong. Likewise one should close the business in the afternoon when all others do.

**Questioner:** Many manufacturers run their factories in three shifts, and others see this and want to follow suite.

**Dadashri:** Why not try to operate five shifts? Nature has balanced our bodies by equipping it with two of each; like two ears, two eyes, etc. So if you lose one you still have the other one functioning. So nature has many such things in two’s, does
it not? Similarly, one can run two shifts at the most, but otherwise there is no end to it.

**Questioner:** All these worldly entanglements should be maintained within as much normality as possible.

**Dadashri:** If while eating, your *chit* (inner component of knowledge and vision) does not wander off to your factory, then your factory is worth having. What is the point of owning a business that takes your *chit* away from the dinner? The business that causes the heart to fail is of no use to us. Therefore you have to understand normality. What happens to a newly married person who works three shifts and has no time to spend with his wife? Are three shifts proper? If one is newly married, should he not make his wife happy? When he goes home, his wife will tell him, ‘You do not even spend any time with me; you do not even talk to me.’ That is not appropriate, is it? So your business should be conducted in a way that is normal for the world.

In order not give rise to business related to separation due to difference in opinions with your father, or anyone at home, you should say, ‘Whatever works, is fine by me’. But all you members of the household should work together like a parliament. They should jointly set a limit as to how much money they are going to amass. You do not want any more money, once the goal is reached.

**Questioner:** No one will agree to that Dada.

**Dadashri:** Then it is of no use. Everyone has to agree together.

You may want to run four shifts for your business, if you can get an extension of two hundred years for your life.

**Questioner:** That is not possible, is it?

**Dadashri:** You need to take all this into account. There is merit in continuing to earn only if there will never be a loss. But you are going to lose it, so that liability still remains. Does loss occur or not?

**Questioner:** Yes, it does.
**Dadashri:** So, when you suffer loss, should you all sit together and cry? There will be anger and turmoil all day long and you don’t know where you want to go. Why does one do this? It is as if he has managed to get his life span extended for one to two thousand years! They give you an extension over there, don’t they?

**Questioner:** No, no one will give such an extension.

**Dadashri:** So then what is all this for? Yes you should engage in business, but it should be balanced between work and family. You should find time to eat and rest for at least half an hour before going to work. What is the point of running here and there, as if you have brought a thousand year extension to your life? Should you not do something for the Self too? That should be your first priority. The fact that you are happy and at peace now, is a reflection of you having done something for the Self in the previous life, otherwise you would have died working hard. This is the fruit of your efforts to attain the Self, so in this life do it all over again to bear fruit in the next life.

**Adjustment of equipoise: Make a deposit in an assumed reserve account.**

**Questioner:** There are certain targets which cannot be adhered to, and if we are expecting a five rupee profit but we incur a loss, then that becomes stuck in our mind.

**Dadashri:** You should immediately credit this loss into the ‘loss account’; when you do that, that account gets cleared. What happens is, that one forms a prior opinion that, a profit will be realized this way or that way and that verily is the place one incurs a loss. When such prior expectations prove to be wrong, you should say that this is *vyavasthit*. Thereafter, if it is in your *vyavasthit* to make another loss, you will make another loss, and if it is in your *vyavasthit* to make a profit, you will make a profit. So profit and loss, are not in your control. Profit will come to you even if you say no to it. It will not work if you say ‘no more profit, I am tired of it’. Therefore, there will be pressure of profit, even if you say no to it. Pressure for profit and pressure for loss! Therefore never dwell in profits and losses.

Certain prominent businessmen will insist to me, ‘No, you will have to fly to Calcutta’. They will insist even when I tell them ‘no’. Nothing will let you off, will it? So do not think about profit and loss. The day you incur a loss, you should
deposit five hundred rupees into a (virtual) reserve account as credit; this way your account will show a credit balance. Because, are account books ever permanent. Do we not destroy them after two to eight years? Would anyone destroy them if they were permanent? These are all tools to pacify the mind. When you incur a loss of a hundred and fifty rupees deposit five hundred rupees against that loss in your reserve account, then you will see credit balance of three hundred and fifty rupees available to you. So instead of seeing a loss of a hundred and fifty rupees, you see a credit balance of three hundred and fifty rupees. This world is false multiplied by false, and thus it is hundred forty-four; it is not exactly twelve by twelve equals hundred forty-four. It would be considered an exact principle if it were exactly twelve times twelve equals hundred forty-four. Worldly life means lies multiplied by lies = 144, and moksha means exact 12 X 12 = 144.

You have picked a good ‘line’ (the Self and satsang of the Self), where there is no one to bring a profit or a loss. If there is any loss, it comes to the neighbor (Chandubhai, the non-Self). It is always the neighbor or the shop keeper or the landlord, who may suffer a loss. Not being their partner, we do not participate in their good luck or bad luck. We remain normal all the time. Had you not attained this Gnan, you would feel, ‘I do not feel successful so far in this world’ and you would then have to enter in the ‘race course’ with the rest of them. What would happen when you find yourself incapable of running but you have to enter the race? Furthermore you would have to be concerned about the other horses.

Do you understand? This world is not exact; it is not 12 times 12 equals 144; it is lies X lies equals 144. If it were exact, it would be God’s principle, but such is not the world. You can make things fit, any which way you want. If it were exact, it would be known as God’s principle. But this world is not like that. If I have a loss in my business, I would tell them to deposit twenty thousand rupees into a special reserve account. Then I would deduct the balance from that deposit. Now, where do we keep this balance only God knows! Truly that account is not really there, is it? Still, if you have such a balance, and you kept it in a safe place but what if someone were to walk away with it? So there is no telling when someone will take it away. There is no telling whose hands will touch what. Do you understand what I am saying?

Money is Subject to the law of Touch
So all this world runs on the basis of the law of ‘touch’. The vibrations move on the basis of the law of touch (sparsha). If there is cold air blowing here now, even then within he will be touched in such a way that it will feel like a burn. This money touches, the sweet touches, the bitter touches, do such touches not happen? So whatever is going to touch will happen. Do you worry about the hair on your head that, ‘What will I do if I do not find a barber? What will I do if the barber goes on strike?’

**Where There is Opinion, There Verily lies Trouble**

**Question:** What if I have been ignoring certain matters?

**Dadashri:** No, what it is is that, you will never think about those things you did not insist upon (agraha). And the things you have insisted upon, you have formed opinions about and those are the very thoughts that come. You have no opinion regarding your hair so you are not bothered whether they grow or not. Some people think a lot about their hair. Do women have thoughts of hair cutters? They (traditional Indian women) do not have the need to cut their hair do they? And so they would have no thoughts regarding that matter and whether the barber lives or dies; there are no thoughts about this topic; there are no opinions about it. So the opinions that have been strongly formed, that is what pokes and bites you!

**Right or Wrong, What is the Thermometer?**

**Questioner:** In the business that I do, I have to do some wrong things too. So what should I do?

**Dadashri:** It is only what you know to be as wrong or right, is it not? Or do you understand that every thing is wrong?

**Questioner:** Everything cannot be wrong, can it?

**Dadashri:** You do according to what you understand. Young children do according to what they understand and similarly so do the grown ups. Everyone does according to what they understand to be right or wrong. A diamond in the hands of a child will be a thing of play, whereas a cookie is something he will hide. This is because he lacks the understanding. Where did you get this understanding of right and wrong?
**Questioner:** It is according to what people consider in the worldly practices or what I feel is wrong. When I lie and sell inferior products to customers, that is wrong, is it not?

**Dadashri:** If you feel pain and it feels bad inside, then you will understand that the wrong is happening. Similarly if you feel pleasure about doing something, then you will understand that the right is happening. You feel good within when you make a donation. You feel good even when you are giving your own money, because you are doing a good deed. You feel good when you are doing a good thing and bad when you are doing a wrong thing. So, from this you understand what is right or wrong.

**Try to Stop Doing the Wrong**

**Questioner:** What should I do if I cannot stop from doing the wrong thing?

**Dadashri:** But should you not know how to stop doing wrong? From where did you learn doing the wrong? Did someone teach you?

