



APTAVANI

4



Aptavani - 4

As expounded by the
Gnani Purush "Dada Bhagwan"

Originally Compiled in Gujarati by :
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Publisher : Mr. Ajit C. Patel

Mahavideh Foundation

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Tri-Mandir, Simandhar City, Adalaj-382421
Dist.-Gandhinagar-, Gujarat, India.

First Edition : 1500 copies, February 2013

Price : Ultimate Humility
(leads to Universal oneness) and
Awareness of "I Don't Know Anything"

Rs. 100.00

Printer : Mahavideh Foundation,
Basement, Parshwanath Chambers,
Nr. RBI, Usmanpura,
Ahmedabad-380014, Gujarat, India.
Tel. : +91 79 27542964

Trimantra

The Three Mantras that Destroy All Obstacles in Life

Namo Vitaragaya

I bow to the One who is absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living One who has annihilated all internal en-
emies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and
final liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart knowledge of
liberation to others

Namo Uvazzayanam

I bow to those who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to all saints everywhere who have received the Knowl-
edge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

This is the highest

Om Namu Bhagavate Vasudevaya

I bow to all who have attained the absolute Self in human form

Om Namah Shivaya

I bow to all human beings who have become instruments for
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss



Note About This Translation

The Gnani Purush Ambalal M. Patel, also commonly known as Dadashri or Dada, had said that it would be impossible to translate his satsangs and the knowledge about the Science of Self-realization verbatim into English because some of the meanings would be lost in the process. Therefore, in order to understand precisely the science of Akram Vignan and Self-realization He stressed the importance of learning Gujarati.

Dadashri did however grant his blessings to translate his words into English and other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts.

This is a humble attempt to present to the world, the essence of His Knowledge. This is not a literal translation but great care has been taken to preserve His original words and the essence of His message. For certain Gujarati words, several English words or even sentences are needed to convey the exact meaning; hence, many Gujarati words have been retained within the English text for better reading flow. At the first encounter, the Gujarati word will be italicized followed by an immediate explanation of its meaning in brackets. Thereafter the Gujarati word will be used in the text that follows. This serves as a two-fold benefit: firstly ease of translation and reading and secondly it will make the reader more familiar with the Gujarati words critical for a deeper understanding of this science. A glossary of all the Gujarati words is provided at the back of the book. For additional glossary, visit our website at :

www.dadabhagwan.org

Many people have worked diligently towards achieving this goal and we thank them all. Please note that any errors encountered in this translation are entirely those of the translators.



Introduction to The Gnani

One June evening, in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, and a contractor by profession, was sitting on a bench on the busy platform number three at Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this event, his ego completely melted and from that moment onwards, he became completely detached from all of Ambalal's thoughts, speech, and actions. He became the Lord's living instrument for the salvation of humankind, through the path of knowledge. He called this Lord, 'Dada Bhagwan.' To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifested within me. He also resides within all living beings. The difference is that within me He is completely expressed and in you, he has yet to manifest."

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered during this event. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali, a suburb of Baroda and was later raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interactions with everyone around him were exemplary, even prior to his Self-realization. After becoming Self-realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi), his body became a 'public charitable trust.'

Throughout his entire life, he lived by the principle that there should not be any commerce in religion, and in all commerce, there must be religion. He also never took money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct, and step-less path to Self-realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a shortcut, whereas 'Kram' means an orderly, step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan?

When he explained to others who 'Dada Bhagwan' is, he would say : "What you see here is not 'Dada Bhagwan'. What you see is 'A. M. Patel.' I am a Gnani Purush and 'He' that is manifested within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me."

Current link for attaining the knowledge of Self-realization (Atma Gnan)

"I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, will they not?"
~ **Dadashri**

Param Pujya Dadashri used to go from town to town, and country to country, to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all who came to see him. During his final days, in the fall of 1987, he gave his blessing to Dr. Niruben Amin and bestowed his special siddhis upon her, to continue his work. "You will have to become a mother to this whole world, Niruben" He told her as he blessed her. There was no doubt in Dadashri's mind that Niruben was destined to be just that. She had served him with utmost devotion day and night for over twenty years. Dadashri in turn had molded her and prepared her to take on this monumental task.

From the time of Pujya Dadashri's mortal departure on January 2 1988 to her own mortal departure on March 19th 2006, Pujya Niruma as she lovingly came to be called by thousands remained true to her promise to Dadashri to carry on his mission of the world's salvation. She became Dadashri's representative of Akram Vignan and became instrumental in spreading the knowledge of Akram Vignan throughout the world. She also became an exemplary of pure and unconditional love. Thousands of people from all walks of life and from all over the world have attained Self-realization through her and are established in the experience of the pure Soul, while carrying out their worldly duties and obligations. They experience freedom here and now, while living their daily life.

The link of Akram Gnanis now continues with the current spiritual master Pujya Deepakbhai Desai whom Pujya Dadashri had also graced with special siddhis to continue to teach the world about Atma Gnan and Akram Vignan. He was further molded and trained by Pujya Niruma who blessed him to conduct Gnan Vidhi in 2003. Dadashri had said that Deepakbhai will become the decorum that will add splendor to the Lord's reign. Pujya Deepakbhai, in keeping with Dada's and Niruma's tradition travels extensively within India and abroad, giving satsangs and imparting the knowledge of the Self to all who come seeking.

Powerful words in scriptures help the seeker in increasing his desire for liberation. The knowledge of the Self is the final goal of all one's seeking. Without the knowledge of the Self there is no liberation. This knowledge of the Self (Atma Gnan) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of Akram Vignan, even today one can attain Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan. Only a lit candle can light another candle.



FOREWORD

The universe undergoes constant changes on the basis of one evidence interacting with some other evidence (*nimit*). It is the spontaneous result of the circumstantial interactions of the original eternal elements. All living beings (*jivas*—embodied souls) desire the nullification of these extra, unintended results (*vishesha parinam*), and a return to the steadiness of the Self (*Atma*).

The liberation occurs only through an instrument (*nimit*). And the one and only *nimit* that gives such liberation is the ‘*Gnani Purush*’, in whom the Soul (*Atma*; Self) has manifested, and who has the absolute experience of the Self. The fact that the liberation does occur is the definite experience of countless people who have met the *Gnani Purush* (The Enlightened One, and is able to enlighten others).

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

The Soul is wordless; speechless, and yet the knowledge-laden words that have arisen, having touched the manifest, absolute Self (*Parmatma*) – touch the heart, break down infinite veils of illusion, and enlighten the self from the initial stage, all the way to the absolute knowledge (*Kevalgnan*). That incomparable speech has been compiled in the *Aptavani*, and this is a humble attempt to present it to the seeker of the knowledge of liberation.

Aptavani in a book-form is the indirect medium, but the live energy of the presently manifest *Gnani Purush* will touch the heart of the reader and lead him to the portal of the right vision (*samyak darshan*). This new vision of the awakened Self, if attained through meeting the *Gnani Purush*, will ultimately lead to the experience of the absolute Soul.

In this forth series of *Aptavani*, is presented a collection of the spoken knowledge that imparts deep and resolving explanations which the world has never before known or imagined. In a simple, straightforward, plain and native language, that has emanated from the auspicious lips of the most revered *Gnani Purush Dadashri*, in whom 'Dada Bhagwan – the absolute Self' became manifest in 1958.

That which the world commonly refers to as awareness; the *Gnani* calls 'sleep'. That, which is perceived as the 'seer', is only the 'scene'. The one who has the awareness that, 'I am aware' is only the inanimate (non-Self) part. The Self is completely separate from that.

There is such intense experience of oneness of the 'relative' and the 'real', that up to ninety-nine percent (almost towards the end), the two run parallel, in which the original 'real' mirrors the illusory 'relative.' Their proximity to each other manifests as one, until the time when the two are separated at the final link. The secret of all of this is disclosed only by the '*Gnani Purush*', who himself has had the experience. Only then, one experiences the great difference between the illusory awareness (*bhrant jagruti*), and the awareness of the pure Soul (*Atma jagruti*).

For a long time, for the purpose of clarification, attempts have been made to differentiate between destiny (*prarabdha*), and independent effort or free will (*purusharth*). The difference has already been told by the experienced '*Gnanis*.' But because of the prevalence of the indirect knowledge, its proper

understanding has virtually become fragmented. Commonly, the awareness of 'doership' attempts to attain that 'doership', and the results of those attempts, is believed to be independent effort or free will (*purusharth*). In the *Gnani's* vision, all of that is completely destiny (*prarabdha*).

Anything that is experienced through the five senses and the mind is all destinies (*prarabdha*). The independent effort (*purusharth*) part is subtle, and it is difficult to fathom. The independent effort of human beings is illusory. Time cycles of cause and effect remain in motion, uninterrupted, on account of that illusory independent effort of human beings. When the right independent effort (*purusharth*) is done, this comes to an end. The right independent effort is possible only after one has become the Self (*Purush*). This happens after Self-realization. Right independent effort is continual (*akhand*), unending (*avirata*), and non-dependent (*niralumb*). A perpetual state of liberation prevails through the alertness of this effort.

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

What is *karma*? What is it that binds one with *karma*? What gives person liberation from *karma*? Who is the mother of *karma*? Who is the father? These and other deeper questions are very difficult to resolve. The scriptures have told us everything, but it is like instruction with a pointing of finger. Because of change in vision, when the indication is towards North, it is perceived as South, so that the person proceeds in that direction. How then can one reach one's destination? Even the scriptures are not capable of explaining the meaning. Only the *Gnani Purush* can give you this. The revered Dadashri has

explained a very intricate and profound subject like *karma*, in a simple and easy way.

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

The underlying mysteries of many similar subjects have been exposed. Attempts are made to publish as many of them as possible. It is hoped that for those who are 'positive', life-oriented thinkers, philosophers, 'seekers', and those who desire liberation, this *Aptavani* (authentic speech of the *Gnani Purush*) will impart moment to moment awareness.

In an attempt to convert the direct speech that has emanated from the very mouth of the auspicious *Gnani Purush*, into this indirect presentation, we sincerely ask for forgiveness for any errors made in its contents.

- Dr. Niruben Amin



INTRODUCTION

[1]

Awakened Awareness

One is the *Atma* (Self) and is capable of illuminating the entire universe. As the Self, one has infinite energy (*anant shakti*). Even so, all the helplessness, suffering, pain and insecurity are experienced by the 'self'. How unusual is this! What is the reason for it? It is because, one is not aware of the Self (*swaroop*), One's own energy (*shakti*; power), and the realm (*satta*) of the Self. Once the Self becomes awakened (*jagrut*), there prevails the bliss of the 'Owner' of the entire universe.

The whole world is entrapped in asleep to the Self (*bhaavnindra*). The lack of awareness, as to what is beneficial and what is harmful in this world, and in the world hereafter: anger, pride, deceit, greed; disputes, and worries, are all perpetuated because of the prevailing *bhaavnindra*. Whereas the whole world is preoccupied with the pleasures of the non-Self complex (*pudgal*), the *Gnani* is in the state of the awareness of the Self, and in the bliss of the Self (*Atma-ramanata*). Perfect awareness is the absolute knowledge (*Kevalgnan*), when the awareness reaches one hundred percent, absolute knowledge arises.

Awareness (*jagrut*) is truly the mother of liberation (*moksha*). As the awareness about the worldly life increases, one realizes its meaningless futility. Ultimately this results in the highest dispassion towards all worldly pleasures (*vairagya*). And the one who has reached the height of awareness of the knowledge of the senses, is not divisive as a result of differences of opinions with anyone, but is 'everywhere adjustable.'

However, the birth of anger, pride, deceit, greed (*kashays*—inner enemies) only occurs in the absence of awareness. The one who has no awareness of *kashays* is very much in an ignorant state. The one, who is aware of them, is slightly alert.

And the one who ‘washes’ them off after they occur through repentance (*pratikraman*) is awake and alert (*jagrut*). And the one who is exceptionally alert will turn the *kashays* around even before they occur. Furthermore, the one who ‘fuels’ the *kashays* is terribly ignorant.

The vision that sees one’s own faults is the measure of awareness. The vision that sees faults of others shrouds one’s awareness with serious ‘veils’ (coverings). The *Gnani* sits on the summit of awareness. His subtler (*sookshmatar*) and subtlest (*sookshmatam*) mistakes, hurt no one; he sees them in *Gnan* and he ‘washes’ them away. He is faultless (*nirdosh*) and he sees the world as being faultless – this is called the state of awareness. The highest awareness is that while conversing with someone, he has the continuous awareness (*laksha*) that the other person is pure Soul (*Shuddhatma*).

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

Initially, the awareness arises in the worldly interactions (*vyavahar*). After that, one ‘sleeps’ in the worldly interactions and awakens to the awareness of the Self (*nischay*). When there is no conflict anywhere, when there is no dissension as a result of differing opinion, one is said to be in the awareness of

the worldly interactions (*vyavahar*). In this awareness, there are many *kashays*; whereas in the awareness of the Self (*nischay*), these *kashays* (anger, pride, deceit and greed) have become rootless! Being aware of each and every act of the *antahkaran* (the inner complex of the self comprised of mind, intellect, *chit* and ego), is the true awareness.

In the early stages of awareness, nobody suffers at any time because of us. Subsequently, we have no suffering at any time, because of others. In the stages of awareness, there is natural oneness with the pure Soul.

The awareness of awakening *Kundalini* (yogic power; corporeal energy) or traditional methods of meditation do not help increase awareness, but they do increase the ego. ‘Meditation’ is a form of intoxication primarily for the ego (*maadakata*). There is a possibility for awareness to flourish during a situation of internal ‘burning’ (due to *kashays*), but the intoxication of ‘meditation’, covers the awareness with ashes.

It is possible to attain the awareness needed for liberation through the worship of the Souls with the awareness; beginning with the one who has just attained the Self, and going all the way up to the one who has reached the state of absolute knowledge (*Kevalgnan*). Through the *Gnani’s* grace, one can make a connection with the current living *Tirthankar* – Shree Simandhar Swami, who dwells in Mahavideh Kshetra. He has Absolute Awareness and He is a vital instrument for our liberation (*moksha*). Through His continuous worship, it is possible for us to go there from here, and reside at His lotus feet (in the next life), and thereafter, attain liberation (*moksha*).

In the mundane worldly matters, where the world is awake; the *Gnanis* are ‘asleep’, and in spiritual matters, where the world is ‘asleep’, the *Gnanis* are awake! The worldly awareness is with the ego; whereas with awareness without the ego, there is liberation (*moksha*)!

[2]

Dhyan (Meditation)

What is meditation (*dhyān*)? Meditation is not something that one has to ‘do’. Meditation (*dhyān*) happens naturally. Meditation is a result. What the world calls meditation, is not meditation (*dhyān*), but it is concentration (*ekagrata*).

Vitarags (the fully enlightened beings who have no attachment or abhorrence), have described four types of meditation: When someone insults you, and you experience wrath at that time, the resulting anger is called *raudradhyan* (adverse internal meditation that hurts the self and others), and the effect of this result will hurt the ‘self’ and will reach others! However, if it affects only you and no one else, then it is *artadhyan* (adverse internal meditation that hurts the self). *Artadhyan* also comprises worries such as, “What will become of me?” and worries about the future, etc.

In events that cause an effect on us, when a person regards them as: “This is the manifestation of the unfolding of my own *karma*. The other person is simply instrumental (*nimit*) in it; he is faultless (*nirdosh*)”; when such a state results within, it is called *dharmadhyan* (virtuous meditation; absence of *artadhyan* or *raudradhyan*). If it remains in one’s awareness (*laksha*) that, “I am pure Soul (*Shuddhatma*)”, and others are seen as pure Soul, then that is called *shukladhyan* (meditation as the Self).

Once the goal (*dhyeya*) is decided and one becomes the *dhyata* (one who meditates on the goal) and when the two (*dhyeya* and *dhyata*) make a connection, then meditation (*dhyān*) at the time, is simultaneous and occurs naturally. The ego is present when the goal (*dhyeya*) is being decided, but it is absent during meditation. There is ego in doing actions, but not in meditation. Doing actions is not meditation, but that which results from the act of doing is meditation, and here, the ego is

absent. Meditation (*dhyān*) is not 'done' (it cannot be 'done'); it happens (naturally). *Artadhyan* and *raudradhyan* just happen by themselves. There is no 'doer' in *dharmadhyan*.

Shukladhyan (meditation as the Self) is a natural state. After *artadhyan* occurs, if there is the belief that, "I am doing *artadhyan*," then the ego of 'doership' is present. The ego is the *dhyāta* (the one that meditates) in *artadhyan*, *raudradhyan* and *dharmadhyan*. In *shukladhyan*, however, the ego is not the *dhyāta*, so therefore it is a natural state. It is the state of the Self (*Atma-parinati*).

For the purpose of attaining *moksha*, no other meditation is as important as the meditation of pure Self (*Atmadhyan* or *shukladhyan*). The meditation of the Self (*Atma*) keeps one in constant bliss.

To remove attachment-abhorrence, meditation is not required. If the science of the *Vitarag* is known, attachment-abhorrence departs naturally.

[3]

Prarabdha – Purusharth

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

Whatever is done through the five senses is not self-effort (*purusharth*), but destiny (*prarabdha*). From morning till

evening, a person runs around, preoccupied with his job or business, respire, reads books and scriptures, meditates, does chanting of God's name (*japa* or *mantra*) and penance. That is destiny (*prarabdha*). After we eat our food, what *purusharth* (self-effort) do we make for its digestion? Nature runs our 'inner machinery' so pleasantly, without any interference in our part, so will it not run the 'outer' matters as well? But because of the ignorance about it, one cannot help one's egoism of, 'I am the doer'!

In the running waters of the river Narmada, if a rock turns into the shape of an idol (*shaligram*), who did what sort of self-effort there? And if the other rocks remained stones and sunk in the ocean, is it because of their 'laziness'? Who is the 'doer' here, and how much 'doership' is there? Things happen according to whatever circumstances one encounters! In the path of natural and spiritual evolution (*samsaran marg*), all the living beings, some after infinite collisions and wanderings, take birth in India. And there, if one meets the *Gnani Purush*, and by his grace, attains the Self-realization, one becomes an idol (*shaligram*)! Only after Self-realization does one become the 'Self' (*Purush*) and does the 'real' 'Self-effort' (*purusharth*). Until then, it is called deluded or illusory self-effort (*bhrant purusharth*). Real Self-effort is when there is no attachment-aborrence in the resultant effect of the non-Self complex (*pudgal*).

Because of the existence of ego, the seeds (causes) of *karma* are being sown. And when they yield fruits (effects); the result is either bitter or sweet. Now it is considered deluded self-effort (*bhrant-purusharth*) to change an improper 'effect' to a proper one! Whatever circumstances that present themselves is destiny, and self-effort is needed to maintain equanimity. To maintain steadiness in 'slippery' circumstances, is self-effort. To change *artadhyan* and *raudradhyan* into *dharmadhyan* is self-effort.

The 'Akram Vignani' (the 'scientist' of the direct path to the Self) has removed the web of misunderstanding about destiny (*prarabdha*) and self-effort – free will (*purusharth*) and unraveled the right understanding about 'who the doer is', through his discovery of *vyavasthit shakti* ('Scientific Circumstantial Evidence'). This helps the Self-realized to reach the state of the absolute Self! As long as there is the awareness of, 'I am the 'doer', the understanding of 'Scientific Circumstantial Evidences' is like a golden dagger! Where there is ego; the 'self' becomes the 'doer'. Where there is no ego, the 'doer' is 'Scientific Circumstantial Evidences.'

Pure, applied, awakened awareness of the Self (*shuddha upayog*) is the 'real' self-effort (*purusharth*). The victory over *kashays* (anger, pride, deceit and greed) is called self-effort (*purusharth*). And absolute equanimity (*samata*) has been called the state of the Self that arises from *Gnan*. Self-control (*yama*), disciplines (*niyam*), and restraints (*saiyam*) have been called self-efforts. What is the difference between restraints (*saiyam*) and penance (*tapa*)? There is no penance (*tapa*) in *saiyam*; whereas in penance (*tapa*) there is 'heat'; the mind is being heated! To obey the *Gnani's Agnas* (special directives given by the *Gnani Purush* that sustains the enlightened state after the *Gnan Vidhi*) is Self-effort – that is the only religion.

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

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

That which happens in this life (*dravya*), is all destiny, and intent (*bhaav*) is all self-effort. In the state of illusion (non-Self-

realized; *bhranti*), all human beings have continual intent-based self-effort (*bhaav purusharth*), on account of which the bonds of *karma* for the next life are created; moreover, they themselves are not even aware of this!

[4]

Shraddha (Faith)

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

[5]

Opinion

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

The vision with "prejudice" creates the worldly life (the perpetual cycle of birth and death). In spite of being an eyewitness to a theft, the one who does not have any prejudice in vision is a *Gnani* (the enlightened One). What proof is there that tomorrow the thief will not become honest and respectable?

There is nothing to object to. If the senses relish a tasty mango, but afterward if the memory of it lingers on; it is detrimental, because behind the memory there is the opinion that "this mango is good," and that opinion will result in attachment-abhorrence (*raag-dwesh*).

A strong opinion focused on one particular thing will result in a major obstruction (*atkan*). Comparatively the effect of the obstruction of many scattered opinions will be significantly terrible.

“The sensual pleasures (*vishay*) do not have attachment - abhorrence; only the belief of the opinion has attachment-abhorrence.”
~ *Dadashri*

This quote of the *Gnani* drives away the notion of doing relentless exertion to become free from sensual pleasures. By saying it is ‘like an elephant’s bath’ (elephants after bathing in water, spread dirt on themselves); it makes one alert towards removing the root cause: the wrong belief about the opinion, of there being any lasting happiness in the pleasure of the senses.

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

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

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

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

The vibrations of even the slightest adverse thought about another person will reach that person and give results. Here doing ‘shoot-on-sight’ *pratikraman* will prevent those vibrations from reaching that person, or else erases the vibrations that may have reached that person. And once the opinion is erased, speech and conduct towards that person become natural, to the extent that they cannot even ‘touch’ the other person. Conversely, the view with the opinion of seeing faults, casts its shadow on the mind of the other person. And it is because of that, that one feels uneasiness in that person’s presence.

To change the opinion, one has to supplant it with its opposite opinion. To erase the opinion, that someone is a thief, one has to say that he is an honest and respected man and ultimately, the vision that he is really ‘pure Soul’ (*Shuddhatma*) has to be applied!

Opinion is the reason (cause) for speech with the link of continual hurt (*tantili vani*—speech associated with lingering effect); whereas, suspicion (*shanka*) is one of the reasons (cause) for opinion.

“Opinion is dependent upon the receptacle of the intellect (*buddhi no ashaya*)” ~ *Dadashri*

The opinion depends on where the intellect has perceived happiness to be. If one thinks happiness lies in a French haircut, one’s opinion for a French haircut develops.

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

The seed (of *karma*) is sown, not by action (*kriya*), but by motive (*hetu*—intention behind action); by opinions! The only opinions worthy of welcome are those for celibacy (*brahmacharya*), and for the fact that the physical body is the greatest of deceivers (*dago*)! Opinion is made up of subatomic

particles (*parmanus*) of the ego. Opinion shows personalities: it alters one's vision completely. There is no objection to 'lifeless' opinions; however, opinions backed with insistence, veil the *Gnan*.

To be free from the opinions about the inanimate (*achetan*) is relatively easy once you decide to do so. Whereas, even if you give up the opinions about the *mishrachetan* (power *chetan*; the relative self, other living beings), the other person will still not leave you alone! By forming opinions about other human beings, whose faces contort with anger and revenge, what grave results are invited!

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

This human body complex, works according to the opinion of the 'charged' self (*pratishthit atma*; the relative self), within which the Self is only giving presence as the One with devoid of worldly attachment (*udaseen bhaav*).

[6]

The Blindness of 'Know-How'

He that knows nothing in this world is a '*Gnani*.' The *Gnani*, who appears to others as 'highly intelligent', is actually *abuddha* (free from the use of intellect). The *Gnani* says, "Even at age seventy, I still do not know how to shave." Those who believe that they are "experts" are cheating themselves and everyone else. No one is capable of becoming an "expert". Being an expert, is a natural gift. A *Gnani* is an expert in the science of Soul (*Atmavignan*).

A person has come into this world and brought with him all that is necessary for the mind, and all that is necessary for the *chit* (inner component of knowledge and vision), intellect and ego. Nature supplies them all. In this, where does one's own

self-effort come in? Therefore, one should keep the *chit* in its natural state and not waste its energy. One will have to understand the essence of this life, yes?

[7]

Obstacles

‘I am Chandubhai’. Once you say this, an obstacle (*antaray*) arises. You are the absolute Self (*Parmatma*) and you call yourself ‘Chandubhai’? You are the master of the universe, the owner of infinite energies, and capable of attaining whatever you want; yet in spite of that, why you cannot get anything? It is because of obstacles. Obstacles veil the energy (*shakti*)!

Desire (*ichchha*) invites obstacles. When there is no desire for air, is there any obstacle for it? The *Gnani* has no desire (*nirichchhak*) and is in an obstacle-free state (*nirantaray pad*). He does not have ‘want’ for anything at all.

How is an obstacle created? When someone is donating something and you interfere by saying, ‘Why are you doing that?’ then in your next life, you may be hindered from receiving a donation.

In the state of ignorance, one protects hurtful and negative thoughts when they occur; whereas in the state of *Gnan* (knowledge of the Self), one does repentance and ask for forgiveness (*pratikraman*) immediately when such thoughts arise. Approval and support for the good or positive actions become beneficial for one’s self and for the rest of the world. If approval and support is given to others, they will reciprocate! If one calls the other person ‘stupid,’ it will create an obstacle to one’s own intelligence.

If there is a strong determination (*nischay*) against the obstacles arising in the path of liberation (*moksha*), the energy of the Self (*shakti*) will grow. Obstacles occur when there is

a lack of determination. Determination (*nischay*) breaks down the obstacles (*antaray*). Once the ultimate determination (*nischay*), ‘I am the Self’ is attained, all obstacles come to an end.

Obstacles that arise because of the worldly intellect are like knots. And obstacles that arise from the intelligence of religion are like big complex knots because; they make one wander around for infinite lives. The belief or sense of, “I know something” is the biggest obstacle in the path to the Self. It is evident that nothing is known where there is *artadhyan* (adverse internal meditation that hurts the self) or *raudradhyan* (adverse internal meditation that hurts the self and others).

The biggest obstacle is one which impedes one’s attainment of the knowledge of the Self (*Gnanantaray*). It is one’s inner sense that says, “In matters of spirituality and Soul, I am the only one who understands, and everyone else does not understand anything at all.”

Another obstacle is to interfere in the process whereby someone’s attainment of Self-knowledge is hindered.

Or even if after meeting a true ‘*Gnani*’ one thinks, “I have seen many such ‘*Gnanis*’.” All of these sow the seeds of obstacles to the knowledge of the Self (*Gnanantaray*). However, even, if a person were to feel, “A ‘*Gnani*’ is close by, but I am unable to go and see him!” it would break down the obstacles.

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

Obstacles to one’s skill are created with, “I don’t know how to do it.” And with a firm, “Why can’t I know how to do this?” the obstacles (*antaray*) will break down.

The *Gnani Purush* can break down obstacles to knowledge (*Gnanantaray*) and obstacles to vision (*darshanantaray*). Nevertheless, in matters related to the break down of the ‘religion’ of humility (*vinaya dharma*), even the ‘*Gnani*’ is not able to help. There should not be a single negative thought about the ‘*Gnani*.’ In order to break the obstacles that prevent one from meeting the ‘*Gnani*,’ one can beseech the *Gnani* to break down the obstacles through his prayers (*vidhi*). Obstacles can be broken through intentions (*bhaav*)! Intentions break obstacles. They happen when the time is right.

For the ‘*Atmagnani*’ (the Self-realized One), the obstacles are in the form of circumstances (*saiyog*) which by their very nature, have the tendency to dissipate (*viyog*). The Self has no circumstance (*asaiyogi*); therefore, it does not dissipate.

[8]

Contempt – Dismiss with Scorn

There is fear for that which is disdainful (scornful; *tiraskar*). Fear is born out of scorn. Disdain for the courts or for the police, will create fear of them.

Scorn (*tiraskar*) brings about a ‘mild’ result, whereas, contempt (*tarchhod*) creates dreadful obstructions. One should be extremely aware, and avoid any contempt towards anyone. For the one who has been contemptuously rejected (*tarchhod*) by us will close his doors to us forever. Contemptuous rejection caused by speech, will inflict deep wounds which will not heal! Know for sure that a single ‘wound’ of contempt to even one human being, will impede your *moksha*. There is grave liability in contempt.

[9]

The Aura of the Individual

The personality of a ‘*Gnani Purush*’ is extraordinary. His

love is nowhere else, but in the Self. He conducts himself as the Self; completely separate from the mind, speech and body. In spite of conducting business, his conduct is without attachment or abhorrence (*vitaraḡ*). Just look at the achievements of such an ‘*Akram Vignani*’ (The scientist of the direct path to liberation)!

He did not take any vows (*vrat*), and the only disciplines (*niyam*) he observed, were *chovihaar* (the practice of eating food before sundown) and drinking boiled water. He also read and meditated on the ‘*Vachanamrut* of Shrimad Rajchandra’ and scriptures of all the religions.

This wonderful science of *Akram Vignan* manifested naturally! One evening in 1958, while sitting on a bench at the Surat (city in Gujarat, India) train station before the enlightenment occurred; amidst the noisy din of the vast crowds, inner stillness and peace prevailed. Even then, this was still intermingled with the ego! There was a supreme effulgence of the light of the absolute Self! In this light of *Gnan*, he “saw,” the universe in its entirety. He experienced complete separation from the body, mind and speech, and attained a state of absolute Knowledge and absolute Vision (*Keval Gnata-Drashta*), and eternal bliss (*parmanand*). The most glorious day had dawned in the history of the world!

From that day, the ego was gone! The ‘My-ness’ (*mamata*) was gone!! And from his auspicious mouth flowed words that were void of any attachment or abhorrence (*vitaraḡ vani*). These words, that are proof of absolute spiritual perfection, symbolize the eleventh wonder of this *Kaliyug* (current era of the time cycle characterized by lack of unity in mind, speech and conduct), *Akram Vignan* (step-less path to Self-realization) - *Asaiyati Puja* (Worship of an enlightened one living a worldly life; non-ascetic worship); could not remain hidden from the world. In the course of twenty or so years, this *Akram Vignan* (the spiritual science of the step-less path to

Self-realization) has been bestowed upon some twenty thousand, very fortunate persons. And that is a phenomenon in itself!

What is the daily routine of the ‘*Gnani*’? The ‘*Gnani*’ is always present in the “activity” of the Self (*Atma-charya*; to dwell in the Self); he is in the state of liberation. By referring to his own speech as a ‘taped record,’ he severs the ties of ownership! Such a competent *nimit* (instrument) will accept any deficiencies in our qualification for the attainment of Self-realization.

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

The *Gnani Purush*, after himself becoming faultless (*nirdosh*) and making the vision faultless (*nirdosh drashti*), sees the entire world as being faultless. The pure Soul will be considered ‘faulty’ if the pure Soul has faults. But the pure Soul is a ‘non-doer’, so how then can the faults be seen? In the “discharge” of *karma*, how can anyone be at fault? Even if a single person is seen as having fault, there is no purity, but only the knowledge that is prescribed by the senses (*indriya-gnan*). Here, the knowledge of the pure Soul (*atindriya-gnan*) is absent! A person who hurts others through his intent (*bhaav*; thought) commits a fault of Nature; while the one who actually hurts others, commits a fault of the world. They will both receive justice for sure. The one, who hurts others with his thoughts, becomes guilty in the next life; whereas the one, who actually hurts others in this life, gets punished in this life. This is the way *karma* is settled.

There is no problem in saying, “I ate,” but there should be the knowledge within as to ‘who is eating.’

“What I received is not *Atmagnan* (knowledge of the Self), but what has manifested within me, is *Atmagnan*.”

~ *Gnani Purush Dadashri*

To follow the *Gnani's Agnas* (special directives) will bring about the grace (*krupa*) of *Gnani*.

How can you describe such a *Gnani* when words have limitations; where one's understanding falls short, and in the absence of any comparison, he is himself unfathomable; he solely resides in the Self, where there is absolutely no room for the ego, and therefore he lives not in the mind, neither in the speech, nor in the body; the very places that are host to the ego. He is free of all anger, pride, deceit and greed. His humility, although a 'given' as far as a *Gnani Purush* is concerned, is immaculate. He is egoless; he blesses even those that curse or insult him. The *Gnani* is not void of interest (*nispruha*), but neither is he with interest (*saspruha*; with inclination); he is *saspruha-nispruha* (with interest-without interest). He is *nispruha* towards others' worldly happiness and *saspruha* towards their liberation.

The *Gnani's* speech has *vitaraagata* (void of any attachment). It is not possible for anyone to attain *moksha* without listening to such speech! In his speech, there is no disapproval of anyone's viewpoint, nor is there any evidence of his own opinion! There is no opposition to anyone, nor is anyone told, "This is wrong". Speech that is *syadvaad* is accepted by all and hurts no one. In such speech, there is no debate (*vaad*), dispute (*vivaad*) or discourse (*samvaad*). It is purely dependent on the person who is instrumental (*nimit*; questioner). The *Gnani Purush's* speech arises from great depths and flows spontaneously and constantly.

[10]

Akram Path

The *Gnani Purush*, in whom the Lord of the fourteen regions (*lokas*) of the universe has manifest, and who is Himself the embodiment of the absolute Self. Once his grace is received, there is nothing that needs to be done, but to remain in his

Agnas (special directives) and to follow him. Such a *Gnani Purush* has manifested in this time period. Once his grace is bestowed upon the recipient, and through this path of *Akram Vignan* (the step-less path to Self-realization) one needs only to jump on the elevator to the highest peak of Self-knowledge and reach there within just one hour! Wonderful and amazing is the accomplishment of this exceptional path!

In this *Kalikaal* (the current era of the fifth time cycle), this step-less path has manifested magnificently! This is the unprecedented stage of spiritual science! Lack of controversy is evident in the entire speech of the *Gnani Purush* at all times. Here is where the wrongful deeds of infinite lifetimes are washed away within one hour and Self-realization is attained, where the awareness or non-awareness of one's readiness for Self-realization is not heeded, where the seeker attains a state of the highest of awareness as a result of the auspicious event of meeting a tremendously powerful instrument (*nimit*): the *Gnani* himself, whereby all the *kashays* (anger, pride, deceit, greed) are eradicated, where the ego (*ahamkar*) and 'My-ness' (*mamata*) end, where no 'doership' remains, and where one only experiences the absolute bliss of the Self. He who bestows such a state is not a *Gnani*, but a 'Scientist'. Just look at the unimaginable special spiritual power and energy (*siddhis*) of his step-less path!

[11]

The Atma and The Ego

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

The ego is the 'ignorant' proclamation of "I did", where one is not the 'doer'. And because of the ego, there is bondage of *karma*, bondage of body, bondage of mind, and bondage of speech. Any bondage of the non-Self complex (*pudgal*) is attributed to the ego.