**Questioner:** The world around us teaches us dishonesty and lies for earning money.

**Dadashri:** Yes, but we learn those things if we want to learn and we don’t if we don’t want to learn.

**Questioner:** How does one keep himself away from dishonesty in a business?

**Dadashri:** But why do you do the wrong things at all? Where did you learn it? Try to pick up good from others. You would not be dishonest unless you have learnt to do so from someone. How would you otherwise know how to do these wrong things? From now onwards, stop learning bad things from others and get rid of the bad practices.

**Questioner:** The business will come to a stop. The business is such that I have to be dishonest to run it.

**Dadashri:** What hurt will come to you if the business does not run?

**Questioner:** If the business does not run, I will not make any money; I have to live in this world.
**Dadashri**: How did you know that the business will not run unless you do the wrong things? Can you forecast that? How can you be certain without being able to forecast that? Why don’t you try doing the opposite for a few days and see how the business is affected? If a customer asks, ‘How much is this?’ you say ‘Two and a half rupees’. Then the customer will ask, ‘Sir, what is the true cost of this?’ so then you should tell him the truth and say, ‘If you go to the market to buy it, you will find this item for one and a half rupees’. For once, at least tell them this way and see what happens.

**Questioner**: Then no one will buy from me.

**Dadashri**: How do you know whether people will buy from you or not? You act as if you know ahead of time what will happen. If that customer does not buy it, the next one or the one after him will buy it. Someone is bound to come and buy from you, no?

**No Profit and yet Invited Liability**

You should continue making the effort in your business; *vyavasthit* will arrange everything on its own. You should simply continue making the effort without being lazy. The Lord has said everything is *vyavasthit*. If a profit of fifty or a hundred thousand rupees is coming your way, you will not be able to increase it by even one rupee through cunning (*chalaki*) means; on the contrary you will bind liability for your next life.

**Questioner**: How can business operate without cunning and devious means?

**Dadashri**: The Lord has said, ‘You will get only what is in your *vyavasthit* and conniving will bind new karma without increasing the earnings.’ If a person runs his business honestly one year and through conniving the next, there will be no increase in profit but in addition to that he will bind karma through conniving. So do not be devious. God is against it. No one uses cunning means nowadays, does one?

**Questioner**: Everyone does it, Dada.

**Dadashri**: What are you saying? Is it true? Even if that is so, you should not deliberately resort to conniving. You will understand about conniving won’t you?
**Questioner:** If there is a tuber of greed then it will cause one to be cunning, is that it?

**Dadashri:** Most people carry a tuber of greed, but they may not have any conniving tendency in them. This is something they have learnt from seeing others. Conniving is contagious. One picks up the habit by noticing others doing it. Do you have the need to be cunning?

**Questioner:** I do not need to be. Is there a difference between being deceitful (*kapat*) and being cunning (*chalaki*)?

**Dadashri:** Deceit (*kapat*) is such a thing that the other person not aware of it, and he too is not aware that deceit is happening within. With conniving both you and others will be aware of it.

**Questioner:** When someone is conniving against us, the feeling is to do the same to him. This is what people are doing nowadays.

**Dadashri:** This is precisely how the disease of conniving creeps in, does it not? One will have patience if he has knowledge of *vyavasthit*. You should move away from anyone who is conniving; you should not respond with conniving.

**Why Interfere in the Proper Distribution?**

A person should not be in a hurry to earn money. He should practice a little bit of laziness in making money, do not be in a rush. The reason is that if you rush too much to earn money in 1978, then what you were going to earn in 1988, you will earn in 1978, premature fruition of karma (*udirana*) will happen. Then what will you do in 1988? So you should not be overly concerned with making money. Have patience and focus running your business. You should continue to run the business in a peaceful manner with firm determination. In this day and age, preserve as much honesty and ethics as you can through *bhaav* (intent). What kind of people, run around restlessly? Someone who is running out of food will become restless. You have not had to face days where you run short of food, have you? Do you have to face days where you have a shortage of clothes?

**Justice and Morality should guide a business!**
If you are going run a business now, do so fearlessly and fairly. Practice fairness and justice as much as possible. Maintaining a standard of ethics (*niti*), do as much as possible, do not try to do what is impossible.

**Questioner:** What are considered ethical standard (*niti*)?

**Dadashri:** I will explain to you standard of ethics. There was a merchant here in Mumbai who, when the price of wheat was very high, would order one truckload of wheat from Indore and one truck load of sand. He would mix the two and repack the sacks. Now tell me, can you call that ethical?

**Questioner:** But there are very subtle differences between being ethical and unethical and they are very difficult to define.

**Dadashri:** We do not have to be concerned about ethics in other situations, but in the matters of food, things that go in people’s bodies, food or medicines; you must maintain strict ethical standard. If you cheat by selling someone short, like weighing 37 lbs instead of 40 lbs of material, as long as the material is clean and unadulterated, you are not liable or rather you have a lesser liability, but the man who gives the full 40 lbs but his material is adulterated, then it is a crime. There should not be adulterations for materials to be consumed by human beings.

**Questioner:** I believe I should not engage in any activity, which keeps bothering me from within.

**Dadashri:** Yes, never do anything that gives you pain. However, things that are harmful to the human body, where people adulterate milk, oil, ghee; adultration of these kinds that are taking place – it should not be that way.

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Unethical Within Limits

Unethical Within Limits? Moksha is Possible

Questioner: There is a *sutra* (aphorism) of Yours, numbered 1936 in the book of *Aptasutra*, which reads: ‘I tell people on the worldly path that they should be completely ethical (*niti*). If that is not possible, then he should be ethical within limits. When even that is not possible, and unethical conduct has to be done, then do so within limits. Limit and restraint (*niyam*) verily will help you progress.’ I want to understand this from you.

Dadashri: All the sentences written in this book are true for past, present and future. What I am saying in this sentence is this. First, live your life with complete ethics. The second sentence states that if you cannot do that you should practice some ethics. In other words, do not be unethical if you cannot be ethical. Third, if none of this is possible and you have to be unethical, establish a framework of rules for being unethical to live by. So you have been given all the freedom, have you not? I am the only person in this world to give you the freedom to be unethical. So if you want to be unethical, then do so within certain set boundaries. Did you make the connection?

It says that if you can be completely ethical; then do so and if you cannot, then make a decision that in the course of the day, I must be ethical at least three times a day. Or else, if you have to be unethical then do so within a fixed boundary (*niyam*), that too is regarded as being ethical. The person that maintains some boundaries in being unethical; I consider that as being ethical. I say this as a representative of the Lord; representative of the *Vitarag* Lords, that you can be unethical within set limits. Adhering to this will take you to *moksha*. It is not a question of doing the ethical or unethical, what is important is to remain faithful to the set boundary. To that which the whole world frowns upon, I tell you there is no problem with it, as long as you remain within *niyam* set limit.

This is *Kaliyug* and so one will say to me ‘Sir, I cannot remain ethical.’ I say to him, ‘Follow the set boundary. Practice complete ethics two to three times in a day, and then rest of time you can be unethical. Decide that you want to practice
complete ethics two to three times a day, and I will give you a written guarantee for moksha’.

So of-course, if one cannot practice ethics does that mean that he has to be unethical all the time? No. If you do, you are going in the opposite direction. So, I tell you ‘go ahead and be unethical, but stay within the set limits.’ The whole world tells you ‘You will go to moksha if you practice ethics’, and I tell you, ‘You will go to moksha even if you are unethical, provided you do so within set limits’. Now, would anyone say such a crazy thing?

**Questioner:** Dada, please give an example how can one be unethical within the set boundaries?

**Dadashri:** Yes, I will explain. One merchant had a garment shop. He would stretch the fabric while measuring it for the customers. I asked him, ‘Why do you do this?’ He replied, ‘I save this much fabric per every forty meters.’ I said to him, ‘Do you know what penalty you will face for doing this? You will go to a lower life form in the next life. If the customer pays you for forty meters, you should deliver forty meters to him, and no less’. He said ‘then I do not make enough profit.’ I said, ‘Then increase your price a little.’ He said ‘I cannot do that. The customer will go shop elsewhere and so I won’t be able to sell it at a higher price.’