To worship the Soul (*Atma*) and the absolute Soul (*Parmatma*) as being separate, is the way of the worldly, 'relative' religions. And to worship the *Atma* and *Parmatma* as one (not separate), is the religion that transcends beyond the world (*alaukik*); and from the 'real' religion comes *Moksha*! In the real religion, there is no merit *karma* (*punya*) or demerit *karma* (sin; *paap*); there is no 'doership' of anything at all!

One becomes 'certified' for *moksha*, when one's worldly pleasures and happiness become a heavy load of pain and suffering! The *Gnani Purush* gives one *moksha*, because the *Gnani Purush* is the ultimate liberator.

[12]

Arrangement of Vyavasthit

The regulation of the universe happens naturally and on its own. The '*Akram Gnani*' calls it "vyavasthit shakti or scientific circumstantial evidence". This "scientific circumstantial evidence" has no control over the six eternal elements in the universe. All the elements are independent; they do not recognize each other, they do not obey each other even though one of them the element of the Self (*chetan*), is the *Parmatma* itself!!!

If surrender and 'selfless service' went hand in hand, that would be excellent. But the result of service is merit *karma*, and not *moksha*. Yes, if there is Self-realization, there is no 'doership' and therefore no bondage of *karma*.

The world is replete with bloodshed, cruelty, violence, fighting, massacres and the agonizing outcome of world wars.

The *Gnani Purush* sees these as ‘scientific circumstantial evidences’ (*vyavasthit*)! Who pays attention to the violence and death occurring in the ocean amongst the big fish and small fish? Is that also not ‘scientific circumstantial evidences’?

[13]

Religion of the World: Religion of the Self

Worldly religion is where one receives pleasure from giving pleasure to others, and if one gives pain, one will receive pain in return. Do people not get security for their lives when they follow the rules of traffic laws? If one does hurtful action (*adharma*), he will have a ‘collision’ and get into an accident! Thus, to get the security of happiness, one gives happiness to others, and therein lays the secret of the “relative” religions! In the “real” religion (*Atma-dharma*) however, one has to attain the Self.

When there is a solution available in all circumstances, it is called ‘real’ religion. When there is a solution or even a lack of solution, it is called ‘relative’ religion.

While looking for eternal happiness, and in not finding it, a living being (*jiva*), springs into imaginary happiness, and because that imaginary happiness results in pain, he attempts various ‘imaginary’ endeavors, only to become more and more entangled! Eternal bliss exists only within the Self! To attain true happiness or eternal bliss, one has oneself to become ‘true’. To attain worldly happiness, however, one has to become ‘worldly’!

Once a living entity enters the passage of flow in the universe (*samsaran marg*), it experiences relentless internal burning and suffering. One’s worldly life ceases when this ‘burning’ is quelled.

As long as there is a balance between inner happiness and outer happiness, there will be peace in one’s worldly interactions. The outer happiness is enjoyed at the cost of inner happiness.

As a consequence, a person loses his mental stability, to the extent that he becomes reliant on sleeping pills.

Where there is not the slightest vestige of pain; there is the Self (the Soul).

With wrong vision (*viparit darshan*) there is pain: with the right vision (*samyak darshan*) there is bliss, bliss, and nothing but bliss!

Complete surrender under the *Gnani's* protection is the vehicle for *moksha*; however, for the worldly happiness one should serve one's parents and one's guru.

In people's understanding, happiness lies in *loksangnya* (related to other peoples' beliefs). In the *Gnani's* understanding, happiness lies in the *Atma*.

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

To derive pleasure from the body (*pudgal*; non-Self complex) is a 'borrowed' transaction that you will have to 'repay'. When the son jumps onto his lap saying, "Daddy...daddy," the father enjoys 'borrowed' pleasure. But when the same son grows up and says, "Dad, you have no sense!" the time has come for that borrowed pleasure to be 'repaid'! So why not be cautious from the very start? The *pudgal* is itself *vitaraḡ* (without attachments and abhorrence) but when the 'self' (relative self) acquires, the transaction of borrowing begins!

[14]

The True Understanding of Religion

The traditional worldly (*laukik*) religions give worldly happiness and the real (*alaukik*; beyond the world) religion gives eternal bliss. All actions carried out in the presence of

ignorance of the Self (*mithyatva*), materialize in the worldly life. Religion that is beyond the world is not found in renunciation (*tyaag*) nor is it found in pleasure (*bhoga*). ‘That which is renounced, will be met with ahead.’ One can accumulate as much burden as one can carry! True renunciation, is that which helps get rid of *artadhyan* (adverse internal meditation that hurts the self), and *raudradhyan* (adverse internal meditation that hurts the self and others)!

That which protects you in your troubled times is religion (*dharma*)! At the time of *artadhyan* and *raudradhyan*, true religion will be ever present for our protection! For endless lifetimes, people have followed religion but if they did not receive any protection in their time of need, how can one call this following a religion? If one experiences worries, then it can be said that one has not understood religion at all.

Whatever becomes religion, and yields results, is called religion. Whenever someone shouts abuse or curses, religion is there to help us! Religion yields results; whereas non-religion does not. One, who maintains equanimity in times of trouble, receives the stamp of approval to attain liberation (*moksha*).

One does not have to ‘follow’ (ritualized activity) religion; one has to remain sincere to religion (*dharma*). While doing the Lord’s *darshan* in a temple if at the time the person ‘sees’ (thinks about) his shoes that he left at the entrance, or thinks about his shop, how can he be considered sincere? True religion is one that gives one freedom from all types of pain.

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

For infinite lifetimes, one paid devotional observation (*darshan*) to the ‘form’ (*murta* – the physical; tangible form). If only once, the *darshan* of the ‘formless’ (*amurta*) occurs within a person, the losses of infinite lifetimes are made up.

When can all these losses be made up, and that too in this insolvent *Kaliyug* (the current fifth era)? That is why one should just accept the *Gnani's* protection (*sharanu*) and ask him for liberation. Only then can everything be resolved in a short time.

[15]

Dharma in One's Conduct

The Lord does not look at the conduct (activity of mind, speech and body), but He does give significance to the intent (*bhaav*). Conduct (*aacharan*) is “discharge” *karma*, and the “charge” (of new *karma*) happens according to the intent behind the action.

The constant contemplation of ‘Life as a human should not go in vain’ will someday bear fruit.

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

Show kindness (*daya*), remain peaceful (*shanti*), remain in equanimity (*samata*). These dictates of religions, are futile in these current times. What can be done when they cannot be observed even after millions of attempts? That is why the *Gnani Purush* shows us a new path, in a new form; one that is attainable even by the common person.

When anger, pride, deceit and greed (*kashays*) happen, it is not a problem, but one should do repentance (*pratikraman*) for them. If you commit a theft, it is not a problem, but you must do *pratikraman* for it. If you just abide this one *Agna* (special directive) of the *Gnani*, you will attain the essence of all religions. There is no other higher religion, than to please the *Gnani*. Nothing else pleases the *Gnani* more than if you follow his *Agnas*! Only the *Gnani's Agnas* can take one to the ultimate *moksha*!

Knowledge itself brings action. As soon as the knowledge

that 'It is fun to steal' becomes instilled, one will begin to steal. The action always changes as the knowledge changes! Without changing the knowledge, the actions will never change, even after millions of lifetimes!

For knowledge of ignorance (worldly knowledge), the energies are easily facilitated by the *pudgal* (body or non-Self complex). This energy is easily wasted in theft, violence and carnal pleasure. However, for the attainment of *Gnan* (knowledge of the Self), prayer and independent efforts are necessary! Prayer means asking for the higher meaning of it all, and one can ask for this from one's own Self or from the *Gnani*. In the 'ignorant' stage (when one has not attained Self-realization), one can pray to one's guru, an image of God, or one's favorite deity. A true prayer, done by a person with a pure heart, will always be successful.

[16]

Relative Religion: Spiritual Science

Where there is impartiality, there is the religion of the *Vitarag* (one who is free from attachment and abhorrence). The *Vitarag* religion is the religion of *siddhants* (irrefutable principles that accomplish the ultimate). That which is experienced by the senses, is "relative". And the 'relative' has arisen only because there is the Real! The 'relative' is in the form of situations (*avastha*) and the 'real' is in the form of eternal elements (*tattva swaroop*).

Relativity – *Mudhatma*; the state of the Soul in the ignorance of the Self involved in religion or non-religion.

Reality – *Gnanghan Atma* (The Self with Knowledge; *antaratma*; the interim soul that is awakened to the Self).

Absolute – *Vignanghan Atma* (The Soul with the Knowledge of Science; the *Parmatma* – The Absolute Soul)

The essence of the world (*jagatsaar*) is the enjoyment of

sensual pleasures. The essence of religion (*dharmasaar*) is to be free from *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others). The quintessence (*marmasaar*) of all this, is *moksha*. The essence of time and the *Atma* (*samaysaar*) is to be established in the Self.

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

[17]

Knowing God Through the Vision of Gnan

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

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

Where the ownership of something is established and if its removal causes the owner pain, it is called *sankalpi-chetan*. In fact, both *Gnan* (knowledge) and vision (*darshan*) are present in the *chetan*.

[18]

Understanding the Knower

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

1. An intense desire to attain the Soul (*Atma*; Self).
2. An intense desire to meet and know a *Gnani Purush*.
3. If one cannot meet the *Gnani Purush*, then to continue to have the profound intention to meet him.

~ *Gnani Purush Dadashri*

When one says, “I ‘see’ all the living beings in the universe as Godly forms (*Bhagwat swaroop*)”, then it would also include all the ‘relative’ religions of the world. The Self can be studied (*swadhyaya*) once the Self is known. Whatever is done without knowing the Self is the study of *paradhyaya* (study of the non-Self)!

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

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

[19]

The True Path of Worship

Until the God that sits resplendently within, is experienced directly (*pratyaksh darshan*), the indirect (*paroksh*) prayer of someone who sits in front of an idol, will reach the present God. For that reason:

‘Oh *Vitarag* Lord! You reside within me, but I am unable to experience that; therefore, I am doing Your *darshan*. The *Gnani Purush* has taught me this, so I am doing the *darshan* accordingly. Please grant me Your grace so that I may know ‘my’ own ‘Self’.’
~ *Gnani Purush Dadashri*

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

For the purpose of attaining God, whatever is done through the five senses, is *bhakti* (worship). One can attain God by doing direct worship (*pratyaksh bhakti*). With indirect worship (*paroksh bhakti*), there is a gradual progress upwards. Direct worship means to worship the one in whom God has manifested fully. This will result in *moksha*.

There are subtle differences in worship. The chanting of a name (*naam jaap*), is overt worship; veneration of the idol is subtle worship (*sookshma bhakti*); with *dravya* (worship with the external physical substances) is subtler worship, and the subtlest worship is, that which is done with intent (*bhaav*).

Does *moksha* occur by following the path of worship, or by following the path of knowledge? When one rail of the path of knowledge is laid and there is another rail of the path of worship, parallel to it, then this train will reach *moksha*! As much knowledge that is attained that much worship will spontaneously arise. Worship done without the knowledge of the Self yields its results for the worldly life; however, when both (Self knowledge and worship) are done together, there is attainment of *moksha*! Where the intellect creeps into worship, it becomes a worldly form of worship (*apara-bhakti*). Nevertheless, the highest form of worship is the worship of the Self (*para-bhakti*), and the result of that is *moksha* (Final Liberation). The manifestation of this highest form of worship is the priceless gift of the *Akram marg* (the step-less path to Liberation)!

[20]

The Guru and The Gnani

Once a person establishes his guru (religious leader, teacher, guide), that guru should not be denounced even if circumstances indicate that he may be delirious. Not only should there be no criticism, but there should not be even a single negative thought about him; this would be considered a tremendous disservice. It can take one all the way to hell.

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

How much need is there for a guru? Without a guru, not

even the alphabet can be learned. So then, how can one worship God without a guru? Even if a person wants to go to a railway station, and is lost, he will need a 'guru'. A guru is needed, every step of the way. But for *moksha*, only a *Gnani* is needed!

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

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

Once the guru's place is established in the heart, the true disciple will not refute any adverse developments in the guru's behavior, speech or even his delirious or crazed state. Only one's uninterrupted sincerity will take one to *moksha*! It is very treacherous to refute the guru after accepting him as your guru. The guru is the fifth *ghati* (destroyer) *karma*. No one should see anything negative in his guru; otherwise, it is better not to accept the guru in the first place. It is acceptable for one to not be devoted to one's guru, but one must not refute him. Human beings nowadays, have this affliction from their previous lives: they cannot remain quiet, they cannot refrain from finding faults in the guru, or even criticizing him!

You do not make someone a guru; the guru happens to you. The one who settles and pleases your heart, as soon as you cast your eyes on him, is the one that should establish the 'guru's

place' in your heart. Otherwise, who has developed the ability to examine and establish the guru?

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

[21]

The Purpose of Penance

How much need is there for chanting of *mantra* (*japa*), penance (*tapa*) or for *vrat* (taking religious vows)? Do you use all the medicines from the pharmacy? Only those that are prescribed for you are the right ones. However, there is no reason to say that the other medicines are wrong. There are other 'patients' for whom chanting *mantra* and penance, etc., result in binding auspicious *karma*.

The current time is not one for doing penance through insistence or even deliberately. This is the time to do penance that comes naturally before you, and to settle it with equanimity. For those people who, because of the lack of the effect of merit *karma*, when there is a shortage of grain, kerosene, sugar and milk, they distress over it day and night: what more penance can there be?

For the *Gnani*, renunciation or acquisition is not possible. He will settle with whatever circumstance that may come before him! The Lord did not say that the renunciation of material things is renunciation. He has said that the renunciation of intense attraction (*murchha*) for material things is renunciation. God will only see the root cause of the problem!

The one who can do the *agiyaras* (observance of fasting done on the eleventh day of the lunar cycle), in accordance with the revered *Dadashri's* instructions and approval, will definitely attain salvation. True *agiyaras* is when the *gnanendriya* (Five senses; Sense organs of knowledge

namely: hearing-ears, touch-skin, sight-eyes, taste-tongue, and smell-nose), *karmendriya* (five organs of action) and the mind (*mun*), as the eleventh 'sense', are deprived of 'food'. If the 'fast' is done with the right applied awareness (*upayog*), the mind, body and speech will be purified! *Aayambil*, eating food made from only one variety of grain, should be done with discretion and limitation, by the person that practices it. It is useful for a person to fast, if he suffers from indigestion, until his indigestion is cured.

As a matter of fact, the Self is such, that it cannot be found through the practice of penance, chanting or fasting.

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

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

[22]

Worldly Religions

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

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

Without first understanding the *siddhants* (irrefutable principles that accomplish the ultimate), that are to be undertaken with devotion and understanding, how can one do spiritual practice (*sadhana*; spiritual endeavor; undergoing

self-discipline for spiritual development)? *Moksha* and partiality contradict one another. There is no other solution except the words of the *Vitarag*. It is impossible to attain *moksha* without a *Gnani*.

[23]

The Goal Is to Attain Moksha

The state of the *Siddha* is Supreme Soul (*Parmatma*). Nothing is to be done there. It is the natural state of being the Knower-Seer (*Gnata-Drashta*), and being in the absolute bliss (*parmanand*)! There in *Siddha gati* (location of the *Siddhas*), one is in eternal and endless bliss.

Moksha is the ‘feeling’ of liberation. Firstly, there is freedom from the worldly miseries. And then there is liberation from all the *karma*. *Moksha* is attained from he who is liberated.

Where there is no beggarly need of any kind, such as want or desire for wealth, fame, sexual pleasures, disciples, temples or respect, all the power of the world will become submissive!

Moksha occurs when there is mistake-free understanding. The intellect that is involved with the *pudgal* (body complex) is indeed the worldly life (*sansar*), and the intellect that is submissive only to the *Atma* (Self) is *moksha*.

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

If there is the easiest thing in this world, it is the way to *moksha*. An ox will go from the farm to the home easily, but it will have to be forcibly pulled to the farm. *Moksha* is our own

home. The world is a 'farmer's field' to be ploughed; except here, there are the horrible physical difficulties, obstacles, and the complications of the interfering intellect (*buddhi*). And in our own 'home', there is no *vikalp* (the belief of 'I am Chandubhai'); there is absolute bliss, and there is no 'doership'!

The Self has always been free, and has never been bound. Bondage seemingly appears because of illusion. By the grace of the *Gnani*, this illusion is dispelled and the awareness of liberation occurs!

[24]

Conviction On the Path to Moksha

To attain *moksha*:

What is the religion?	Religion of the Self.
What is the attire?	Any that you like.
What is the place?	Place of the <i>Vitarag</i> (One who is free from attachment-abhorrence)!
In what state?	In the state of <i>Vitaragata</i> !
In which sect?	Where there is no partiality!
How to identify the <i>sadguru</i> ?	One who is continuously the Self; the ultimate guru! His speech is unprecedented, unparalleled and yet it leads one to the experience of the Self.
What is the conviction (<i>pratiti</i>)?	There the wandering Soul rests.
What is the characteristic of <i>moksha</i> ?	A state free of <i>kashays</i> (inner enemies of anger, pride, deceit and greed).

In these times, where is the end?	The Revered <i>Gnani Purush Dadashri</i> .
How to attain it?	With absolute humility (<i>param vinaya</i>).
Where can one attain right vision?	From the <i>sadguru</i> , who is free from <i>kashays</i> .
How can one practice religion?	From a <i>kashay-free sadguru</i> .
What is the tool of religion?	Being ready and aware for liberation.
What is the definition of religion?	That which reduces <i>kashays</i> .
What is the easy way to <i>moksha</i> ?	To serve the <i>kashay-free Gnani</i> .
What are the means through which to get <i>moksha</i> ?	Through the Knowledge of the Self.
Does the worldly life obstruct <i>moksha</i> ?	No, Ignorance of the Self is the obstruction.
In the path to <i>moksha</i> , is there a need to worship the ruling deities?	Yes, to prevent obstructions in the path.
In Jainism, is the fourth day correct or the fifth, for fasting? The one that is suitable is correct. Whichever one that leads to religion (<i>dharma</i>) is correct. The one that causes <i>adharma</i> is wrong.	
Who is considered a Jain? The one who has heard the speech of the <i>Jina</i> or the <i>Jineshwar</i> (absolute Self-realized). Having heard it, having faith in it, and following it completely, is a saint (<i>sadhu</i>). The one who follows it partially is a devout follower (<i>shravak</i>).	

[25]

I and My

“Separate ‘I’ and ‘My’ with the *Gnani*’s ‘separator’. ‘I’ is immortal. ‘My’ is mortal.”

~ *Gnani Purush Dadashri*

Wherever there is the attachment of ‘My,’ if that attachment is removed, then in the end the absolute ‘I’ is found.

“‘I’ is God and ‘My’ is illusion.”

~ *Gnani Purush Dadashri*

The *Gnani* establishes the line of demarcation between ‘I’ and ‘My.’

[26]

Memory Is Dependent on Raag-Dwesh

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

The one, who has no memory of anything other than of the Self, is *Vitarag*. Because the *Gnani* is always established in the Self, he has no memory of the world, but he can ‘see’ everything in his vision. Memory is the energy of the non-Self complex (*puḍgal*). Vision (*darshan*) is the energy of the Self.

That which comes in the memory is acquisition (*parigraha*). However, if the *Gnani* comes in one’s memory, that attachment (*raag*) is *prashasta raag* (attachment of the highest quality). It is this attachment that will remove the ‘My-ness’ (*mamata*) from the world, and place it into the *Gnani*. Therefore, that attachment becomes the reason for *moksha*.

When there is no attachment for those who offer flowers, and no abhorrence for those who utter obscenities, it is called equanimity (*samata*). The intention to remain in equanimity

(*samata bhaav*) may lead to an error, but the Knower-Seer state (*Gnata-Drashta*) will impart constant awareness.

There is satisfaction (*santosh*) in the worldly life, but there is no contentment (*trupti*). With satisfaction new seeds can be sown.

[27]

Open and Straightforward

True straightforwardness (*nikhalasata*; purity) is where there is the Knowledge of the Self (*Atmagnan*). There is no need to read the scriptures. There is the need to become pure!

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

[28]

The Laughter of the Liberated One

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

[29]

Worry: Equanimity

Worries create 'causes' for a life in the animal kingdom.

When the *Gnani* is sitting, he touches God; while the person who sits near the *Gnani*, is sitting very close to God! What else can be there, other than pure blissful silence and peace?

[30]

Saiyam Parinam

The Lord does not consider external restraints as *saiyam*.

When not a single evidence or result of the non-Self arises, then it is called complete *saiyam* (control of *kashays*: anger-pride-deceit-greed). The result that is there when there is no anger, pride, deceit or greed is called *saiyam parinam* (absence of *kashay* reaction). It is only through *saiyam* that the energy of the Self manifests.

[31]

The Laws of Fulfilling Desires

The nature of the mind is to find something new each day. When all kinds of desires arise within, Nature says, “All your requests will be granted, but at our (Nature’s) convenience!” If something becomes available upon desiring it, then it will take one on a downward path. On the other hand, if there is a desire for something that is not easily available; it will take one on an upward path.

[32]

The Habit of Watching Television (TV)

The human body is attained after great and strenuous effort and yet, one spends it according to one’s understanding. Lord Krishna has said the same thing in the Gita that people are wasting their time in meaningless activities. Because of lack of understanding, precious human lifetime is snatched away and all the time is wasted.

[33]

Greed

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

[34]

Let Go of the Reins

Even for a moment, one cannot let go of the reins of the

‘horses’ of the five senses. On a downward slope, one loosens the reins, instead of tightening them, and at an incline, instead of loosening the reins, one tightens them! This is why the *Gnani Purush* gives you the practice of handing over the reins to *vyavasthit* (‘scientific circumstantial evidence’); while all you have to do is just ‘see’.

By practicing this every Sunday of the week, you will begin to understand ‘scientific circumstantial evidence’ in its exactness: what one’s conduct is like, what type of ‘record’ is playing in one’s speech. One has to ‘see’ all that; ‘see’ the mind and ‘see’ the ‘Self’. Absolute knowledge (*Kevalgnan*) unfolds in relation to the degree to which the mind, speech and body are ‘seen’ as separate. One does not have to dismiss or change the activity of the mind, speech and body; one only has to ‘see’ them! How can ‘discharge’ (dissipation of *karma*) be changed? When one only ‘sees’ the effects of one’s own *pudgal* (non-Self complex), one is in the realm of absolute Knowledge. To continuously ‘see’ what is happening, is the final *saiyam* of the *Gnanis*.

[35]

The Theory of Karma

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

What is *karma*? If you are a ‘*Gnani*’ (Self-realized), the *karmas* are not Yours: if you are ignorant of the Self, then the *karmas* are yours.

One is bound by *karma* because of intent (*bhaav*): a sense of ‘doership’ (*karta bhaav* - the belief of “I am doing”). The assertion with the belief (*aropit bhaav*) of, “I did it”, binds *karma*. “I am Chandubhai” is in itself *karma*. The Self is not the ‘doer’ of *karma*. It appears this way, because of illusion (*bhramti*). Once the illusion dissipates, there is no ‘doer’ of *karma*, and there is no *karma*. Who is the ‘doer’ of *karma*? Is it the *pudgal* (non-Self complex) or is it the Self? Neither one

of them is the 'doer'. It is the ego itself does the *karma*. From the 'relative' viewpoint (*vyavahar*; worldly perspective), the self is the 'doer', but from the 'real' viewpoint (*nischay*) the Self is not the 'doer'.

The Self is the 'doer' of its own nature (Knowing and Seeing). But because of the wrong belief, "I am Chandubhai", one binds *karma*. The ego and the intent of 'doership' arise in the presence of the Self. It is because of this that the *pudgal* (non-Self complex), becomes active (*sakriya*). Once the ego is gone, all this ends! After the *Gnani Purush* bestows upon you the knowledge of the Self, you will bind no more *karma*.

The meaning of the *karma* of infinite past lives is that it is not the aggregate of all the *karma* of all the lives, but it is the balance of all the *karma* that is carried forward! A person finds pleasure in the enjoyment of the effects of merit *karma* (*punya*), and pain when he has to face the effects of demerit *karma* (*paap*).

The results of overt (*sthool*; perceptible) *karma*, i.e., *karmas* those are experienced with the five senses; are experienced in the here and now. And the results of subtle (*sookshma*) *karma*, those that are not visible, and those that are not known even to the 'doer', are experienced in the next life.

Giving a donation is an overt *karma*; its results will surely be rewarded immediately by people, in the form of praise and fame. However, at the time the donation was being given, what was the prevailing inner intent (*bhaav*) of the giver? Was it, 'I have to give this donation, because the mayor pressured me into it; otherwise, I would not have given anything'? Or was it, 'If I had more, I would have given more'? Whatever the prevalent intention, will determine the results for the next life. The 'charging' of subtle *karma* is done by the opinion or inner intent (*bhaav*) behind the visible and overt actions. The visible *karma* is in the form of 'discharge'; they are in the natural mode of action, and no one is the 'doer' of the 'discharge'

karma; whereas, the ‘doer’ of subtle (intent) *karma* is the ego. The *Akram* science, says that through the intent of, “I did”, one binds *karma*. Your everyday life is run by ‘scientific circumstantial evidences’ (*vyavasthit shakti*), and not by *karma*. The *karma* is already there behind the actions, but what brings it into action is *vyavasthit shakti* (scientific circumstantial evidences). *Karma* is just one component of the scientific circumstantial evidences!

The power of the energy of the Self is such, that the wrong belief gives rise to *vikalp*; ‘I am this’ and so instantaneously the subatomic particles (*parmanus*) which, by their very nature, are prone to activity, become ‘charged’, and they wrap around It (the *Atma*; the Self). This is what is known as *karma*.

Whatever is done without hesitation, and with complete unity of the mind, speech and body, results in the binding of terribly ‘sticky’ *karma*. It is very difficult to be free of this. The only way out of this is through *alochana* (acknowledgment of mistake), *pratikraman* (repentance) and *pratyakhyan* (remorse and avowal to not repeat the mistake). When you do these repeatedly over and over, countless number of times, it will free you from *karma*.

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

The instigation (*anumodana*) given to the doing of *karma* is of two types. In the first type, the action is done precisely and

directly, on the basis of direct or indirect ‘command’ or instigation (*anumodana*); this carries more liability. And in the second type, there is only a “yes, yes” (approval). However, in the latter, even if the ‘yes’ is not there, the action will not differ; this type of instigation does not carry that much liability. The wrong type of encouragement or persuasion that may be given in matters of religion, will bind *karma* of very serious consequence.

[36]

Bhaav, Bhaavya and Bhaavak

There are the *bhaavako* that make one do intentions (*bhaav*). The Self however, does not ‘do’ intentions. Within us there are *bhaavako* that make one ‘do’ intentions (*bhaav*): a ‘*krodhak*’, which makes one ‘do’ anger (*krodh*); a ‘*lobhak*’, which makes one ‘do’ greed (*lobh*); the ‘*nindak*’ which makes one ‘do’ hurtful gossip (*ninda*) and even the ‘*chetak*’ which makes one become cautious (*chetak*). When the *bhaavak* makes one ‘do’ the intent (*bhaav*), the self becomes involved (*bhaavya* - one doing the intent). This is because the self has not become awakened and aware! When the self (*bhaavya*) mixes with the one that makes one do *bhaav* (*bhaavak*), the seed for the next life is sown. If he can remain separate, without mixing with the *bhaavak* (which makes one do *bhaav*-intention), and is restricted to the ‘seeing’, there will be no bondage of *karma*. Only this much of science of the Self need be understood.

The *bhaavak* the one that makes one do *bhaav* (intention) that is not the one who suffers, nor is it a *vikalp* (false belief). It is not a part of the *antahkaran* (the inner complex of the self: the mind, intellect, *chit* and ego). Even the inner instrument of the self (*antahkaran*) is directed by the *bhaavak* (which makes one do intention). When the *bhaavak* makes one do intentions, the worldly self (not the realized Self), becomes

covered with illusory attachment (*murchhit* – deluded; unaware spiritually). That which changes every second, cannot be the Self. That indeed is the *bhaavak*.

The level of knowledge one (The Self—*pramaata*) possesses is proportionate to the matter to be known (*gneya* - projection - *prameya*). As one's prosperity and worldly intent grow, so do one's projection and projector grow proportionately. The true projector (*pramaata*) is the One whose *Atma* illuminates the entire universe. This projection (*prameya*; *gneya*) is for the whole universe (*lok*).

[37]

The Energy of Action: The Energy of Intent

Only the energy of intention (*bhaav-shakti*) is within one's control: the energy of action (*kriya-shakti*) is not.

Therein, too, it is not worth making intentions for anything other than those for attaining *moksha*. Whatever intentions are done, they are deposited into Nature, and Nature helps bring all the other circumstances together, to help one bring it into action (effect).

Intent is a very subtle thing that cannot be seen by anybody except the *Gnani*! From intent is created a plan that gives results in the next life. Desire is a result: intent (*bhaav*) is the cause. When it is decided that, 'I do not want anything in this world'; the intent is sealed. After one attains knowledge of the Self (*Atma*; the Soul), the desires that arise are only in the form of effects.

There is a vast difference between thought and intent (*bhaav*). Without *Gnan*, intent is the only thing that cannot be truly understood. Thought is an effect. Intent is a cause. After a very long time, intent (*bhaav*) materializes into effect (*dravya*). Intent goes as input into 'the computer', and for it to materialize into results, all the other circumstances have to come together.

The world cannot help reacting with antagonism or opposing intent (*pratipakshi bhaav*) to what has been said with, “Why did this person say that to me?” However, to the one who has attained an extraordinary spiritual understanding and inner vision (*parakram bhaav*), this same incident will appear as: “This is an unfolding of my own *karma*.” Antagonistic intents, occur when, not just the mind, but the whole *antahkaran* (the inner complex of the self comprised of mind, intellect, *chit* and ego) become spoilt. If the mind is spoilt it can be restored by doing *pratikraman* (repentance and apology).

One does not see any vestige of intent in the *Gnani's* eyes. Not only is there no trace of adverse intent, but there is absolutely no intent of any kind. Therefore, upon doing *darshan* of such a being, one is filled with tranquility and blissful inner silence (*samadhi*).

If the ‘form’ for intent was filled out, it would procure a result instantaneously, after all other ‘evidences’ come together. If a person does not want to get married, and he remains steadfast in his intention of not getting married, that person will meet with those very ‘evidences’ (of not getting married)! But if the ‘seed’ (of intent) was never sown to begin with, how would it grow, no matter how much rain has fallen on the ground? Just as there is no growth in a rotten seed, an irresolute intent will not materialize and will be blown away without producing any results.

After attaining the Knowledge of the Self, the cause *karma* (*bhaavkarma*; charge *karma*) does not occur, and all that remains is the intent from the previous life (‘effects’ for this life). The intent for the future (*bhaavi*), ceases; whereas the present intent prevails in the Self !

In the ignorant state, one is *bhaavatma* (state of ‘I am Chandubhai and these are all my intents’). And in the enlightened, awakened state of the Self, one is *Gnanatma* (Interim state of the Self, ‘I am pure Soul’).

The intents that occur in the self has authority to do intents, go through the self and into Nature, which in turn, changes them into a non-Self complex that will materialize as an effect in one's next life. The Self does not participate in any 'doership' or activity (*sakriyata*) in this at all. Only the 'scientific circumstantial evidence' (*vyavasthit*) will 'adjust' it all.

When the intent to remain in *brahmacharya* (celibacy) becomes persistent and constant, one becomes *bhaav-swaroop* (absolute intent filled state) in this life, and in one's unfolding *karma* for the next life, will then be one of extraordinary *brahmacharya*. With the continual and constant intent of, 'How can I bring about the salvation of the world', one becomes a *bhaavatma* of *jagat kalyan* (salvation of the world). At first, one becomes the 'causal' *Tirthankar*, and then one becomes the *Tirthankar* in 'effect'. *Vikalp* ('I am Chandubhai') gives birth to intent (*bhaav*)! Whatever the subatomic particles (*parmanu*) within one demand, scientific circumstantial evidences, procures everything to fulfill it. Intent is, the winding of the string around a spinning top (*bhaav* or 'cause'), and the unwinding of the 'top' is result (*dravya* or effect of the cause).

The pure Soul (*Shuddhatma*) does not have any intent at all, but the 'relative self' (*pratishthit atma*) does. An intent translates into form or action, when it becomes strong.

In the *Kramic* path (the traditional step-by-step path to Self-realization), one has to keep breaking down the external 'effect' (*dravya*). In the path of *Akram Vignan* (the step-less path to Self-realization), the external 'effect' (*dravya*) and the intentions (*bhaav*), are both set aside, and thus the state of the pure Soul (*Shuddhatma*) prevails.

The 'intent-mind' (*bhaav-mun*, the 'causal' mind) arises because of illusion (*bhranti*), and the 'effect-mind' (*dravya-mun*) is 'physical'. The causes (*bhaavkarma*) of the previous life are the effects (*dravyakarma*) of this life.

This ‘effect’ *karma* (*dravyakarma*) is in the form of a ‘veil’; a ‘vision’ of eight categories of *karma*. New intents arise as a result of viewing through this ‘vision’ (*chakshu*). These intents automatically attract the subatomic particles (*parmanus*) of the body which latch on to it and bring corresponding effect (*dravya*). When the *parmanus* are caught, they become *prayogsha* (charging *parmanus*), and they remain within, as *mishrasa* (mixed–awaiting to give effect) *parmanus*. These mixed *parmanus* leave after yielding bitter or sweet results and go back to the *vishrasa* (pure *parmanus*, in original state) state! But if one becomes absorbed (*tanmayakar*) in it at the time of *karmic* effect, then the new ‘charging’ of *parmanus* (*prayogsha*) occurs and the cycle continues. Since there is no involvement or absorption in the Self-realized state, the process of ‘charging’ comes to a halt.

If a person does something wrong, and it stays on his conscience/mind as, “This was wrong”, it is considered *pratibhaav* (intent of opposition). *Gnanis* do not have *pratibhaav*.

[38]

The Power of the Self Is Only in the Domain of the Self

If one is engrossed in a situation, one will become confused and entangled. When one remains in the Self, there is clarity and alertness.

[39]

The Nature of Gnan: The Nature of Time

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

The *Gnani Purush* always remains in the present (*vartaman*)! Therefore, He is beyond time!

The Nature of Speech

The speech that comes forth comes from a ‘taped record’ (a recorded tape). It is not the self that speaks. However, one does the ego that says: “I spoke”. The Self does not have the attribute of speech, and neither does the *pudgal* (non-Self complex). Words are a phase of the non-Self complex (*pudgal paryaya*). It is similar to the sound that is made by the friction of the subatomic particles (*parmanus*) in a horn!

The *Gnani*’s speech is also a ‘taped record’; it is not alive. But it emanates after touching the Self (*chetan*)! The *Gnani*’s speech is *syadvaad*, (that which accepts all viewpoints and never hurts anyone’s viewpoint) and does not disrupt anyone’s standard normality whatsoever. It is spoken with absolute awakened alertness, and it is only for the other person’s benefit. There is no worldly intent (*bhaav*) in it, whatsoever.