That is what we call unethical. If one wants to practice such black marketing, then he should take the five to ten rupees extra per day to make up for his need, but then he should not take another twenty-five even when there is an opportunity to do so. Here he is unethical but it is being done within a set limit. And that is why I have said, ‘if you have to resort to unethical means, do so within a set limit.’

**Questioner:** Does that mean I can charge more but I should not give less merchandize to the customer? Is that correct?

**Dadashri:** No, ‘we’ are not saying that. What ‘we’ are saying is, ‘If you have to be unethical, do so within limits. Stick to one set vow that, ‘I want to cheat only for so much and no more’. Everyday take ten rupees unethically then even if you get five hundred rupees more, you should not take them.
For example, say there is an income tax officer. Everyday his wife complains, ‘All these other officers are taking so many bribes that they have built nice bungalows and you don’t take any bribes. You’re always going to be that way!’ Often he has to borrow tuition money for his children. He knows he falls short by some two hundred or three hundred rupees and if he were to get that much, he will have peace. But he is not able to take bribes, so what can he do? And this too bothers him and it keeps pinching him. So I tell him, ‘if you want to take bribes then decide that ‘I will not take more than five hundred rupees in bribes and then even if I get ten thousand rupees more, I will not take it!’ Limit your bribe to the amount you are short each month. You are being unethical but you are doing so within the set limits. You are free to be unethical as long as you stay within the set limit, I have no objection if you do this. This discipline (niyam) that you follow will take you moksha and you have no liability. But you must do it within set limit, then it is more than enough. Maintaining such discipline is a great thing, because it is difficult to keep any discipline in matters of lack of ethics (aniti). This is because there is temptation to move to bigger bribes, and more unethical conduct. There is salvation for the one who follows this principle.

This is a very subtle and deep sentence of ‘ours’. One will be blessed if he fully understands this. Even the Lord is pleased to see the discipline of the one who is unethical within limits. Otherwise there are no limits for the unethical person.

You understand that you should keep a limit in being unethical. What I am saying is, ‘you do not want to take a bribe but you are short by five hundred rupees every month, then how long will you be quarreling with your wife?’ You incur greater liability by borrowing money from your friends. So I make him understand, ‘Dear fellow! Go ahead and take the bribes but do so within the set limit!’ Now a person who is unethical within a set limit is better than who claims to be upright and ethical. Because those who are ethical, have a disease that seeps within them of, ‘I am something!’ whereas in the former, no disease will enter within.

No one will teach you such a thing, no? Maintaining such discipline of remaining within set limit is when being unethical is a great achievement.
If one is being unethical within a set limit, he will attain *moksha*. But how can the one who is ethical, one who does not take any bribe at all, attain *moksha*? Such a one has a strong ego of, ‘I do not accept bribe at all.’ His ego is intoxicated with this. Even the Lord will throw him out. He will say, ‘Go! Your face looks bad, on the contrary the one taking five hundred rupees bribe, his face looks better.’ That does not mean ‘we’ are telling you to take bribes, but if you are going to be unethical, then do so within the set limit. Decide on a limit, that you want to take only five hundred rupees in bribes. If someone gives you more than five hundred rupees, hey, even when someone gives you five thousand rupees, you should not accept it. If you run short by five hundred rupees in running your household, then take only five hundred rupees in bribes. Only ‘we’ take on such a liability. Because how is a poor man to live in this day and age if he does not take bribes? Oil and ghee have become so expensive. Sugar is so expensive. Can he get by without paying his children’s school fees? Just look, are they not quoting seventeen rupees for oil?

**Questioner**: Yes.

**Dadashri**: People tolerate the black marketing of the merchants but no one comes to the defense of the working people. That is why ‘we’ tell them ‘take bribes but do it with a set limit; that set limit will take you to *moksha*’. Bribe is not the impediment to *moksha*, lack of a set limit is.

**Questioner**: But is it not wrong to be unethical?

**Dadashri**: It is wrong. But there is a different definition with the Lord. The Lord does not have any objection to ethics or lack of ethics. There, the problem is of the ego. The one who behaves ethically has a tremendous ego; such a person becomes intoxicated (with the ego of ‘I am an ethical person’) without alcohol.

**Questioner**: But it is not always like that. Is it?

**Dadashri**: No. This is because without ego he would not be able to be ethical. He upholds ethics under the intoxication (of ‘I am an ethical person’) and his intoxication is constantly increasing. Nevertheless he adheres to ethics even though he is intoxicated, he binds merit karma (*punya*) and his next life will be better. Along the way he will meet good people, he will meet saints, and further along he
will even meet a Gnani Purush. So it is not a wrong thing. I do not want to say that it is wrong either. But as far as the Lord is concerned, it is the ego that becomes the obstacle.

There is no ego in the person who is unethical within set limits. And is it considered honesty when he rejects a five thousand rupees bribe? No, in fact when he takes bribes within set limits; it is no ordinary honesty. Because a man who is fasting can remain hungry, but if you tell him, ‘Today you are going to eat only three mouthful servings, you are not to have the fourth bite.’ He will not be able to maintain control in this at all; once he starts eating, he will not be able to stop. He will stop when it naturally stops on its own. Do you understand this fact?

Therefore, the one who is being unethical within set limits attains moksha quicker than the one who is ethical. Because the one with ethics has intoxication of ‘I have been ethical all my life’. Such a one will not listen to even God, whereas the one who has to be unethical, his intoxication would have gone down without fail, would it not? The intoxication will never influence him, because the guilt of his unethical actions torments him. He does not have the ego about the five hundred rupees he takes as a bribe. The ethical one, on the other hand, carries his inflated ego with him everywhere. If you were to instigate him just a little, he will strike back at you, because in his mind he thinks, ‘I have done something! All my life I have lived with honesty!’

**Questioner:** Now if he is allowed to take a limited bribe of five hundred rupees, then what if his needs increase and he needs more money and he takes more bribes?

**Dadashri:** No. There is just one limit and discipline. Five hundred means five hundred; then he has to remain within that discipline no matter what.

One does the ego of drinking alcohol and the other does the ego of abstaining from alcohol; of the two, who will attain liberation? God will throw both of them out. What the Lord says is, ‘What we need here is those without ego’. He further mentions, ‘You are to be ethical because it gives you pleasure in your worldly life. I am not concerned with ethics or lack of ethics. Go ahead and be unethical if you can tolerate pain.’ Would unethical acts not bring pain? When you
cause pain to others, you too will have to suffer pain. With ethics you will have pleasure. That is why you have to be ethical.

**Questioner:** Would it not turn into a habit if one acts unethically?

**Dadashri:** Do you mean it will become a habit? No, that is why ‘we’ say, ‘If you want to be unethical, do so within the set limit’. Anything done within set limits, and as directed by the Gnani Purush, will be greatly beneficial.

**Questioner:** Once being unethical becomes a habit, he will not be able to remain within the set limits, will he?

**Dadashri:** Then there is no meaning to it, is there? And it is not our responsibility either. I said to him, if you run short of five hundred rupees then take a bribe of five hundred rupees. Then you should not take more than five hundred rupees even if someone offers you five thousand rupees. If one adheres to this set limit, then he will attain liberation; such a one will find the solution.

**Questioner:** The one who accepts bribe within the set limits will have no new greed, will he?

**Dadashri:** Yes. That niyam (set limit of unethical conduct), will take him all the way to moksha, and greed will go away immediately. All this is within the realm of possibility.

**Questioner:** What happens to the one who does not accept bribes at all?

**Dadashri:** He will be a lost soul. When one does not accept a bribe that is being offered to him, his ego keeps increasing. And the other person takes the bribe within the set limit he accepts only the amount that is necessary to cover his expenses. He does not take any more than that, even if someone offers him five thousand rupees – so by following this set limit, he will go to moksha.

How is a person to survive in these difficult times? What happens if he is not able to find the money he needs? He comes into a difficulty as to how he will come up with the money. This way he will come up with the shortage and his problems will be solved, no? Otherwise he will go on the wrong path, and then he will keep on taking all the bribes he can. Instead this path of ours is the middle road in which despite being unethical, he is considered ethical whereby everything
becomes easy for him and this is defined ethical, and he can provide for his household.