By listening to the speech of the *Gnani*, repeatedly and joyfully, one’s speech also becomes like that of the *Gnani*.

When all *karmas* come to an end, when all the *kashays* (anger, pride, deceit, greed) have been eradicated; when the whole science of the *vitaraḡ* is present, that is when the experience of the Self becomes distinctly clear. And when the role of the ego has ended, and when the entire world is seen as faultless (*nirdosh*); that is when the *syadvaad* speech will arise with all its grandeur! In the meantime, it is just the talk of intellect and worldly interaction. And to preach on the path to *moksha*, is considered a dangerous liability.

Where there is no discussion (*vaad*) or controversy (*vivaad*) but only *syadvaad* speech; only such a person can talk about *moksha*. There is no discussion or argument when it comes to understanding the Eternal (*Sat*).

The intent: “What I am saying is true and, therefore, others should believe it,” is also a horrible disease! Right and correct speech will be accepted by the other person, with certainty. And if he does not accept it, then you should let it go.

Speech that is free of mistake only occurs when one does not have ‘ownership’ of its words. If the sense (or intent) of, “I spoke so nicely,” is there, then there is definitely ‘ownership’ in the speech.

In religious discussion, one way to defend one’s own self is through speech. Another way would be to remain in a state that is free of anger, pride, deceit and greed (*kashays*) and then ‘convince’ the listener. And if while trying to change the other person, you yourself become affected by the conversation, you too will change as a result, which would be yet another way.

The *Gnani*, whose conduct is *vitaraḡ* (absolutely free from attachment and abhorrence) has *syadvaad* speech, which is sweet and pleasant, and does not shock or evoke a reaction within the listener. Such speech, which is completely without insistence, will touch the hearts of others; only then salvation for the listener will occur. Such speech is unparalleled as it is replete with the *Gnani*’s miraculous spiritual energy. We can attain it as well, by praying with the intent, “Let my speech also be this way.”

One is said to have energy and power in speech (*vachanbud*) when everyone hearing it, conduct themselves with enthusiasm, according to words! That which destroys the power of one’s speech is: misuse of speech, threats, lying to protect oneself and undue insistence. The speech that hurts others’ hearts will result in one losing the ability to speak in one’s next life.

“I do not want to give the slightest pain to anyone at all. I pray to attain such power and energy of speech.” The *Gnani* fulfills this for that he asks this. When a person remains silent (*maun*), where there is room for him to speak up, the energy of

penance (*tapobud*) is attained from this silence. Silence alone is of no consequence, unless it accompanies the energy of penance. *Gnanis* possess the energy of penance of silence (*maun tapobud*), and this in itself can bring about salvation for the whole world. When the expressions of pleasure or displeasure are not evinced on a person's face, one should know that the person no longer has ownership of speech, and that here, there is absolute liberation.

Without the ego, speech cannot be spoken. Speech is the open expression of the ego. Only the *Gnani Purush's syadvaad* speech is spoken without the ego. However, when he talks about other matters, the ego is there, but it is a 'discharge' ego.

The attachment and ownership (*parigraha*) of speech where a person feels: 'I spoke very well' or 'I am the one who is speaking', will sow seeds of *karma*. This is the speech that makes one roam around in the cycles of life after life. The *vitara*g speech, on the other hand, can bring an end to all that!

How is the 'taping' (recording) of this 'tape-record' done? A 'codeword' is first initiated by ego, and established within. Then from this 'codeword', a 'shorthand' is processed, and after this, it is played and the speech is heard, as it comes out in 'full detail.'

When no expression of like or dislike (*bhaav-abhaav*) is evident on someone's face, one should know that the speech being 'taped', is according to one's intention (*bhaav*). In intention, if one simply has the intent to insult someone, then, when the circumstances come together, the abusive speech will emit for hours on its own. When the intention arises, it is instantly imprinted as a 'codeword' and then transcribed into 'shorthand'; thereafter, it is emitted in 'full form'!

After the *parmanus* (subatomic particles) are in close proximity to the Self, the vibrations of likes and dislikes are created,

because of the presence of the Self, and as soon as the ego becomes involved in it, the vibrations are ‘typed’ up. When prior intents come into effect to give their results, the ‘taped’ speech, as a consequence, instantly comes out as speech. The speech that subsequently issues forth is the exact ‘discharge’ of prior intents.

When the slightest right or wrong is spoken about anyone, it gets ‘recorded’. The human mind and body, nonetheless, are themselves also ‘taping’. Even when a negative word is said about someone who is asleep, that too gets caught up (recorded)! Here, it is Nature’s machinery! When ill words are spoken, in darkness or while alone, the person responsible for the utterance will find himself in a circumstance where he himself will have to listen to venomous words. As soon as we experience such vibrations within us, we should dispel them with *pratikraman*.

Not only what we speak is a ‘taped record’, but what another person speaks, is also a ‘taped record’. When one understands this, no one will be afflicted by anyone’s words.

“Gross circumstances, subtle circumstances and the circumstances of speech are of the non-Self (*par*), and are under the influence of the non-Self (*paradhin*).”

~ *Gnani Purush Dadashri*

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

To attain the knowledge of all the secrets of the universe; to learn the subtlest knowledge, there is no other option, but to go to the ‘*Atma Gnani Purush*.’ For this reason, the scriptural scribes have referred to the ‘*Gnani Purush*’, as the embodiment of the absolute Self (*dehadhari Parmatma*). One attains the Self, through his encounter!

- **Dr. Niruben Amin**

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Special note to the reader

- ✦ The word **Self**, with ‘S’, refers to the awakened Self or Soul, which is separate from the worldly soul (non-awakened self), written with ‘s’. The term **Shuddhatma** (pure Soul) is used for the awakened Self, after the Gnan Vidhi given by the Gnani Purush.

Similarly, any word in the middle of a sentence, with an initial capital or words in inverted commas, e.g. ‘You’, ‘Your’, at the beginning of a sentence, refers to the awakened Self or Pragnya. This is an important distinction for the correct understanding of the difference between the awakened Self or the Self and the non-awakened self or the worldly self.

- ✦ Wherever the name ‘**Chandubhai**’ is mentioned, the reader should substitute it with his or her name.
- ✦ Dadashri uses the term ‘We’, ‘us’ or ‘our’ - meaning the Gnani Purush.
- ✦ We welcome your comments, suggestions, corrections and any constructive criticism of this translation so future editions can be improved. Please e-mail them to:
engtranslation@dadabhagwan.org



Aptavani - 4

(1)

Awakened Awareness

May One Be Aware of His Unchanging Nature

The *pratishthit atma* arises when the 'I am' is instilled in the non-Self; where there is no Self. The self here, is completely void of the *chetan* (life energy). It is mechanical *chetan* (life energy). It is not the real Self. It is just 'machinery' that will die without fuel. The entire machinery will stop even if you do not allow it to breathe. The mechanical *chetan* (non-Self complex) is by nature, unsteady and ever-changing. The real *chetan*, the Self that is within, is constant and stable. It has never become unstable: it is as it is. It is itself God; the Lord of the three worlds (*lokas*). But only if one realizes this! If one were to realize one's own Self, one could even be able to experience the same bliss that the Lord of the three worlds enjoys. However, people are in a state of unawareness (*ajagruti*). It is all a state of unawareness.

Wake Up from Bhaavnindra

The entire world is in *bhaavnindra*. *Bhaavnindra* means to be asleep and unaware of the Self. The other type of sleep is the physical sleep (*dehanindra*), where one sleeps and one also does not have the awareness of the Self. In the latter, one is asleep, both to the Self and the non-Self. During physical sleep, a person is not aware of his body. He becomes aware of his body when he wakes up; however he is still unaware of the Self (*bhaavnindra*). He continually harms himself while in this

state of unawareness of the Self. Anger, pride, deceit and greed arise as a result of *bhaavnindra*. And it is *bhaavnindra* that is the cause of slightest hurt to others. The entire world is in *bhaavnindra*. Wake up! I have come here to tell you only one thing, and that is to wake up.

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

Questioner: I am awake, am I not?

Dadashri: Who says you are awake? If you were awake, you would not have any conflict with anyone, you would not have ongoing clashes (*kankaas*) with anyone, you would not have dissension because of differing opinions (*matbhed*) with anyone, and you would not have any worries (*chinta*).

Awareness of the Non-Self Complex: Awareness of the Self

There are two kinds of awareness: One is the awareness of the *pudgal* (non-Self complex), and the other is the awareness of the Self. A person with the awareness of the non-Self complex (*paudgalik jagruti*) is engrossed in the *pudgal* and the person with the awareness of the Self is absorbed only in the Self (*Atma jagruti*). When a person's awareness of the *pudgal* (non-Self complex) continues to increase; as he becomes increasingly consumed with his 'relative' self and his worldly interactions, he becomes tired and disillusioned. Now he has the desire for the true bliss of the Self. At this point in time, all the circumstances, conducive to the awareness of the Self, convene to facilitate for him the attainment of this state. Once his eyes open slightly to the awareness of the Self, they will gradually continue to do so until they are fully open.

Absolute Knowledge Means...

Absolute awakened awareness (*jagruti*) is the absolute knowledge (*Kevalgnan*). There is nothing other than this

Kevalgnan, and yet it is nothing new. There is not a trace of unawareness present. It is considered absolute awareness when there is not even the slightest ‘dozing’ (unawareness of and as the Self). People in general have the worldly awareness; however, this awareness is not complete awareness.

Awareness of the World: Cause of Suffering

As a person’s awareness of the worldly life (*sansar*) increases to its completion he will not like it all. He will find it painful. He will see all the misery within it. It is after this, that he makes an effort towards attaining the awareness of the Self. As his worldly awareness grows, his material pleasures become painful and worldly luxuries are deemed as entrapment. The Emperor Bharat Chakravarti had thirteen hundred queens. Although he had his own empires, he constantly found them to be painful and miserable. A person who has reached the pinnacle of worldly happiness, will also have increased awareness of the worldly life. This very awareness will be painful for him. He will then understand that he has to know something new; something that will bring him permanent happiness.

Every living being is in search of happiness. As long as one does not have the real happiness, one will continue to obtain it from whatever awareness he has from the ‘relative’ pleasures of the world. However, as worldly pleasure has duality, it will always be followed by pain. The bliss of the Self, on the other hand, is beyond duality. Real happiness is beyond duality; once attained, this bliss never leaves. Real happiness will manifest as the awareness of the Self increases. Such awareness arises after one attains the knowledge of the Self (*swaroop Gnan*), upon which the awareness of the world will continue to grow. But the knowledge of the Self is the principle thing. When scientists talk about awareness, they are primarily referring to the awareness of the body complex (*pudgal*). They are clueless about

spirituality, and the awareness of the Self. They are all in a state of dormancy on this matter. The entire world is sleeping.

Playing with Toys

Awareness of the *puḍgal* (non-Self complex) means to be absorbed only in that which is temporary. Hence the entire world is just 'playing' with "toys".

In this life, it is worth 'sleeping' with Your eyes open (with awareness as the Self). You will no longer play with toys, after you have attained the awareness of the Self. The eternal awareness is present when one 'plays' with that which is permanent. Otherwise, 'toys' continue to break and make you cry; break and make you cry, over and over again. That is the nature of all that is temporary. How long do you have to play with these toys? What happens when you give a child a toy, and it breaks? He will cry, will he not? Likewise, people play with 'toys' (their children and relatives, etc.) and when these 'toys' are broken, they too cry. Someone will cry, 'My son has died!' Look here! It was just a 'toy' that broke! A child does not know that if his toy breaks, he can get another one. The worldly life is not painful, but unawareness (*ajagruti*) is.

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

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

Awareness Itself Will Result in Moksha

Questioner: Are *moksha* and awakened awareness (*agruti*) the same?

Dadashri: *Moksha* is only through awakened awareness. What does unawareness (*ajagruti*) mean? It is unawareness when, as a result of differences in opinion with others (*matbhed*), you have dissension. A person is considered awakened when he has the awareness of what is beneficial and what is harmful (for the Self); whereas, the person that does not have this awareness, is in a state of *bhaavnindra*. *Bhaavnindra* is to sleep with one's eyes open. And *dravyanindra* is when one sleeps with one's eyes closed. What is the reason for *matbhed*? It is *bhaavnindra*.

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

Dadashri: The awakened awareness of the Self is *Kevalgnan* itself; it is itself liberation. There is no other difference. But awakened awareness is not the result of *moksha*. *Moksha* is the result of awakened awareness. 'Awakened awareness is the mother of *moksha*.'

Some people say to me, "Dada, I do not want to go to *moksha*." When a person tells me something wrong like that, I say to him, 'You may not want *moksha*, but you do want awareness, do you not?', and he will answer, 'Yes, I definitely want awareness.' So then I ask him, 'Do you want to complete that awareness?', and he will say, 'Yes, I want to complete it.' This way, I give them a 'ticket' right away. They will not take a free ticket, but they will pay money for it! This is how people are; they do not understand what is beneficial to them, and what is harmful.

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

Experience of the Self means that the experiences you had

before attaining the *Gnan* (Knowledge of the Self) and the experience after *Gnan* is different. It is a new kind of experience that continues to grow gradually along with the awareness. Absolute awareness is absolute experience.

Knowledge Mediated Through the Sense Organs: Awareness

There are two kinds of knowledge (*gnan*): *Indriya-gnan* (knowledge attained through the medium of the senses) and *atindriya-gnan* (knowledge beyond the senses). *Indriya-gnan* is limited and *atindriya* is unlimited. Even in *indriya-gnan*, people do not have complete awareness in the worldly life. In *indriya-gnan*, a person that is fully aware, would be considered an elevated *sant purush* (saint).

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

Dadashri: Five *gnanendriya* (Five senses; Sense organs of knowledge namely: hearing-ears, touch-skin, sight-eyes, taste-tongue, and smell-nose), five *karmendriya* (functional organs that facilitate action: the mouth, for eating and speech; the action of the hands and feet; digestive and excretory organs); mind (*mun*), intellect (*buddhi*), *chit*, and the ego (*ahamkar*), all fall in the category of *indriya-gnan*.

When a person has complete awareness in *indriya-gnan*, his ego will be such, that he will not have any dissension, because of a difference in opinion (*matbhed*) with anyone. Even if someone tries to create *matbhed*, he will somehow escape not creating it. If there is a possibility for conflict to occur, he will ward off the differences. With the awareness of *indriya-gnan*, one will not have even the slightest of conflict with anyone. He will become “everywhere adjustable”; he will not interfere in worldly interactions.

Even in *indriya-gnan*, there are two kinds of awareness:

external and internal. Although one cannot attain the knowledge that is beyond the senses (*atindriya*), the sensory (*indriya*) knowledge is still there, is it not? There are many scholars of *indriya-gnan*, but there are no teachers or colleges for it.

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

What is the cause of *matbhed*? It is *bhaavnindra*. What causes a person to become angry? It is *bhaavnindra*. What is the cause behind someone's greed? It is *bhaavnindra*. *Bhaavnindra* will not allow one to grasp the message of liberation (*updesha*). When we become angry, we learn a lesson (*updesha*) from it: not to get angry over that incident again. But despite this, when anger does occur again, it is *bhaavnindra*.

Getting angry, or becoming greedy is all unawareness (*ajagruti*). The anger, pride, deceit and greed will decrease, as the unawareness (*ajagruti*) decreases, and the awakened awareness (*jagruti*) increases. Unawareness means that there is no repentance after the anger occurs. A person who repents after he becomes angry has a little awareness, but more unawareness. If someone realizes after becoming angry, that it was wrong, and then 'washes' it off with *pratikraman* (apology), then that would be some degree of awareness. But if one does not recognize one's anger at all, it is a state of unawareness. How can awareness be called awareness if it gives rise to the weakness of anger? Anger should not arise in any situation. Good awareness is one which pacifies anger. Real awareness (*jagruti*) however, is one that wards off any imminent anger. People do not have such awareness at all.

The one percent of awareness that remains in people at this time, is only at the navel. There is only a state of unawareness everywhere else. The open region at the navel (*ruchak pradesh*) constitutes the only level of awareness that human beings have. Otherwise, there is no awareness left whatsoever. Awareness is gone completely. Awareness that

increases to 360° is called absolute enlightenment (*Kevalgnan*). Awareness at 359° is still considered an awakened awareness (*jagruti*).

Anger (*krodh*), pride (*maan*), deceit (*maya*), and greed (*lobh*) are all unawareness. If someone asks me: “Explain to me, how is all that unawareness?” Then I will just ask him: “Do you not want to get rid of your anger, pride, deceit and greed?” As long as he says, “Yes, I do want to get rid of them,” he has awareness. But to ‘feed’ anger, pride, deceit and greed is unawareness. The very things you want to get rid of, will stick around if you keep feeding. If you stop fueling them for three years, they will not remain. Humans are unaware (*ajagrut*), and so are the animals. So they can both be considered equal, can they not? Such a being does not benefit from the human life.

The Vision That Sees the Fault of the ‘self’

When a person can see his own faults, then know that he has attained the awareness; otherwise, everyone walks in his ‘sleep.’ There is no need to worry too much about whether or not all the mistakes (*dosh*) are gone, but awareness is crucial. After attaining awareness, new mistakes will not arise and the old ones will continue to leave. ‘You’ (the Self) just simply ‘see’ how those mistakes arise.

Understand that you are ready for *moksha*, when you can see your own mistakes. Without awareness, no one can see his own faults. But if he needed to, he can easily see two to five hundred or so faults in others. If your faults are causing harm to others, You (the Self) should tell ‘Chandubhai’ (non-Self), “Do *pratikraman*.” No one has ever gone to *moksha* by hurting anyone in the slightest degree. If you eat mangoes and fried bread (*puris*) every day, there is no problem, but it is not possible for one to hurt anyone, and then go to *moksha*. What you eat or drink here, are of no significance over there. Only *kashays* (anger, pride, deceit, greed) are objectionable there;

moreover, there must be no unawareness. Why is the world considered as ‘sleeping’? It is because people do not have awareness of the Self and the non-Self (*swa-par*). There is no awareness of benefit or harm (*hitta-ahita*) left in the ‘relative’ self. For *moksha*, *kashay* is objected to.