‘We’ have said that ‘you should never tell a lie but if you want to lie, then do so by adopting a set limit that ‘today I will tell only five lies, I will not tell a sixth lie’, then one will go to moksha. Then if he uses up his quota of five lies, and his sister has committed an unethical act and someone comes and asks him, ‘Is it true what I hear about your sister?’ since he has used up the five lies he cannot tell the sixth lie, so he has to say, ‘it is true’. Had he not used up all the five, he could have lied about this too. But the five lies are used up! This is what I call being unethical within set limits(niyam thii aniti).

If a thief steals within a set limit, then it will take him to moksha. What do we mean by stealing with set limit? Say he has set the limit on stealing two times in a month, and say the first time he picks a pocket and comes up with ten rupees, then the second time he gets forty rupees, so he gets fifty rupees in that month. Had he not stolen before and he were to come up with three hundred rupees the next time round, but he has already done it twice and so he cannot take any more. If he puts his hand in someone’s pocket and finds three hundred rupees in it, but he immediately realizes ‘this is wrong, I have already stolen twice’, and so he puts it back. This is called being unethical with set limits.

If you can understand what is at the very core of what I have been trying to convey, you are well along the way to salvation. If one understands completely, in every sentence I am saying, then his salvation is at hand. But what happens when one takes it to his individual language of understanding (bhasha)? The language of understanding of each person is independent, so one takes it to the level of his own understanding and sets it through his intellect; but even then this matter of ‘unethical within set limits’ will not be understood by him.

Questioner: Dada, even I, when I first read about this, I got to thinking ‘What is it that Dada is saying here?’ Later I understood how profound this sentence is.

Dadashri: Yes, Akram Vignan means there is ‘no negative policy’ of ‘why do you steal and tell lies? Why do you ruin your life?’ Here there is no such negative policy at all.
The Art of Allowing Yourself to be Cheated Knowingly

... there the Gnani Knowingly Gets Cheated

Do people misuse their intellect or not? All the retailers do nothing but that. When people like us, go to a shop, the owner will greet us, ‘Come in sir, come in’, and then he will overcharge us two or three rupees more, and we will even give it to him. ‘We’ would know that ‘this man is greedy’. Once we enter a shop to buy something, we would not leave without buying. Otherwise his effort of his greetings of ‘sir come in, come in!’ will go in vain! We will not do anything that will make his efforts futile, even though he cheats us. ‘We’ know the quality of the man; ‘we’ would immediately recognize that. Now, we no longer have to buy anything from the shops, do we? We don’t have to go to the shop and we don’t have to buy anything from there either!

A Gnani is one who does not get cheated anywhere. Where then does he get cheated? Knowingly! The Gnani knows that ‘this is a good man, the poor fellow is in trouble, so let go of it’.

Got Cheated Inorder to Prevent Kashayas

My business partner once told me, ‘People take advantage of your naivete (bhodpan)’. I told him, ‘You are naïve by considering me naïve. I get cheated knowingly (with awareness).’ He then said to me, ‘I will not speak this way again.’ I am always aware of the motives of the one I am dealing with. I take pity on his intellect; his intent to deceive, so I let him go. We all have come here in this life to become free from kashaya (anger, pride, deceit and greed); ‘we’ will allow ourselves to be cheated to prevent kashayas. So we get cheated again also. Is it not fun to be deliberately cheated? There are very few people who will knowingly get cheated, are there not?

Questioner: There are none.

Dadashri: It was my principle from a very young age to get cheated knowingly. Otherwise it is not possible for anyone to deceive me and make a fool out of me. What was the outcome of my allowing others to deceive me deliberately? The
intelect became very sharp. It began functioning better than some of the most prestigious judges. Actually even the judges had knowingly allowed themselves to be cheated. When you do this, the intellect will reach to the top. But be careful, you should not attempt to experiment in this way. You have taken Gnan have you not? Such an experiment is to be conducted when a person does not have Gnan.

So it is with understanding that you are to allow others to cheat you, but who should you allow to cheat you? It is all those with whom you have to interact with on a daily basis. And be deceived even by others on the outside, but with understanding. He will think, ‘I cheated him’, and we have the understanding that ‘he became a fool.’

**Allow Yourself to be Cheated Even in Purchasing**

**Questioner:** Give us some examples of you being knowingly cheated, Dada.

**Dadashri:** Hey! There have been many occasions that I have knowingly allowed others to cheat me. They will say, ‘Come on in! Welcome’, and then they cheat me. ‘I would tell them, ‘Give me a set of dhotis (traditional Gujarati men’s garb) and give me some fabric for one shirt and one coat.’ I would not ask the price. I know that all of them are known to me. The other merchants would ask me how much I paid for them, and then they would tell me, ‘he charged you more.’ I would tell them ‘Yes, I have knowingly allowed myself to be cheated.’ I knew that the merchant will not be at peace, if he did not charge me more. If such good customer would not pay, then who would? If this good customer does not pay that much, then how is the one who haggles about prices going to pay anything? ‘We’ never haggle about prices, but if we enter his shop, then he has to be fully satisfied. If he feels, ‘Why did such a customer have to come into my shop? He bought the clothes and paid me two rupees less.’ Hey you were paid the full price and you are complaining? But it is because you pay two rupees less, having haggled over the price. If I argued with the intent of saving a couple of rupees, he would not be happy despite me paying him sixteen rupees more than what he should have actually charged me. But had I paid the eighteen he was asking for, it would please him. He is not happy with the sixteen he overcharged me. This would be like losing an empire in order to save a horse.
So I get cheated knowingly. The above is a just one small example of being cheated by the shop merchants. Mostly everyone would cheat me including even the shoemaker. I also met one or two who would not cheat me at all; thinking I was naive. That is why Kaviraj has written:

‘Maani ney maan aapii, lobhiyaa thii chetaraya

Sarvano aham poshi, vitarag chalii jaaya.’

‘Giving respect to the one seeking recognition,

And allowing the greedy one to cheat Him,

the Vitarag walks away, having satisfied everyone’s ego’

The Vitarag moves on having satisfied ego of the other person. That poor man’s ego is satisfied and we become free, don’t we? Is money going to accompany you all the way to moksha? So, why not let them cheat you and let them take some of it from you? Otherwise someone would come along to claim the inheritance. So let him cheat you. And he has come to cheat you, so how can you say no to him? Why would we suppress the one who has come to cheat us?

Then Akram Vignan Manifested

I use to let the bed bugs suck blood. Why not dine as long as you are here? My ‘hotel’ (body) is such that I must not hurt anyone who enters it; that is my business. So I have fed even the bed bugs. Now, if I did not let the bed bugs feed, was the government going to impose fine on me? No, my objective was to attain the Self. I have not fallen short of observing disciplines like chovihar (eating before sunset), not eating kandmood (root plants), drinking only warm water; I had not missed doing any such thing. And then this entire Akram Vignan manifested; a spiritual science that would cleanse the entire world.

But the only motive was for liberation!

Questioner: You let yourself be cheated. What will happen to the retailer of dhotis who cheated you for more money? Would he benefit or lose from that?

Dadashri: Whatever happens to him will happen. He did not do that upon my teaching. I nurtured his tendencies. Whether it was rightfully his or he took more
than his share, I did not spurn him; ‘just take it dear man!’ Of course he was going suffer a loss from doing that! He took that which was not rightfully his, so he is going to lose, but ‘our’ path of moksha opened up, did it not? ‘The Vitarag walks away having satisfied everyone’s ego’, if we do not satisfy these people’s ego, they will not let you progress towards moksha. They will say, ‘You still owe us this, you owe us that’, and obstruct you. Will they let you go forward? Even your parents will stop you by saying, ‘Son, you did not fulfill our expectations.’ Hey, are you looking for reciprocation? Any reciprocity that happens naturally is fine, but otherwise should parents be asking for a return for their favor? Those who seek reciprocity cannot be called ‘parents’; they are called ‘renters’! Those who knowingly allow others to cheat them are rare, are they not?

**Questioner:** True, there are not many such persons.

**Dadashri:** That is when they will find even the path to liberation, no?

**Questioner:** Is it not wrong to give someone a chance to cheat us?

**Dadashri:** It is for one’s own advancement. The chance for being cheated is for one’s own advancement; it is for our own advancement we allow them to cheat us. He is progressing in the relative world whereas you are progressing in the spiritual world. Is there anything wrong? If you obstruct him, then it is wrong.

He may have cheated us but he will run into a hard-headed customer who will beat him to a pulp, ‘you tried to cheat me?’

From the beginning, I use to knowingly let others cheat me, so people used to tell me, ‘These merchants will form a habit of doing that and who, do you think is going to be responsible for that? You are turning them into outlaws by letting them off.’ So I had to give them a simple and direct explanation. Otherwise could I force an explanation on them? So I told them, ‘You are correct. It is on my account that some of them have become like outlaws, but that too, not all of them, only a few of them; because they got encouragement.’ Then I told them, ‘Listen calmly to what I am saying. I am a kind hearted person, so if I were to slap the one who cheated me, can you tell me what kind of a slap it would be?’ He asked ‘What kind of a slap?’ I told him, ‘It would be very soft slap.’ Which would then give him encouragement that, ‘at the most, he will only give me this kind of a slap! So let
me do just this.’ So it is only appropriate that a kind-hearted person lets it go. Along the way, the merchant will run into such a customer, who he will beat him to a pulp, so much so that he will forget to cheat for the rest of his life. He has developed a habit of cheating and that customer will break that habit of his; he will break him properly. Did you understand? Is the explanation clear? After attaining Gnan, all such company went away. As it is, after 1946 vairagya (dispassion) arose and in 1958 Gnan manifest.

It is greatest merit karma (punyai) to be knowingly cheated. Many have no knowledge of being cheated. But my entire life has been spent in being knowingly cheated. Isn’t it a good business? You know you have great merit karma when you meet someone to cheat you, otherwise you will not meet anyone to cheat you, will you? Is everyone in this land of India a sinner? Why would I incur the risk of cheating you even if you asked me to? There is no art better than letting others cheat you. People do not want to hear this kind of talk, do they? It goes against the grain of normal social law. That is why they learn to cheat. Do people not teach tit for tat? But can you slap anyone? When I slap, I do so very softly. On one occasion I had gone to an individual’s house to collect what he owed me. Upon getting there I observed that another person was there, demanding a payment from this person. I sat for a while. I saw tears in his eyes because he could not come up with the payment of twenty rupees. So I told him, ‘Here, I am giving you the twenty rupees.’ I had gone to make a collection; instead I paid him the money and came home.

**What Kind of Intellect Arises as a Result?**

There is no paramartha (the cause that leads to the Self) than being cheated knowingly. And the entire life, I have been cheated after being aware through seeing and knowing only (jaani joyeeney ja).

**Questioner:** What is the fruit of that?

**Dadashri:** What status one can attain if one knowingly allows other people to cheat him? He can develop such an intellect that he can even reprimand the Judge of the Supreme Court of Delhi.’ What does it mean? It means that his mind becomes so powerful that he can even audit a judge. His intellect develops to such a high level that it can take care of the laws. The one who deliberately allows
himself to be cheated, does not cheat anyone, his brain reaches to such high level. But, who will deliberately allow himself to be cheated? Who will be a person with such merit karma effects (punyashadi)? How can one adopt this understanding? Who will give such understanding? One will explain you how to cheat someone but who will give you this understanding of how to get cheated knowingly?

**Just try to Deliberately get Cheated and Then see**

Here there is nothing worth cheating, but when one allows the self to be cheated, that is the greatest thing. But how can one realize the importance of this? He has no understanding at all, does he? Do people know about how great the outcome can be of being deliberately cheated?

**Questioner:** People cannot know, can they?

I had nurtured this system of allowing others to cheat me from early childhood. My mother had taught me. She would knowingly let others cheat her and satisfy them. I liked the way she made others happy. And what wealth was there at all that she would lose by allowing others to cheat her so that they would be happy and satisfied? How much loss of wealth would there be in making others happy? What loss would there be in the main wealth? And generally is there not a loss otherwise?

**Questioner:** Yes, there is a loss Dada, but I still cannot muster up enough courage to let others cheat me.

**Dadashri:** What courage are you talking about? It would take me no time, and I would recognize immediately if someone has come to cheat me, so I would knowingly allow him to cheat me, because I will not find such a customer again. Where would I find such a person? And you do not have courage to do so.

**Questioner:** What usually happens in a business deal is that I know the prevailing market price of a commodity. I am not prepared to pay the merchant, knowing he is charging a thousand rupees more per ton. I insist on the fair market price and consequently I end up arguing with him.
**Dadashri:** It is a rare exception to knowingly let others cheat you. It happens very rarely. However, people knowingly get cheated out of embarrassment, or due to some inner causes. Otherwise people have no intention of getting cheated, whereas my goal was to get cheated knowingly.

**Feed Them and let Them go**

I use to knowingly let the bedbugs bite me; I could not turn them away, could I? Can it leave without eating, when it has come to our ‘hotel’? Now what would be the fruit of that? The Vitarag Lord residing within the bedbug would call the Vitarag Lord within me and say, ‘I have not seen a donor like him. Please bestow the highest spiritual state on him’. These bedbugs never go hungry. They feed on people when they are asleep, do they not? But what I have done is allowed them to feed on me while I am awake. Do people not let them eat when they are asleep? I would never kill them. I would catch it in my hand but then I would place it on my leg so it can eat. Mind you, the bed bugs no longer come into my bed, those poor things; their account has come to an end. If the accout were left incomplete, the account would remain unsettled.

Some people will not kill the bedbugs. Instead they will pick them up and leave them somewhere outside. But once it is in their hand, they will not let it be. I ask them, ‘Are you certain there is one less bedbug now? If that was the case we will have less and less of them. You need not kill them because they are seasonal and are no more once the season is gone. They will not go away by you trying to get rid of them. You may clean your house but they will sneak in from the neighbor.’ You know who you really love, when the bedbugs bite. If it is the body you love, then when will you love the Self?

Further more these poor bugs do no bring a lunch box to carry back additional food. They only feed what they can hold in their stomach. Do they take any food with them? Those poor things eat so much that if you touch them gently and their stomach bursts and they die; your hand will smell.
Do you like this worldly life (*sansar*)? How can you? I was tired of seeing all this. Where have people believed pleasure to lie? And how have they come to believe it as pleasure? They have not thought about it at all! One has not given any thoughts about things that happen. Should one not think about it? All day long one thinks about money and how to make more of it. And otherwise, if his wife has gone to visit her parents, he will think about ‘today I’ll write to her to come back early’. Just these two; no other thoughts. So one is preoccupied in nothing but beastly thoughts of, ‘whom can I take from and how can I accumulate?’ Hey! This is all free of cost, (karmic effect from past life causes), so why are you worrying about it? That account of how much money will come your way has already been decided for you. This patient will give you this much money and this patient will not give you even a penny.

**To Knowingly let Others Cheat Brings progress**

We should move ahead by knowingly let others cheat us. There is unequalled progress in practicing this. This is a very high principle. To have trust in the human kind is a very high quality. If ten people betray your trust, should you forsake all? You cannot forsake. What do our people do? If a few of his friends have deceived him, he goes around telling everyone, ‘all these people are deceitful, all are cheats’. Hey you should not do that. These are people of India, they may appear crooked but they are like *Paramatma* (absolute God). Their circumstances may cause them to be like that, but look what becomes of them once they go through one hour of *Gnan Vidhi*. So they are like *Paramatma*, but the circumstance to become one has not happened to them.