‘Topmost’ Awareness

‘Our’ (the *Gnani Purush*) awareness is the highest; you would not even know about it. But when ‘we’ make a mistake while talking to you, ‘we’ would recognize it and ‘we’ would immediately “wash” it off. There is a ‘tool’ – in the form of *pratikraman* – in place for that, which ‘washes’ it immediately. Subtler (*sookshmatar*) and subtlest (*sookshmatam*) mistakes still remain for ‘us’, and they do not harm any living being even in the slightest extent. I see the whole world as being faultless (*nirdosh*). ‘We—the *Gnani Purush*’ ourselves have become flawless, and ‘we’ only see the rest of the world as flawless. The ultimate awareness is to see everyone in the world as faultless.

The absolute *Gnan* that prevails as *Gnata-gneya* (*Gnata* is the Knower and *gneya* is that which is to be known) is absolute awareness, and that is ‘our’ state. Those who have attained this *Gnan* from ‘us’, should have such awareness, that during any incident, all ‘our’ five sentences (the Five *Agnas* - Special directives given by the *Gnani Purush* that sustains the enlightened state after the *Gnan Vidhi*) should be present at the same time, so that they will not experience any agitation from within. You should constantly see the pure Soul within all living beings, whether it is a tree, a bird or anything else. When you have such awareness (*jaग्रuti*), it is considered awareness of the highest kind. The awareness which is higher than this, is the one in which, when I talk to someone named Jayantbhai, there is the awareness within, that I am talking to Jayantbhai, and in reality he is a pure Soul. That awareness constantly remains within me as I speak. Awareness is a very special thing.

Bhaav Jagruti: Swabhav Jagruti

Questioner: What is *bhaav jagruti*?

Dadashri: *Bhaav jagruti* (awareness of intent through, 'I am Chandubhai') is applicable in the *Kramic* path (the traditional step-by-step path to liberation). In the *Akram* path, there is *swabhav jagruti* (awareness as the Self). *Bhaav jagruti* molds the *prakruti* (the relative self; the non-Self complex), and *swabhav jagruti* keeps the Self untainted and untouched by the *prakruti*. My Five *Agnas* (special directives given by the *Gnani Purush* that sustains the enlightened state after the *Gnan Vidhi*) keep You in the awareness of the Self (*swabhav jagruti*). I have removed your *bhaav jagruti*. The whole world is trapped in *bhaavnindra*; unaware of the Self.

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

Dadashri: Yes, of course. If you make a charitable donation with the *bhaav* of 'I am Chandubhai,' then you sow a seed of *karma*. But after you have attained the awareness of the Self, when you say, "I want to make a donation," you will not be sowing any seed of *karma*, because now *nirahamkari* (without the ego).

Not knowing one's Self is called *bhaavnindra*. To know the Self is the vision of absolute independence (*niralumb darshan*). It is the knowledge of absolute independence (*niralumb Gnan*).

The Beginning of the Awakened Awareness...

First, awareness should come in the self, the *pudgal*. After one attains Self-realization, being asleep to the *pudgal*, leads to an increasing awareness as the Self (*Atma jagruti*). Are children likely to make a fuss over spilled milk? No. Why

is that? It is because of ignorance. As the child grows, he becomes aware of the *pudgal* and then his conflicts begin. Thereafter, comes awareness of the Self. Children do not have awareness in worldly life interactions (*vyavahar jagruti*). Nobody has such awareness. A person with the awareness of worldly life interactions would not have any dissension on account of differences of opinion (*matbhed*) with anyone at home or outside. He would not clash with anyone.

A person who has awareness of worldly life interaction (*vyavahar jagruti*), will not let any circumstances arise, that would create conflict in his home. The *kashays* of greed, deceit and illusory attachment (*moha*), play a very powerful role in *vyavahar jagruti*. In the awareness of the Self (*nischay jagruti*), anger, pride, deceit and greed have come to an end. What does it mean when I talk about sleeping? What does being awake mean? You will have to understand this, will you not? The world thinks that people with doctorates (PhD) must be truly 'aware'. A truly aware person is extraordinary. *Jagruti* is that which prevails during every function of the four components of the *antahkaran* (the mind, the intellect, the *chit* and the ego).

What is awakened awareness? Awareness begins when, under no circumstances, does one, enter into conflict with one's own self (*artadhyan*). The second step is where one does not create conflict because of others (*raudradhyan*); such awareness leads towards the natural and spontaneous bliss (*sahaj samadhi*). One should reap the benefits of one's awareness. How can you call it awareness when conflict arises? How can you say that someone is aware (*jagrut*), when he remotely hurts others? To create and attain a condition that is free of conflict, is considered as having done a great *purusharth* (independent effort).

Yoga and Rituals Do Not Lead to Awareness of the Self

Questioner: Does doing *puja* (worship), *japa* (chants),

tapa (penance), etc., help towards the awareness of the Self?

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

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

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

If sleep were to stop for just a moment, then there would be illumination everywhere. A person is considered as being asleep, when he is engrossed only in his daily routine of living. I am saying this from the perspective of ultimate knowledge – that one remains completely engrossed in chanting *mantras* and doing penance etc., that one carries out. If one were to awaken for just a moment, it would be plenty. If a person can see his own faults and give an impartial judgment, then he is considered

to have awareness. A person, who is awakened to the Self, holds the realm of the Self in his hands. Only the one who has absolute awareness can awaken you to the awareness.

Questioner: What is it when one awakens the *kundalini* (corporeal energy; yogic power)?

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

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

Dadashri: Meditation is just intoxication of the ego (*maadakata*); a person feels a sense of peace with it. A person gets respite from his misery through meditation. Do you experience the awareness of *Shuddhatma* (pure Soul) since you attained the *Gnan*?

Questioner: Dada, that awareness is constantly present.

Dadashri: That itself is the meditation (*dhyan*). What other *dhyan* does a person need to do? Meditation (*dhyan*) through pinching one's nose is not considered meditation.

Questioner: When we do your *niddidhyasan* (inner visualization) while at home, is that considered direct (*pratyaksh*) or indirect (*paroksh*)?

Dadashri: That is direct (*pratyaksh*). As long as I am present, this photograph of mine is considered *pratyaksh*. If *dhyan* of "I am a pure Soul (*Shuddhatma*)" does not remain in a person's consciousness, but only Dada does, then it is the same thing because the *Gnani Purush* is your *Atma* itself.

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

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

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

Dadashri: There is. All those *chakras* are electrical installations and by focusing on them, concentration (*ekagrata*) arises, the mind improves, and one becomes steady; nevertheless it also increases the ego. Real *Gnan* is the only thing that does not require a “counterweight”. All other things require a “counterweight”. Whatever you take, you have to give something in return. Therefore, when you do concentration (*ekagrata*) or other such things, the ego will increase and you will incur a loss. This exact path of *Gnan* is the only one with a ‘safe-side’, that will not give rise to anything else.

You should think about the benefits gained from such meditation. See if your conflicts (*clash*) have decreased. If they have, then you have attained relative religion, and if they are completely destroyed, then You have attained the real religion. What causes conflicts? It is ignorance of the Self. Whatever relative religions there are in this world, they all keep you in the ignorance of the Self.

There are two kinds of *dhyān* that occur naturally: *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others); whereas *dharmadhyan* (virtuous meditation) and *shukladhyan* (constant awareness as the Self) are considered *purusharth* (true independent effort). *Atmadhyan* (the meditation as the Self) is itself *shukladhyan*. *Dhyān* of “I am pure Soul (*Shuddhatma*)” is *shukladhyan*.

Awareness Only Through the Worship of the One with Awareness

Questioner: You make us recite the *Trimantra*, sing *arati* (The ritual of waving lamps in front of an idol or a deity while singing a hymn), etc., what are they? What is the need for them?

Dadashri: Whatever I make you recite; I make you recite the names of those who are absolutely aware of the Self. I am teaching you the worship of those who have absolute awareness. Your awareness will increase if you remember those who have this awareness. These obeisances (*Namaskar Vidhi*; The *vidhi* of salutations) are addressed to those who have attained awareness and to those who at present have this awareness. These obeisances pay a greater importance to those who currently prevail in awareness, than to those who are no longer here. These obeisances please all who have attained the awareness. It shows humility and love towards them. It is scientific. If you do whatever others are doing here, it pleases the '*Gnani Purush*'. It will ruin everything if you try to be 'over-wise' or too smart. Our world (Bharat Kshetra – planet Earth) is just one world, but the '*Gnani Purush*' has a connection with another world like ours (Mahavideh Kshetra – Mahavideh is the name of a location in this universe where currently there are twenty *Tirthankars*, deeming it the most sacred Kshetra; a special world from where souls can attain final *moksha* through the *darshan* of existing *Tirthankars*). 'We' (*Gnani Purush*) make a connection for you with those worlds where presently there live great beings with absolute awareness; 'we' make a connection with the ones who have fractionally a greater awareness than me. You are introduced to Him through such connection.

Avoid Bhaavnindra

That is why the *Gnani Purush* tells us that the entire

world is in *bhaavnindra*. A person conducts business and goes about his daily routine, and his preoccupation with making money. He has lost his 'sleep' (he has awareness) when it comes to making money, however for the rest of it, he is in *bhaavnindra* (he has no awareness of the Self). That is why one has not attained even an iota of religion. True religion will not allow *bhaavnindra* to occur, even for a moment; not even in one's sleep. The world is such that one has all kinds of *bhaav* (inner intent) that will arise within; however, in all that, *bhaavnindra* must not arise. *Dehanindra* (physical sleep) is pardonable; sleep is acceptable.

Questioner: *Bhaavnindra* does arise, Dada.

Dadashri: How can that be acceptable? You do not fall asleep when a train is approaching. The train will bring a death of one lifetime; whereas *bhaavnindra* will bring the death of infinite lifetimes. This world is likely to bring about all kinds of peculiar intents, but You have to understand what is Yours in all that. If you are in *bhaavnindra*, then this world will latch on to you. Whenever *bhaavnindra* occurs, do *pratikraman* there.

True Samadhi Through Awakened Awareness

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

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

Dadashri: That is mental quiescence. However, true *samadhi* is one with complete awareness. An absolutely aware person's conduct is of the highest quality in the world. As one's *jagruti* (awakened awareness of the Self) increases, one

becomes oblivious to the world. Still, such a person will accomplish great work in the world. The greater the awareness, the greater will be your experience of bliss. The greater your level of awareness, the greater your experience of liberation (*moksha*). Awakened awareness (*jaग्रuti*) itself is *moksha*. This is the place where you can attain awareness of the Self. I awaken you here.

Just as a heartbroken person sinks into some deeper corner of his mind, a person with *samadhi* (mental *samadhi*) sinks deep into some corner of his mind and finds happiness there. What is real *samadhi*? It is one where a person has complete external, as well as internal awareness. He is aware everywhere. Real *samadhi* will not leave him even while he is eating, drinking or sitting around. If the *samadhi* remains constantly, even in situations of mental (*aadhi*), physical (*vyadhi*) or external (*upadhi*) problems, then it is real *samadhi*. That is called natural and spontaneous *samadhi* (*sahaj samadhi*); it is the blissful state of the Self (*nirvikalp samadhi*).

Knowing 'Who Am I' Blossoms the Awareness of the Self

Questioner: Ordinarily, what is considered awareness?

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

Every activity of the world is for attaining *ekagrata* (concentration through unity in mind, speech and body resulting in transient stillness). Any activity that gives rise to restlessness (*vyagra*), means that a wrong application has been undertaken.

Japas (chants) and *tapas* (penance), etc., are for one's concentration (*ekagrata*). Those who cannot maintain *ekagrata* should do these, or do something similar. *Bhaavnindra* becomes lighter as one's concentration (*ekagrata*) increases. Some people have thin *bhaavnindra*, while others have heavy *bhaavnindra*. In the latter, even if you were to throw water over the person's face and shake him, he will not "awaken"; this is the kind of thick and heavy *bhaavnindra* people are in. When 'we' give the knowledge of the Self, one's "eyes" open just a little (partial awareness). That is when he "sees" that 'I am separate from all this.' Then as he spends more time with 'us' his "eyes" continue to open more (increasing awareness), and eventually he will attain absolute awareness. Therefore, one will have to know the Self (*Atma*; the Soul). Without knowing the Self, no one will attain *moksha*.

Non-Doership Is Where Absolute Awareness Lies

Questioner: When can one say that he has attained the Self? Is it when his belief of doership goes away?

Dadashri: When the awareness of "I am doing," is destroyed, that is when the Self is known. Experience of the Self (*Atmanubhav*) shows the mistakes of the self all day long. Do you not have the awareness, "I run this worldly life"?

Questioner: That is happening by itself.

Dadashri: When something good happens and someone gives compliments like, "Look, how well he did this," one will take credit and say "I did it," and when something goes wrong, one will say, "The unfolding *karma* has overwhelmed me." That is what the whole world says. The sense of 'doership' will never go away; you will become free from everything except your sense of 'doership'. Until a person's 'doership' goes away, he is called egotistic, and ego means an illusion. Anyone in such complete illusion is not allowed over "there" (*moksha*).

Should the awareness of ‘doership’ not be destroyed? One may say, “I am a pure Soul,” but nothing is gained by that. It is only when one’s awareness of ‘doership’ is destroyed and when one attains the awareness of who the real ‘doer’ is, that one can go forward. How can he otherwise? As long as ‘doership’ exists, there can be no spiritual (*adhyatmik*) awareness. Nobody will allow you to enter the gates of *moksha* until you are free from ‘doership’.

The illusion of ‘I am Chandubhai’ and the awareness of ‘doership’ should be destroyed. Thereafter, the ‘doership’ remains “dramatic” (acted out as in a play). What is a ‘dramatic’ ‘doership’? One will say, “I did that,” just as the character that plays the role of King Bhartruhari in a drama says, “I am a King.” But while he is acting out his role, all along he does not forget that he is really Laxmichand, and that he has to go home later on and eat his dinner. Similarly, You do not forget that You are pure Soul (*Shuddhatma*). And when you say, “I did this,” it is considered being “dramatic” (staged as in a play). The awareness of ‘doership’ should be destroyed. People perpetually recite that they are pure Soul, do they not? As it is so written in the scriptures; nevertheless, even if one were to sing about being a pure Soul all day long, one will not accomplish anything. Besides, people have sang like this throughout their infinite past lifetimes.

What Is Upayog? What Is Jagruti?

Questioner: Please explain *upayog* and awakened awareness (*jagruti*).

Dadashri: To focus Your awakened awareness on a particular place is considered *upayog*. To not let the awareness slip away from what has been decided, into something else like profit and loss, and to focus the awareness in one place, is called *upayog*. Wherever the awareness remains, is *upayog*, but it can be *upayog* of the good or of the bad (*shubhashubha*

upayog). *Shuddha* (pure) *upayog* is that which is focused solely towards the pure Soul. When Your *upayog* remains in the *Agnas* of the *Gnani Purush*; when you walk around “seeing” the relative and the real, you should know that the final state has arrived. But people go around poring over things, “Oh look! The Steel Trading Co.,” or some other company or, “Oh look at this,” etc. This type of *upayog* is called *ashubha* (inauspicious) *upayog*. *Upayog* towards religion is good, and pure (*shuddha*) *upayog* is a completely different matter!

Awakened Awareness Through Akram Vignan

Worldly awareness is considered *paudgalik* (of the non-Self) awareness. A man who has worldly awareness is very intelligent; he is aware all day. Even if that awareness does not slack off, it is still considered worldly awareness, the fruit of which will be a worldly life. And the fruit of “this” awareness (of the Self) will be *kevalgnan*. Do not become seduced by observing the actions of this worldly life. All the actions of the worldly life will be spent only here in the world. They will yield ready fruit “cash” here, in this very life. That is why ‘we’ have not made anyone renounce (*tyaag*) anything. This science of *Akram* has made the discovery about ‘What this world is all about. And what makes the world run’. This discovery of ‘our’ from countless past lives, ‘we’ are disclosing to you here today. Besides, have you ever heard of anyone attaining *moksha* within just one hour? Something that cannot be attained even in millions of years, ‘we’ are helping you attain that awareness of the Self within an hour.

This science is such that the whole world will come to accept it: ‘What is this world? What is it not? What gives the *karmic* fruit here in this life? And what gives the fruit there (in *moksha*, the realm of the Self)? What part of the body complex has *chetan* (the Self) and what part of it is *achetan* (void of the Self). Who runs the world?’ These are all ‘our’ discoveries.

Insistence Is Bhaavnindra

As long as a man has insistence (*aagraha*) of any kind, he is clearly in *bhaavnindra*. Insistence is wrong in the path of *moksha*. Awareness begins from the moment one understands this. At present, it is not just insistence that is prevalent in people, but they have also become pertinacious about their opinion (*matagrahi*) and they insist that they are right even when they are not (*duragrahi*—obstinate).

Insistence about one's status, sex, race and color in society is called *kadagraha* (entrenched in one's own viewpoint). Such *kadagraha* is not as harmful as the tenacious opinions, especially in religious matters (*matagraha*) like: "I am Jain...I am Vaishnav (Lord Krishna's follower)...I am Sthanakvasi ...I am Deravasi, I am Digambar". (Jain denominations) It is laden with great liability.