**To Cheat Others Through Intellect Brings a Downfall**

Therefore to knowingly get cheated makes you progress (towards liberation), and getting cheated out of ignorance does not do anything; in that the cheater incurs the loss. How do you think the merchants here treat the *adivasis* (aboriginal people who have suffered under colonization and modernization) in their business? Do they not use their intellect (*buddhi*) to deceive the simple people? They use their developed intellect to deceive these folks with lesser intelligence. The simple person received what was coming to him according to his *karma*, but the merchant will certainly be a four-legged animal, in the next life. So people are cheating their own selves, are they not? They cannot cheat anyone else, can they?
Principle of Independence

This is why I have said that, there is no living being in this world that can interfere in another living being. Each one is completely independent, even God cannot interfere; such is the independence. Why would God interfere? God is the Knower-Seer and absolutely blissful. Why should he bother at all? It is more than enough if one knows only this much that ‘this world is such that no living being can interfere in another living being’. If one understands this entire principle, he becomes liberated.

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Trouble With Collecting Debt

And how did Gnani see the World?

Some people say, ‘we will not recover the money we have lent’ No, this world is not like that at all. Many say, ‘Money lent will never remain unpaid’. It is not like that either. This world operates according to one’s own account of karma. If your accounts are clear, then no one can trouble you; such is the world.

A thought passes in the mind, ‘What if a thief confronts me?’ Nothing of that sort will happen. Those who are meant to be robbed; will be robbed, and those who are not meant to be robbed, will not be robbed. So why be afraid? If one has a pending account, then it will have to be paid off and if the account is not there, then no one will touch him. However, you are not to become so fearless that ‘how dare anyone touch me!’ You cannot speak this way. That is the same as challenging someone. But otherwise do not be afraid from within. This world is not to be feared.

If you lose an expensive watch in a crowded bazaar, you would normally not expect to find it. But three days later, you see an advertisement in the newspaper, ‘Watch found. Owner needs to provide proof of ownership and payment for this notice and take his watch.’

So, this is how the world is, it is absolutely just. It is justice when one returns your money, and it is justice when one does not. I had deduced this many years ago. So, when a person does not return your money, it is not his fault. Similarly, if he comes to return your money, how is he obliging you? This world operates in a very different way.

Nature will Settle the Accounts

Someone has borrowed money from you. Two to three years passes by and the statue of limitations has expired, you have no legal recourse but people cannot break the laws of nature, can they? Nature according to its laws will return the money with interest. You will get nothing here according to laws here; they are worldly laws. But with nature’s law, it is recovered with interest. However, if
someone owes you three hundred rupees, you should take it back from him. The reason you try to collect is, if he does not pay, then can you imagine how substantial an interest the poor man will accumulate in the books of nature over the course of hundred-two hundred years? Therefore you should collect it from him. That way the poor man will not sink deeper in his karmic liability. But, if he refuses to pay you back and sinks deeper in liability, then you are not responsible.

**Questioner:** What is nature’s rate of interest?

**Dadashri:** Natural interest is one percent per year. One rupee is the interest for every one hundred rupees per year. If he does not return your three hundred rupees then there is no problem. You should tell him, ‘we both are friends. Let us play cards together’. Because your money is not going anywhere is it? Nature’s justice is so precise that even if someone stole one strand of your hair, it is not going to be lost. Nature is absolutely correct; it is correct all the way down to every subatomic particle (parmanu). Therefore, there is nothing to worry about in this world. Do not fear that you will run into thieves or outlaws. The newspapers will print stories like, ‘Such and such person was made to come out of his car and robbed. Such and such person was beaten up in his car and robbed of his money’, so then you worry whether you should wear gold jewellery or not. “Don’t worry!” Even if you were to wear precious gems worth ten million and go out, no one will trouble you; such is this world, it is absolutely correct. They will touch you only if you have the liability pending in your karmic account, but not otherwise. That is why we tell you, ‘there is no superior over you; so don’t worry!’ Become fearless (nirbhaya)!

**Questioner:** What is the difference between my loaning someone five hundred rupees, which he is not able to pay back, and my making a donation of five hundred rupees?

**Dadashri:** Giving donation (daan) is a different thing. The one who accepts donations does not become a debtor. You are compensated in some other way for your donation. The one who accepts your donation does not become a debtor to you, whereas in the other case, the person whom you have lent money to, is the very medium through whom your money will be returned; ultimately he may return the money owed to you in a form of a dowry for his daughter. Don’t people in our culture say, ‘The boy comes from a very poor family but his family is very
honorable, so give him fifty thousand rupees in dowry.’ What is this dowry for? It is a payment of prior account (prior life debt). So such are these accounts. Not only is he giving away his daughter but he is also giving them money. So these are accounts that are being settled.

**Discretion Required While Collecting Money**

**Questioner:** If someone does not pay back money he owes me, should I try to collect it or should I write it off as my account of karma being settled, and be satisfied in doing so?

**Dadashri:** It is not like that. Try to collect the account if the debtor is a good and honest person. Do not try if he is a weak (poor) person.

**Questioner:** Should I try to collect or be rest assured that if the money is going to come it will arrive at home? And if it does not come back, should I assume that my karmic account has been paid off?

**Dadashri:** No, do not go think that far ahead. You have to make the natural effort to collect it. You should tell him ‘I am a little short of money; I would appreciate you sending me the money if you are able to.’ You should speak with humility and prudence in this way and then if he does not pay you back, you should know that you must have had some account with him and it has now been paid off. But if you do not make any effort to collect, then he will take you as a fool and he will get on the wrong path.

**Questioner:** So we should make a routine attempt to collect it, is that right?

**Dadashri:** Small effort means you have to tell him, ‘Presently I am in a bind and I will appreciate it if you can expedite sending the money to me.’ You have to be as polite with him as he was when he came to ask you for money. But all one remembers, is ‘I have lent him money’. When that remains in your mind, then it does great harm.

This worldly life (sansar) is all a puzzle, and in it, man takes beatings after beatings and then dies. One has taken beatings for infinite lives and when he gets the opportunity such as this to become free, he does not seize that opportunity; then
he will never get that opportunity again, will he? Only a liberated person can help
you become liberated, how can the one who is bound, liberate anyone?

Here money is not important; it is important that your mind does not become weak. One day, you might get a thought, ‘What will happen if he does not pay back?’ Thus the mind will begin to become weak. So when you lend money, think of it as tying the moneybag with a black ribbon and dropping it into the ocean. Can you expect it to come back? Therefore, do not have any expectations before lending it; otherwise do not lend it.

**Greed too Leads to Artadhyan**

Lord Mahavir has given four special directives (*agnas*) regarding *dharmadhyan* (meditation that helps others), would these have become old and redundant? Those directives do not become out dated even though they were given a long time ago. Suppose a person took two diamonds from a jeweler and tells him ‘I will pay you within ten days’. But what happens if he does not pay him for another six to twelve months? Would the diamond merchant be affected?

**Questioner:** He will feel his money is lost.

**Dadashri:** What I am saying is that he has lost the diamonds; he has already incurred one loss but should he be doing *artadhyan* (adverse internal meditation that hurts the self) on top of that? And when he gave the diamonds, he did so with pleasure, so there should not be any pain for that, should there?

**Questioner:** He gave them because of greed (*lobha*).

**Dadashri:** And the that very greed causes him *artadhayan*. Therefore, all this happens because of the ignorance of the Self, whereas with the knowledge of the Self, no *prakruti* (the non-Self complex) becomes an obstacle. So as the Self, no *prakruti* causes any obstacle. The diamonds are gone anyway, but they will not let him sleep at night. Once the ten-day period has lapsed and the other man does not give him a proper response, from that very moment his sleep is ruined. Because the diamonds are worth fifty thousand rupees, but what is his wealth? Two and a half million rupees! So should he not deduct the fifty thousand from the quarter million and be happy with the figure of two million, four hundred and fifty thousand rupees? I used to do just this; all my life this is exactly what I have done.
Understanding Will not Allow the Second Loss to Occur

Even if the merchant did not get paid for his diamonds, will his wife worry? So is that not a partnership? There is an equal partnership. Now if the merchant tells his wife, ‘I gave that man the diamonds, but he is not paying us’, his wife will say, ‘Alas! We must have done such karma; that is why he is not paying the money.’ But even then the merchant will think, ‘She does not even understand what she is saying!’ Just look at this (merchant) sack of understanding! That man did not pay the fifty thousand for the diamonds, so one should deduct it from his his asset of a two and a half million and be content with two million four hundred and fifty thousand rupees.

**Questioner:** That is a wonderful technique for a closure. It gives instant closure!

**Dadashri:** You just have to decide that by making an easy solution. What will you gain by making it tougher?

How can one be called a *Vanik* (businessman) if he engages in a loosing deal? At home, if he asks his partner (his wife), ‘Are you upset on account of us losing the fifty thousand rupees?’ She would say, ‘Since it is gone, it wasn’t ours’. Should he not know from her response that she is very sensible and that he is the only one not making sense? Right away he should change his thinking to his wife's way of thinking. One loss is enough. Why suffer a second loss in the form of worries? But he keeps crying over the first loss. Hey, why are you crying after what is gone? I always kept my account clean by subtracting my losses.

Just look! The person who has taken away the fifty-thousand rupee diamonds is merrily wandering around wearing them and here this merchant lives in relentless distress. If you ask him, ‘*Sheth* why do you look so down?’ he will say, ‘no, it’s nothing, nothing. It’s just that my health has not been very good lately!’ He lies to them. Hey, why don't you tell the truth? Say, ‘I gave this man diamonds worth fifty-thousand rupees and he is not paying me and I am worried about that’? You will find a solution for your problem if you tell the truth. But he does not tell the truth and gets more entangled.

**Characteristics of Pride and Greed!**
I had come to a conclusion that if I were to ask for my money, the debtor is likely to come back asking for more money again. So just stop asking for the money to be returned. Stop the collection and so there will be no more hassles.

Up to four cars at a time used to be parked outside our home. Where else would people find a benevolent man like me? They would say, 'Hello Ambalalbhai' [giving undue flattery], and that was enough to feed my ego. Where would they find such a naive man? It was fine with me if they did not offer me tea or anything like that, but all they had to say was, 'welcome, come on in Sir', and that was enough for me. Do not feed me any food, I will stay hungry for couple of days, but let me be in the front seat of their car, not the rear seat. Therefore, they used to reserve the front seat for me. Now who would do that? Maani (those who crave importance, proud) are naive people; they get cheated in the name of pride. People would come knocking at the door in the middle of the night, 'Is Ambalal bhai-sahib (brother-sir – Gujarati veneration) at home?’ It was more than enough that they would address me as ‘bhai-sahib’. So this is how people take advantage of proud men. But the advantage they give a proud man is that they elevate him so much and then they heartlessly cut him down, so much so that he will forget any more maan (pride)! What goes up has to come down, no?

When they used to address me everyday as ‘Ambalal-bhai’, it felt like bitter poison when on an off day, someone would call me simply ‘Ambalal’!

The hunger for respect (maan) creates entanglements, nevertheless maan (pride) is good. Because a maani will not have any other disease, except that as long as people give him importance he is pleased. On the other hand the greedy (lobhi) person is not even aware that he has greed within. Both pride and anger are naive (without guile) so that when you go to weddings or a party and they greet you with, ‘welcome sir’, you will immediately become aware of them (pride and/or anger). Someone may even say to you, ‘why are you walking around with your chest inflated (feeling proud)?’ whereas no one will notice the greedy person.

What is the sign of a greedy person? If you ask, 'How would you feel if you gave someone two diamonds and he would not pay you back?’ and he tells you, ‘of course I would be affected!’; that is the sign of greed. In giving the diamonds, the hands were not hurt, no insult had to be suffered. Had he been insulted, his pride
would have been hurt. Here in giving the diamonds, there has been no such exchange. One may say, ‘He cursed me and insulted me! How can I bear that?’ then we can accept that it would hurt a worldly person, but in giving diamonds, he was not physically hurt nor did he bleed, so what then is bothering him? It is the attribute called greed that is bothering him and gnawing away at him.

The debtor settled the account; what entrapment!

It is like this; you may have taken someone’s money or you may have given someone money; the activity of borrowing and lending going on in this world is inevitable. If you have lent money to someone and it is not paid back, that will bother you and you keep wishing, 'When will he give it back…when will he give it back?' then when would it all end?

I too went through such a situation. Although from the beginning I never worried about the money not returning, I would still gently remind the debtor about it. I had loaned five hundred rupees to one individual. There was no written or signed agreement and no entry was placed in the accounting book either. A year and half passed by and I had forgotten about it. Then one day I ran into that person and all of a sudden I remembered. I told him, ‘Try to send me the five hundred rupees you borrowed, if you can do so’. He replied, ‘What five hundred rupees?’ I said, ‘The money you borrowed from me.’ He said ‘you never loaned me anything. It was I who loaned the money to you. It seems you have forgotten this.’ I understood right away. I pretended to think for a while and said ‘Yes, I vaguely remember. Why don’t you come tomorrow and collect it?’ The next day I paid him. What would happen if that man were to come to me the next day insisting and accusing me of not paying him back? Such incidents have happened.

So how is one to tackle this world? It is foolish to hope for return of money you give to someone. It is like tying a nice black ribbon around the moneybag and dropping it into the sea and to have expectations of getting it back. If by chance the money does come back then deposit that money and give the debtor some tea and cookies. Tell him, ‘I am grateful you came to return the money. I am amazed because these days no one gives back borrowed money.’ If he tells you, ‘I am not paying you interest on your money’, tell him, ‘It is more than enough you are returning the principal.’ Do you understand? Such is the world. The debtor feels
pain when retuning the money and the lender feels pain asking for his money back. So, tell me who is happy? And all that is vyavasthit. It is vyavasthit when one does not pay and it is also vyavasthit when I gave the money twice.

**Questioner:** Why did you give him another five hundred rupees?

**Dadashri:** Never again in any future life would one want to have an encounter with such an individual; such awareness remains. If he had said ‘Please write off what you have lent me because I cannot pay it back’, then you would be able to deal with him and you can afford to meet him again in the next life. But never again should you encounter an individual such as the one asked for money that he never loaned. It is best if such individuals never come in contact with people like me. It is fine to interact with him to the extent that he comes and tells us, ‘I cannot afford to pay you back, please write it off.’ But this other person must never come anywhere near us. It would not work. He has nothing further to do with me. It is best if he is never encountered; may we never see him again. He may think, ‘I got what I wanted’ but I say, ‘you got it because it was my wish.’ A big account of akram of mine got settled. Be sure to remain very far away from such people because in trying to seek justice with such people, swords can fly.

**He Will ask for More Only if you try to Collect**

People knew I had come into money so they would come to borrow from me. So from 1942-1944, I kept on loaning money. In 1945 I decided that I wanted to go towards moksha. For how long would I go on dealing with these people? I had concluded that if I ask for the return of the money, people would come to borrow again and so the lending and the borrowing would continue and the worldly interactions would continue, and so if I just stopped asking for it, they will not come to borrow again and the worldly interactions would come to an end. If I sought collection, they would pay back five thousand and ask for ten thousand. Instead if the the five thousand were to remain with him, he would feel ‘it will be good if I don’t run into him again’, and if he were to run into me somewhere, he would walk away in the other direction and so I would know. And so I become free, I wanted to free myself from the association with these people but they freed me instead!
Why did I become a part of that crowd? To taste *maan* - pride. I had the *moha* (the illusion that attaches) within for needing respect and that is why I moved with that crowd. But how was I to extricate myself from it? Then I found this to be the way out. Whenever I felt I had to be free, my intuition (*sooza*) would guide me to a solution. I decided that I should not ask them for my money; so then I found the solution. It was such a nice solution that people stopped asking me for money altogether. May be two or four people may have returned the money, but then I told them, ‘dear man, now I have entrusted all this to Hiraba (Dada’s wife). I don’t handle anything anymore.’ That is what I told them. Thereafter all the hassles were gone. ‘I don’t handle anything anymore, not even matters related to running the home’, that is what I told them.