Awareness Is to Know What Is Beneficial and Harmful to You

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

Who is the one with the awareness (*jagrut*)? It is he who has the awareness of what is beneficial and what is harmful to

self. The whole world believes that they have awareness of what is beneficial and what is harmful for them, but that is not called the true awareness. Those who are caught up, day and night, in searching for ways to make money, regardless of the means, are doing so according to societal influence (*loksangnya*; Knowledge arising from association with the worldly people). They are completely preoccupied, day and night, with making money. Look, they have started businesses of working ‘under the table.’ How can there be black-marketing in India? Any action carried out in secrecy, will take one to a lower life-form. Anyone born in India has already brought with him some worldly awareness. When we combine this worldly awareness with the current time cycle of *Kaliyug* (current era of the time cycle characterized by lack of unity in mind, speech and conduct), people cannot become free from pain and misery. If this were *Satyug* (era of unity in mind, speech and acts) then people would become free from suffering.

Young children have awareness only related with their toys. Similarly, people today have an awareness of the income tax and sales tax. Throughout their day they continue to have the awareness for money. Is this becoming for an Indian? If an Indian man were to attain complete awareness, he could make the entire world dance on his finger. But unfortunately, they covet money and sex. They covet that which is not rightfully theirs. But they do not realize that when they die, Nature confiscates the bank balances to their names. Confiscation by Nature, means that you are not even entitled to any ‘refund’. The government would at least give you some refund, if it were to confiscate your property. But this is Nature’s confiscation, so should you not do something about it?

You may not understand anything about the Self, but at least do something for the next life (*par-lok*). Make sure that you do not do anything that will ruin the next life (*par-lok*). The current life is already ruined. There is nothing of any worth in it.

If one were to even think about what is beneficial and what is not, in what he has to take with him into his next life, it would be more than enough.

Where the Gnani Is Awake, the World Is Asleep

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

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

Restlessness Is the Cause of Misery

Humans have two kinds of awareness: one is the awareness of stillness (*sthirata*), and the other is the awareness of restlessness (*chanchalata*). Man has sunk deep into the awareness of restlessness, but he has not attained even one percent of the awareness of stillness. Some have ten percent, some have fifteen percent, some have twenty percent, and some have thirty percent awareness of restlessness. Awareness of restlessness leads one to an animal life-form; whereas the awareness of stillness will take one to *moksha*.

Awareness that increases stillness, is real awareness. In America, people have become very restless; they are suffocating in terrible misery. Their pain (*dukh*) will not go away, even through lamentation or suicide. Such are the pains one is giving rise to. They are caught in their own web. Before long, people will start to complain. At the moment they are doing a lot of egoism. As the restlessness increases, one's entrapment increases. What can they do when the restlessness occurs? If there is no

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

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

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

Questioner: Yes, they do.

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

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

Dadashri: After attaining *Gnan*, there is no need for You to get rid of restlessness, is there? You (the Self) just have to keep 'seeing.' I have given you this *Gnan*, so You have to keep 'seeing' what the restlessness does. However, others (without *Gnan*) become involved with the mind. They dance along with their minds. Hey! Why don't You just keep 'seeing' it as it dances? But no, you dance along with it. You join in with its dance when you have a pleasant thought, and when you have a bad thought, you fight with it by saying, "Why did you come?" When you have a bad thought, You will know that the mind is bad, and that is why the thoughts are also bad. When bad thoughts arise, then depression occurs. And when good thoughts arise, there is elevation. I am trying to prepare You in such a way, that no one in the world can depress you. On the contrary, the one who comes to depress you, will himself go back feeling depressed.

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

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

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

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



(2)

Dhyan (Meditation) The Nature of Dhyan

Questioner: Why is meditation (*dhyan*) not mentioned in Jainism?

Dadashri: All four *dhyan*s do appear in the Jain religion. They occur on their own. *Dhyan* is not something one has to do.

Questioner: What is *dhyan*?

Dadashri: *Dhyan* simultaneously occurs while one is doing worldly activities. But to do the *dhyan*, wouldn't you have to sit in one place?

Questioner: Yes.

Dadashri: That is called concentration (*ekagrata*). *Dhyan* constantly takes place in everyone. What is *dhyan*? If someone says to you, "You do not have any sense," you will experience *raudradhyan*. It will happen naturally. If someone were to push you around, it will come about.

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

Dadashri: If someone were to say to you, "You have ruined everything," its internal effect on you, the anger that it incites, is *raudradhyan*.

Whenever the mind says, "What will happen to me?" that is called *artadhyan*. When you hear about the rationing of sugar and the mind says, "The sugar is being rationed. We did not buy

any, so now what are we going to do?” is all *artadhyan*. *Artadhyan* and *raudradhyan* are perpetually occurring every day. People have failed to understand *dharmadhyan*. *Shukladhyan* is the fourth type of *dhyan*, which is the direct cause of *moksha*.

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

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

Questioner: They meditate, don't they?

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

Questioner: Then how is it beneficial?

Dadashri: That which is beneficial, is the knowledge of the Self: when you know and experience the answer to, ‘Who am I?’, knowing this will give you permanent peace. Nothing will affect You, whether someone picks your pocket or does anything to you.

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

Dadashri: *Dhyan* occurs on its own while you are carrying out your ordinary daily mundane activities. People have *artadhyan* and *raudradhyan* day and night. Even the *dhyan* that takes one to *Devgati* (life as a celestial being) and the *dhyan* that leads to *moksha*, can be performed while carrying out one's daily activities.

Dhyan: Connection between Dhyeya and Dhyata

Dhyan – meditation.

Dhyeya – the goal for which the meditation is being done.

Dhyata – the one who “meditates” – can be relative or real.

Questioner: What is the origin of *dhyān*?

Dadashri: *Dhyān* is that first one determines one's goal (*dhyeya*), so the connection with the goal is *dhyān*. *Dhyān* will remain as long as that connection is maintained. If you decide to go to Mumbai, when you buy a ticket, your *dhyān* for Mumbai will remain naturally, while you are sitting in the train.

In *dhyān* (meditation), the *dhyāta* (one who meditates on the goal) has to be determined, and the goal (*dhyeya*) has to be decided. You are the *dhyāta*, and that which has been decided; is the goal (*dhyeya*). Maintaining the connection between the two is called *dhyān*. When *dhyeya* and *dhyāta* become absorbed (*tanmayakar*) with each other, then it is called *dhyān*. You are evidently the *dhyāta* so what do you have as your goal (*dhyeya*)?

Questioner: The 'concentration' that I have to do, it has to be done on the 'Swa' (the Self), right?

Dadashri: Yes, you have to focus your concentration (meditate) only on the 'Swa' (the Self). But unless you understand what 'Swa' really is, how will you do it? Won't you have to understand what it is first? The 'Swa' is not found in books, neither has it been written in scripture. It may have been written in word form, but the Self is not in the form of a word. So then how can you determine the Self as your goal?

Questioner: Can't we just use supposition to decide it?

Dadashri: When you want to go to Ahmedabad, and through just supposition, you head South instead of North, how will that work through supposition? Supposition should have its limits. Supposition should stay within its boundary, and not outside of it.

Meditation (*dhyān*) can only occur when a person acknowledges the goal (*dhyeya*), and he himself becomes the

dhyata (one who meditates). You have to become the one who meditates and knows the aim of your meditation.

You become the *dhyata* as, 'I am Chandubhai,' do you not? 'Chandubhai' is your name. How can you become a *dhyata*?

Questioner: By the way of 'I am *Shuddhatma* (I am pure Soul)'.

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

Questioner: No.

Dadashri: Then it is all wrong if you say so without realizing the Self. You have to realize the Self. You should at least have that *pratiti* (conviction). Even if you have not realized the Self, that conviction (*pratiti*) must be there, and the *pratiti* should be such that it should never falter. From the moment you become aware that 'I am *Shuddhatma*,' that *dhyān* will automatically remain; You do not have to do anything. Wherever you have to do anything, it is all dependent upon circumstances. It will happen if the circumstances are right; otherwise it will not. And once You attain the awareness of being the pure Soul (*Shuddhatma*), the *dhyān* will arise on its own.

If you have a diamond and you store it at a special place, and you are the only one who knows its whereabouts, then you are aware of where it is. So that is where your *dhyān* (focus; meditation) will be at. Your *dhyān* will be there, even if you are sitting at your in-law's home. It is still there in the form of a conviction (*pratiti*), even when you forget about it. Otherwise, it is definitely there in your awareness (*khyal*), at the back of your mind. Awareness (*khyal*; *laksha*) is the "brother" of *dhyān*.

Ego – Not in Dhyān but in Actions

Questioner: How should I do *dhyān*? I want to learn because I don't do it right.

Dadashri: Are you the one that does the *dhyān* or does someone else do it?

Questioner: I do it.

Dadashri: Does it ever happen, that you can't do it?

Questioner: Yes, it does.

Dadashri: There is a reason for it. As long as you are 'Chandubhai,' no work gets done correctly. How true is it, that you are 'Chandubhai'?

Questioner: A hundred percent.

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

Dhyān is something which no one knows how to do. Anything that has to be "done", is done through ego and therefore, it is not *dhyān*. It is *ekagrata* (concentration). *Dhyān* is where the ego is absent. It cannot be done through the ego. *Dhyān* is something that has to be understood, it is not something that has to be "done". There is a great deal of difference between *dhyān* and *ekagrata*. You need ego for *ekagrata*. *Dhyān* is untouched by the ego. If the ego increases or decreases, does that not remain in your *dhyān*?

Questioner: Yes.

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

Questioner: There is ego in *dharmadhyana* (absence of *artadhyana* or *raudradhyana*), is there not?

Dadashri: There is no ego in that either. There is no ego in *dhyana*. But there is ego in *kriya* (action).

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

Dadashri: Not just a *nimit*, but actions also belong to the ego. Action is not *dhyana*. But the result that arises from the action, is *dhyana*. And the *dhyana* resulting from that has no ego. When *artadhyana* occurs there is no, “I am doing *artadhyana*” in it, and that is why there is no ego in such a *dhyana*.

When the ego is used in other places, (in mundane matters, away from the Self), it gives rise to *dhyana*.

Questioner: There is no ego in *dhyana*, and there is no ‘doership’ in it, so then how does it bind us?

Dadashri: After *artadhyana* occurs, when one’s belief is: “I did *artadhyana*,” one then becomes the ‘doer’ there, and consequently binds *karma*.

Questioner: You said that *dhyana* arises when the goal (*dhyeya*) is decided and one becomes a *dhyata*. The ego is not needed in that, is it?

Dadashri: The ego may or may not be involved. If the *dhyata* (one who meditates is egoless), then *shukladhyana* (meditation as the Self) itself will arise. Otherwise, *dharmadhyana*, *artadhyana* or *raudradhyana* will occur.

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

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

Questioner: Does the ego play a part in deciding the goal (*dhyeya*)?

Dadashri: It is the ego that decides the goal (*dhyeya*). Once you have the goal (*dhyeya*) of *moksha*, and a *dhyata* that is egoless, then that is *shukladhyan*.

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

Dadashri: Yes, there is. *Dharmadhyan* cannot occur without the ego's presence.

Questioner: Would you say that *artadhyan*, *raudradhyan* and *dharmadhyan*, are states of the *pudgal* (non-Self complex)?

Dadashri: Yes, those are states of the *pudgal*, and *shukladhyan* is a state of the Self.

Questioner: So could you say that *shukladhyan* is the result of the Self?

Dadashri: Yes.

Questioner: Is it true that *karmas* that arise in *shukladhyan* will be good, and those that occur in *dharmadhyan* will be slightly inferior?

Dadashri: If one has *shukladhyan*, in the *Kramic* path, then there will not be any charging of *karma*. This is the *Akram* path, and the *karma* here, have no 'doership'. They occur in the form of 'discharge'. You have attained this *Gnan* without even having to discharge your *karma* first!

Results of Dhyan

Dhyan yields its fruit (consequences). What are the fruits of *raudradhyan*? It gives rise to an evil disposition within a person.

Questioner: Does *karma* occur according to one's tendencies (*vruttis*)?

Dadashri: That is true. But where do the tendencies first arise? They arise from *dhyān*. *Artadhyan* and *raudradhyan* are *dhyāns* that will transport one to an animal life-form, or a life-form in hell. Then one has to experience the effects of those *karmas* over there.

Questioner: Is the “shoot-on-sight” *pratikraman* (*pratikraman* done the instant a fault is “seen”) a way to turn a *dhyān* around?

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

Questioner: To “shoot” means that one destroys the *puḍgal*. It means that one is interfering with that which *vyavasthit* (scientific circumstantial evidence) had in store. So what will the next life be like?

Dadashri: Even that will be exactly the same. Whatever the ‘link’ is, it will be the same (i.e., the discharge of *karma* is according to the charge).

Questioner: If a person turns things around through “shooting”, does the lifespan of the tendencies (*vruttis*) remain the same or is it reduced?

Dadashri: That lifespan was meant to end here; therefore, all the circumstantial evidences come together, and it ends. The “top” (the relative self) spins in the opposite direction.

Atmadhyan Is Samadhi

Meditation on the Self (*Atmadhyan*): that is the true *dhyān*. There is no telling where all the other forms of *dhyān* that people practice, will lead them. That is concentration (*ekagrata*). What did the Lord say? He has said that one should keep *dhyān* on one's *khichadee* (i.e. food), and *dhyān*

on one's husband; if not, then keep the *dhyān* of the Self. Aside from these *dhyāns*, all other forms of *dhyān* have no significance. Besides, why would you want to go overboard with all the others? For this *samadhi* of the Self, why would you want to do all the other *dhyāns*? If you come into the Self, you will have constant *samadhi*.

They tell you to do meditation (*dhyān*), where you have to sit in one spot, and focus on the inhaling and exhaling of breathing. Now would you be able to do that meditation if you were running a fever? *Dhyān* is not overt and visible; words or actions are.

Should you have to do *dhyān* to decrease your attachment-abhorrence (*raag-dwesh*)? To reduce the attachment-abhorrence (*raag-dwesh*), you have to know the Science of the *Vitarag*.



(3)

Prarabdha – Purusharth

What Is Purusharth?

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

Questioner: Of business.

Dadashri: That is not considered *purusharth*. If a person were truly doing *purusharth*, he would bring in only profits, but do you also not incur losses? You cannot call that *purusharth*. That is just a ‘wound rope’ (*karma* from past life) which is unwinding (discharging). How can you call that a *purusharth*? If you are doing the *purusharth*, then why do you incur a loss?

Questioner: That does happen too. And sometimes it is even damaging.

Dadashri: No, the one doing the *purusharth* will never incur a loss. Who is the one saying, “I am doing *purusharth*”? All the people in the world are “tops” (spinning tops). A person’s *prakruti* (non-Self complex of mind, speech and body) is making him ‘dance’, and yet he will say that he is “dancing”. If you gave him a powerful electrical shock, his bones and entrails would explode. Even reading books and scriptures is not *purusharth*. It is all evidential effort (*naimitik purusharth*; his current *purusharth* is one of the evidences of his *karma* discharge).

No one has understood what real *purusharth* is. “I am,

I am”, you say, but you do not even have the independent power to go to vacate your bowels at will. You are a “*bhammardo*” (A spinning top. Dadashri uses this analogy to describe the charging and discharging of *karma*: the winding of the string is the ‘causal’ *karma* – charged in the past life, and the unwinding string is the ‘effect’ *karma* – discharged in the present life)! It is because of your nose that you are able to breathe. You do not even have control over your own breathing. This “top” does not even have the independent power and energy to breathe in and out. You say, “I am breathing,” so who does the breathing while you are asleep?

You know what happens when you pinch your nose for a while, don’t you? This machinery is so arranged that it draws its breath from within. And it is the very same machinery that throws the breath out. Nevertheless, people still say, “I am taking a deep breath”, and “I am taking a shallow breath.” You do not even have the awareness of who you are. The string is merely being wound (charging of *karma*) around the top (*bhammardo*) here, and as the top spins, the string unwinds (discharging of *karma*); but you say, “I am spinning.” No one in this world has the power to vacate his own bowels at will. Even I don’t. You keep saying, “*Purusharth, purusharth*”. Are you talking about the *purusharth* of the one who is living, or the one who is dead? How can one do *purusharth* without first becoming a *Purush* (the Self)? That which you believe to be the Soul (Self) is actually the energized or charged non-Self (*nischetan chetan*). Who does the *purusharth*?

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

Dadashri: But who is this ‘I’? This ‘I’ (that you know) is the ‘top’ itself. So how is this ‘top’ supposed to do any *purusharth*? If you could do *purusharth*, you would never let yourself die, but who is to say when this ‘top’ will topple over onto its side. This ‘top’ says to the doctor, “Sir (*Saheb*), please

save me.” You fool, the doctor’s mother is dead, his father is dead; he could not even save them, so how is he going to save you? If the doctor’s father has phlegm stuck in his throat, you would say to him, “You have done so many surgeries on people’s stomachs to remove tumors, so why don’t you just remove this phlegm clot?” And he would reply, “No, if I did that, it will kill him.” They make idle claims such as, “I saved that patient...” You louts! You have every right to say that, if you are never going to die! First, put an end to your funeral pyre (*nanami*)! Therefore, understand all this.

How Much Purusharth in Digesting Food?

Take this snack for instance that is in front of us. Tell me how much *purusharth* is needed to eat it? If you need *purusharth* for eating, then that *purusharth* and the worldly *purusharth* (routine activities) are the same. Do you have to do any *purusharth* when you eat?

Questioner: No.