**Even Then There are Worries About Money**

If you lend someone money at monthly rate of 1.5 or 2 or 3 (In India this is equivalent to 18, 24 and 36 percent annually) or whatever percent interest; give it with the assumption that it is not coming back. If it does come back, consider it all a profit. Once the money is given out, there should be no worries about it, because you have no control over it at all. Human beings have no authority over their own lives for even a second. There is no telling when one is going to die and yet he continue to worry about money. Hey, is money something you should be worrying about?

**That is where we are mistaken!**

A Brahmin went to a Vanik’s home to collect the four hundred rupees he had loaned him. The Vanik became furious and started yelling at the Brahmin, ‘You, no good useless (*nalayak*) man’, and at the same time, he would say, ‘You have not met a useless (*nalayak*) man like me’. Hey, you are cursing your own self.’ This went on for a while. He would curse the Brahmin and then curse himself too. This situation arose just because you did not give the money back, is it not? He would yell at him, and then he would curse himself. What kind of people are these. The entire situation did not make any sense at all. You had to stand aside and laugh at it.
So how can you get anywhere with such a world? Therefore I have said, ‘The fault is of the sufferer.’ If you are the one who ends up suffering, know that it is your mistake; isn’t it easy this way?

If you loaned someone two hundred fifty rupees and he does not give it back and you lose that money, whose fault is it? It is yours, is it not? The fault is of the sufferer. With this knowledge religion will arise, you will not blame others and will become free from kashayas. This sentence, ‘Fault is of the sufferer’ will take you to moksha. It has come out very precisely, ‘the fault is of the sufferer’.

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Obstructing Causes Obstructions

Willpower and Grace

Questioner: I decide to do something but I am not successful in accomplishing it and yet the willpower within indicates that it will be achieved for sure; is this proper?

Dadashri: Yes it is true. It will be accomplished if the willpower is present. And if that willpower breaks down, that work will not be accomplished. You can foretell the future based upon the strength of the willpower, whether that task will be accomplished or not. Therefore, you should quit the attempts if the willpower is absent. If there is willpower, then stick to the task and sooner or later you will succeed. Your intent (bhav) and blessing (duva) are also necessary; your work will be done, if these two are present.

Questioner: Is grace and blessing superior to willpower?

Dadashri: Yes, but both should be present. Grace will not do anything for you if the willpower is not there. Both together bring success. Who grace is more effective? The one who is not desirous of anything in this world, he who does not have beggary of anything, he who does not have desire of money or sex, respect or fame, his grace will reach us. As long as one has desire for pride, desire for money etc., his grace will not reach.

Obstructions Caused by Thoughts

Questioner: In the process of doing any kind of work, there is contrary energy, which obstructs and undermines the task. Why does this happen?

Dadashri: That which obstructs while you attempt to do the right work called antaraya karma (obstructive karma). For instance, if one day you were bored in a garden and you say, ‘it is not worth ever coming to this garden again.’ And then when the time comes for you to visit it, the obstruction that you had laid down comes against you, and you will not be able to visit that garden. As many obstructions there are in your life, you created them yourself; no one else interferes in it. No living being can interfere in another living being; all this has arisen due to one’s interferences. If that day you made a comment, ‘It is not worth coming to
this garden’, then when the time comes for you to go there again, you will not be enthusiastic about it, you will go all the way to the gate and come back. That verily is called antaraya karma, because your infererene created the obstacle.

If you are standing near the sewer of Bandra, you will smell the stench of the sewer, you may want to go to the garden a lot, but you will not be able to. Why is that? Because you created the obstacle karma; you had created the obstacle for this suffering of pleasure. Once those obstacles are destroyed, you will be able to get your work done. But how are those obstacles to break? To keep thinking, ‘I want to go there, but why am I not able to?’ will break the obstacles, because thoughts is what created those obstacles and thoughts will break them. ‘I will go but what is the big deal if I do not go?’ such thoughts create obstacles. And ‘I want to go. Why can I not go?’- such thoughts destroy the obstacles.

**Obstructing Others Obstruct you**

A king is very happy with one of his subjects and he tells his minister, ‘Give that man one thousand rupees’, but the minister only gives him a hundred rupees. Sometimes the minister will tell the village master, ‘This man has nothing worthwhile, this is all wrong.’ The village master is ready to reward that man but the minister stops him. So what kind of effect will he have to suffer in his coming life? That minister will never get any money; he will have obstruction in profits (labhantaraya). If you obstruct someone else’s profit, you will create an obstacle against you gaining any profit (labhantaraya). Whatever kind of obstructions you have created for others will be the cause of similar obstructions for. If you obstruct someone’s pleasure, if you obstruct sexual pleasure; when you obstruct all those things, you will create obstructions for your own self for the same, and then you will complain that, ‘obstruction karma hinders me.’ If you stop someone from going to satsang, you will create obstruction towards your own satsang. So wherever obstruction you create, you will have to suffer the consequences. Some ministers would be so over-wise that they will not let the king reward a subject. Do they give such advice to a king? Then what can happen? He creates obstruction for others, therefore obstruction arises for him, so then he will not make profit anywhere at all. Some people will stop someone else giving to a poor person. Hey you, why are you interfering in that?

Say for instance if everybody is sitting down for dinner in a social gathering, and someone asks you, ‘can these four to five people sit down for dinner?’, and you tell him ‘no’, then you are creating obstruction against your own food. So then you will be put into the same predicament somewhere when you go to eat. You
created this problem for yourself because you interfered in someone’s affairs, did you not? Therefore you should understand why antaraya karma arises? You would not do such a thing again if you were aware of this, would you? This is all an effect of your own obstructions. Whatever it is, you are responsible for it. You have to do everything on your own liability, so proceed with understanding.

**Questioner:** Could it be that the treasurer knows the state of treasury despite the king’s instruction?

**Dadashri:** Yes, but it is a different matter if his actions are for the benefit of the king. But it is a habit he has that he cannot see others benefiting. He will think, ‘My entire wages are just thousand rupees and how is it that he simply gives that much away to these people?’ so he cannot bear to see that. ‘Why are you giving to others? Why don’t you just give it to me?’ Do you not see this going on?

**Questioner:** If the minister is aware that there is only one hundred rupees in the treasury, then would he be at fault?

**Dadashri:** No, then he is not at fault. In any case he is obligated to inform the king that, ‘Sir, there is nothing in our treasury.’ But here despite there being enough money, he obstructs others from benefiting. If this little child were to give something to someone and if you stop him, ‘don’t you give that away’, then that is not an antaraya karma for that child, however this antaraya karma gets bound for you.

Here the antaraya karma hinders you, otherwise where the Self is attained, everything will be there; whatever one thinks of, it will present itself before him, but one has created obstacles and that is why he fails to acquire everything. Where the Self is, whatever the Self desires, everything will become ready according to its wishes. The Self is God; is it anything ordinary? But we have created the obstacle ourself, so what can be done? You simply need to understand as to why the antaraya karma hinders you. Do people not say, ‘Obstacles hinder me’? Hey why do they hinder you? If we were to know the reason behind it then we would not do it again, would we?

**What an Utter Blunder! How can one Understand?**

How many obstructions a living being has created! This is a Gnani Purush; He gives you moksha in your hand, He grants a worry-free state but even then
there are so many obstructions that one has created that one is not able to attain the Self!

God is right here, I can see Him within you, but you cannot see Him. He has not gone far away from you. But what has happened? There are obstructions between you and Him, so how can you see Him? You have created them yourself. You say, ‘I am Chandulal.’ Then God says, ‘All right then, as many times as you say this, that many obstructions will arise.’ Now, only you will have to break these obstructions. And yet, you cannot break them; it is only when you meet a Gnani Purush, that it will happen. The Gnani Purush destroys the obstructions.

Jai Sat Chit Anand

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Aptavani for the Salvation of the World

Every morning, even at the time of brushing teeth, this speech is being recorded. People do not miss even a single word. Thereafter, books get printed from it. If you read these books, salvation will happen. Upon reading this speech the heart finds perfect peace. This is the greatest wonder of this era. In America, people have become absolutely amazed after reading this Aptavani. It is very helpful for the salvation of the world, is it not? It is beneficial for the world, no? It is such speech that it will remove all the rust of the world.

~Dadashri

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