Dadashri: The fact is that, for eating you have to do *naimitik purusharth* (evidence-based effort); you have to move your hands and your mouth. The teeth will chew the food nicely and the tongue will also do its job, as long as you do not interfere. But you interfere in it by saying, “I am doing the *purusharth* of eating.” Now if the tongue tried to do the *purusharth* of eating, it would get crushed many a time, between the thirty-two teeth. But the tongue does not interfere, and it does not say, “I am doing the *purusharth*.” During meals, provided that one does not attempt to do *purusharth* in the ‘mill’ (chewing complex), the activity of eating can happen naturally and nicely. All you have to do is to “know” and “see”. Everything will happen naturally. In the evening, don’t you go to sleep after you have eaten some savory cake (*handvo*)? So in order to digest it, what *purusharth* do you do?

Questioner: To digest my food, I have to move about, and walk around.

Dadashri: Those actions are simply instrumental (*nimit*) for digestion. And when you are asleep, your breathing continues well, so that you wake up feeling refreshed. Although you are sleeping, the right amounts of digestive juices, bile, etc., are being released for digestion. Who goes in there to regulate them? Just as everything runs automatically within the body, everything on the outside also runs automatically. All you have to do is to make a *naimitik* (instrumental; as one of the evidences) effort. As it is, everything is arranged according to scientific circumstantial evidence (*vyavasthit*).

From birth, one brings all of one's suffering, accolades and insults, repute, ill-repute, etc., but it is the ego that is the problem. A person believes himself to be the 'doer' of any activity that is being done. Is there anything in all of this that has to be done? One only has to know the *Atma* (the Self) in all this. When you eat something, the internal activities take place naturally. In the same way, that which occurs externally, also happens naturally. How much food, how many steps, how to walk, how much to walk, all happens by itself. When a person does the egoism; he is simply being too smart when he believes that he is doing the *purusharth*. Without first becoming the *Purush* (the Self), the *purusharth* cannot be done. The *Gnani Purush* must first instill in you, the awareness of the *alakh* (the unknowable; imperceptible): the Self.

In Mumbai, people's *purusharth* is their determination to do this and to do that! Mumbai is still the same. So many businessmen have died there as a result of their arrogance. As long as Mumbai prospers, no one can do anything. No one has the power to stop Mumbai's prosperity; nor to prevent its destruction. While you people have set out to do the *purusharth*!! You are nothing but a small fish in a big pond.

The word “*purusharth*” is a word that comes from the language of illusion. It is not a word that is found in the language of truth. It is just like saying, “I am his brother-in-law”. It is not a real word. In that respect, the language is different altogether.

How Does A Living Being (Jiva) Evolve?

Questioner: Through what *purusharth* has the *jiva* (a living being) evolved?

Dadashri: I will explain that to you. Our Narmada River flows over its mud and rocks. Where there are rocks and boulders, its current is particularly strong, that the water’s force breaks off the fragments from the rocks’ edges. These fragments of rock end up as large stones and small pebbles cast out to sea. When these rocks and stones first start out, their edges are so sharp and jagged that they could easily cut you and make you bleed. This is because freshly-cut, broken stones that fall in the river are sharp. I will explain to you what the *purusharth* of these living beings (*jivas*) is. As the river flows in its course, it drags and pulls these stones along with it. These stones constantly collide and abrade with each other. And after about ten or fifteen miles, they are smooth and shiny. They look as if they have been polished and made to look like marble. Even then however, they still have their edges and corners. And by the time they pass through the Bhadbhooja area, they become so rounded that when people go on to a pilgrimage, they are asked to, ‘Bring home a “*shaligram*” for worship’. (*Shaligrams* are symbolic round stones that represent the *lingam* in the worship of Lord Shiva). So people worship these rounded stones. And this is how all the living beings perpetually collide with one another. Nature continually makes them collide, and at the same time, they are also becoming rounder (they are evolving; become well rounded).

Questioner: So one does not have to do anything?

Dadashri: You do not have to do anything. What can a “top” do? What can one do when he does not even have control over his own bowel movement? The stones that become round, from colliding around over and over, people now say are *shaligrams*, and place them in temples! Those that became *shaligrams* end up as idols for worship, while the rest end up in the sea. A person having taken birth in India is himself a ‘stone’ that has become round. If such people meet a *Gnani Purush* and attain the Self, they themselves become the idols of worship, while the others are cast into the sea! Without becoming Self-realized, there is no *purusharth*. Until a person attains *samkit* (realization of the Self), he will be discharging his *karma*, while simultaneously binding new *karma* (*akaam nirjara*).

The *purusharth* that people commonly refer to, is the *purusharth* of illusion. Illusory *purusharth* means that one has to take another birth. The *purusharth* of illusion implies another birth for a being.

I have drawn an analogy for you of how the stones originate, their journey, and where they end up. It is very much like the process of the human life in this world. There is no beginning for the *avyavahar jivas* (unnamed embodied souls): only infinity. But the origin of the process of human worldly life begins from here, just like the moment the stone falls into the river. *Avyavahar rashi* means that the embodied soul has not been given a name yet (embodied souls in an unnamed state). From the moment it attains a name, such as ‘rose’ or ‘jasmine’, or ‘ant’ etc., the embodied soul is said to have come into *vyavahar rashi* (an identified embodied soul). (From this point in time the living entity derives its name and becomes incorporated into the flow of the worldly life.) They naturally get pushed and shoved forward. There is a natural arrangement all the way until it becomes a ‘kernel’ (the end).

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

Dadashri: There is no reason behind it. It depends on each one's circumstance. Don't you see that because you encountered the circumstance (*saiyog*) to meet 'Dada', you are now able to stay in the absolute bliss (*parmanand*)? It is simply because of the circumstance you encountered. Have you had to do anything else, afterward? Did you have to spin a wheel or anything like that? Otherwise, when will this process of worldly life come to an end?

These stones, small or large, are the same when they fall into the river, but who separates them out to be smoother? It is scientific circumstantial evidence that does this. Today, the stones may be here and next year they may be on the other side. They do not even have to walk or do anything else, and yet they become *shaligrams*! That is exactly the state of these embodied souls (*jivas*). These are all like stones; when the *Atma* is taken away, they are just stones!

Questioner: Is there any *purusharth* in circumstances?

Dadashri: Only the one who has himself become a *Purush* (the Self), can do *purusharth*. Lord Krishna has said, 'Odhavaji, what can the weak achieve?' What does the greatest Jain spiritual master (*acharya*) Anandghanji say? He says, 'Hey Ajitnath! You have become a *Purush*. It is because you have conquered your anger, pride, deceit and greed, which is why you are called unconquered (*ajit*; invincible), whilst I am weak as they have conquered me.' When such a great *acharya* considers himself to be weak, then there is nothing to be said for the rest of us, is there?

All these activities continue on 'mechanically': the wheat will grow, the wheat will come into the market, it will be ground into flour, and then it will be made into a loaf of bread. It all

continues to happen mechanically. The ‘mechanical’ ‘evidences’ are full of cycles of creation and destruction.

Then What Is True Purusharth?

The truth is that the real *purusharth* is needed. Not the *prakruti*'s (non-Self complex), but the *purusharth* of the *Purush* (of the Self). The *purusharth* that takes place in the world is that of the *prakruti*. All the *samayik* one does, *pratikraman* one does, *dhyān* (meditation) one does, *kirtan* (sing religious songs), is all the *purusharth* of the *pudgal* (non-Self complex)! Real *purusharth*, however, comes after one becomes a *Purush* (the Self). Only then will it reach its precise goal.

This ‘Dada’ has seen both *Gnan* (knowledge of the Self) and *agnan* (relative knowledge) as being separate, and that is exactly what he is showing you. Thereafter, the *Purush* (the Self) will come into the domain of the Self, at which point, the *pragnyashakti* (the liberating energy of the Self) takes over and becomes the guide; maintaining one's alertness. Until then, one remains in the religion and realm of the *prakruti*.

Questioner: Can a true inner intent (*bhaav*) be considered as *purusharth*?

Dadashri: Like-dislike (*bhaav-abhaav*) is all *karma*. And to come into the Self (*swabhav-bhaav*) is the real *purusharth*. *Swabhav-bhaav* means You; the Self, who is not the ‘doer’ of anything. There is no *bhaav* in it. In that state, You remain the ‘Knower-Seer’ (*Gnata-Drashta*), and in eternal bliss (*parmanand*).

Everyone comes into *swabhav-bhaav* (the Self) after attaining the Self. *Chetan* (the Self) *purusharth* (spiritual effort) arises after You become a *Purush*; also called *swabhavik purusharth*. And when one comes into absolute *Parmatma purusharth*, one oneself becomes the absolute Self (*Parmatma*).

All relative work is accomplished only when all the circumstances come together. That is *vyavasthit*. The *Gnani* says that until now you were in *bhrant* (illusory) *purusharth*, and now that you have attained the knowledge of the Self, get busy with the ‘real’ *purusharth* where circumstances are not needed. Nothing is needed in real *purusharth*; whereas in the relative *purusharth*, you will need all the circumstances: you will need the mind, the body and the speech. What is the *purusharth* of the Self? It is where no *raag-dwesh* occurs in the state of *pudgal* (non-Self complex); even if someone were to kill you.

Prarabdha and Sanchit Karma

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

Dadashri: ‘Destiny’ (*naseeb*), fortune-misfortune, fate or decision (*takdir-tadbir*), and *prarabdha-purusharth*, are all terms which pertain to an illusory language; these words come from a ‘lower’ language. That is the language of the kindergarten level. It is not on the level of *Gnan*. ‘*Vyavasthit*’ is found on the *Gnan* level. Do people not say, “It will happen if it is in the *prarabdha* (ordained)”? However, some may argue, “How can it be achieved without *purusharth* (independent effort)?” So knowledge should be such that no one can raise any objection to it. People use these words erroneously, without even understanding what *prarabdha* is or what *purusharth* is.

Falling sick is not *prarabdha karma*. What does the Lord consider to be *prarabdha karma*? It is that when you eat junk food, you are eating it because of your *prarabdha karma*, and the result of it will be dysentery (this is essentially an effect of an effect). That which makes you eat, even when you do not want to, is your *prarabdha karma* and the dysentery you get from it, is the fruit of that *karma* (effect of effect).

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

Dadashri: *Sanchit karmas* come from your past life as *prarabdha karma* in this life, and that is why one ‘feels like eating this and eating that’, and so one continues to eat tangy and spicy things. This puts stress on one’s power of ‘vitality’ so that one is unable to digest the food properly. Therefore, the toxins keep collecting in one place. There are certain parts of the body where the ‘vitality power’ throws these toxins. Doctors can destroy them through ‘Rays’ (radiation) or dissolving them with chemicals.

Illusory Purusharth and Prarabdha Karma

In the worldly life, that which people believe is *purusharth*, is not *purusharth* at all. If such a huge mistake such as this, goes on in India and everywhere else, what will happen to the people? You will have to understand the difference between *prarabdha* and *purusharth* from a *Gnani Purush*.

What do people consider *purusharth*? They consider getting up early in the morning is *purusharth*. A person will say, “Yesterday I got up late, but I got up early today. Then I had tea, went to the toilet, had a shower, and then immediately went to my work, where I stayed the entire day.” He calls this *purusharth*. But that is destiny (*prarabdha*; ordained). Activities, such as running around, meeting people, going to the bank, etc., are all *prarabdha*. Now tell me, what do you think people understand is *prarabdha*? That which is *prarabdha*, they call *purusharth*. So then tell me when does *purusharth* happen? Is this not worth understanding? If you understand the difference between *prarabdha* and *purusharth* from the *Gnani Purush*, then your problems will be solved.

After attaining this *Gnan*, You do not have *prarabdha* or *purusharth*. You have become the Self and so for You, everything is *vyavasthit*. For the rest of the world, the world is not *vyavasthit*. It is because they themselves are in a state of illusion (*bhramti*), that they cannot help doing *dakho* (interfering). If you are offered tea and there is no sugar in it, you will understand that it is *vyavasthit* and deal with it with equanimity, but you will not interfere. Whereas what do others do?

Questioner: They will kick up a fuss.

Dadashri: It is because You have become ‘*Purush*’ that You have *purusharth*. However, for others in the world, without *purusharth* there is no place, is there? For them it is illusory *purusharth*; nevertheless, it is still a *purusharth*. But shouldn’t that have to be known as well? In the *Kramic* path, one has to progress towards *moksha*, by way of illusory *purusharth*. Now what do people say in general? ‘I expanded this shop. I did great business. I studied. I came first’ – they consider all this as their *purusharth*; however, it is really all destiny (*prarabdha*). Should such a mistake not be rectified?

Questioner: It should be.

Dadashri: It is fine if You do not correct it, since You already have *vyavasthit* in Your hands, is that not so? But when will others understand?

What Purusharth Should One Do?

If everything is *prarabdha*, then what is *purusharth*? Do you ever wonder about this?

Questioner: I have not thought about it.

Dadashri: If you had decided the night before that you wanted to wake up early the next morning, but you oversleep, you should not say to the others, “Why did you not wake me up when you knew I had to catch a train?” You do not need to

make such a fuss. They would have forgotten even if you had asked them to wake you. Is there a need for you to make a fuss, when your waking up late is *prarabdha* itself? Now what is the *purusharth* that you need to do? Your decision that you must get up early is the *purusharth*. And if in case, your tea comes without any sugar, decide to yourself that it is because of your *prarabdha* that you got sugarless tea. No one should be blamed. So request for some sugar or else decide to yourself that you do not want to ask for it at all. Do one of the two.

The *bhaav* (inner intent) that you do is the *purusharth*; however, it is considered a relative *purusharth*. What can one call 'real' *purusharth*? It is the *paarinamic bhaav* (intent as or of the Self) that arises, that is called 'real' *purusharth*. All day long, these people go around doing their *samayik, pratikraman, japa, tapa, dhyan*, and rituals, etc., and yet it is all done in their sleep (in the state of ignorance of the Self). You cannot call that *purusharth*. Should the one doing *purusharth* be awake or asleep?

Questioner: Awake.

Dadashri: The world considers *prarabdha* as *purusharth*. There are probably just a few people who are awake. They are the ones who know and understand that, 'It must be this way.' The remainder, however, have no clue about the difference between *prarabdha* and *purusharth*.

Questioner: Is this all not a mistake?

Dadashri: Actually, it is not a mistake. And why not? That is what I am going to explain to you. The differentiation between *prarabdha* and *purusharth* that people have formerly made, is correct up to the point, where there is unity of mind, speech and body. And that is that they would speak what was on their minds and they would act that way too. But in this era of the current time cycle, that unity of the mind, body and

speech is broken, and that is why the differences between *purusharth* and *prarabdha* prove wrong. It is not completely wrong, but it is 'relative' truth.

Questioner: I understand *prarabdha*, but I still do not understand *purusharth* properly.

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

Questioner: If a man speaks negatively about me, right in front of me and I make an effort (*purusharth*) to maintain equanimity towards him is that really *prarabdha* or not?

Dadashri: What happens is that when a person encounters a negative circumstance, like an insult, he does not do *purusharth* there, but he instead returns the insults and displays expressions of disgust and all that. If someone insults you, and you perceive it as being the fruit of your own *karma*; the other person is just an instrument (*nimit*) and that he is faultless, then it can be considered the *purusharth* that follows the Lord's *agna* (special directive). Maintaining equanimity at that time is *purusharth*.

Questioner: For those that do not have the right vision of the Self (*samyak darshan*), is this the only *purusharth* for them?

Dadashri: Yes. For the people at large, that is *purusharth*. And what kind of *purusharth* is it? It is a 'relative' *purusharth*. Because, in their worldly life (*sansar*) they have 'relative' *gnan*.

Some of it comes from what they hear. Some of it comes from reading books. All that is 'relative' *gnan*. When there is influence of 'relative' knowledge it is considered 'relative' *purusharth*. Here, if it is influenced by real *Gnan*, then it is considered 'real' *purusharth*; nevertheless, people do make some *purusharth* in the world. It has not become utterly fruitless!

You can at least find maybe two or three out of a thousand who do such a *purusharth*! But they cannot understand completely whether they should call it *prarabdha* or *purusharth*! For them, the *purusharth* occurs by itself. One has no concept about the 'grade' of that, and what 'grade' 'this' is. All that people know of *prarabdha* and *purusharth* is: "I have to go at eleven o'clock'. 'How did I get late?' 'Why did you spill the soup?' And 'he did this' and 'he did that'." Alas, the spilling of the soup is considered a circumstance. From this, there are only two separate things that occur in the worldly life: *saiyog* (the coming together of circumstances) and *viyog* (the dissipation of the circumstances). However many circumstances there are, that many will definitely dissipate. And whatever the *saiyog*, to maintain equanimity in it, is the *purusharth*. It is not considered *purusharth* when someone showers you with flowers, and your ego inflates. Whatever happens naturally is *prarabdha*. Have you ever done a *purusharth* whereby you maintained your orderly composure, even after you had been showered with flowers?

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

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

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

Dadashri: Whatever was charged in the past life, it is discharging now in the form of circumstances. And should a negative circumstance occur, to turn it around into a positive would be the *purusharth*. It is easy to slip down, anyone can do that. Would you call that *purusharth*? To stop yourself from slipping is the *purusharth*. People are just walking around blindly colliding with each other, thinking something of themselves! Will you not have to understand all this? When something completely false has been taken to be true, where will it all end? Can something that cannot be resolved, ever come to an end?

And this knowledge of ‘*vyavasthit*’ is not meant for everybody, because the ego is still with them. Now, the ego comes under the control of ‘*vyavasthit*’, but when it claims the ‘doership’, it interferes (does *dakho*) in *vyavasthit*. Moreover, one ruins one’s happiness by interfering in *vyavasthit*. It would be very beneficial for one to not interfere through the ego and do the *purusharth* with equanimity. Even then one who is not Self-realized cannot believe in *vyavasthit*. *Vyavasthit* is only there after one becomes the pure Self (*shuddha*); one understands it after Self-realization! The world is *vyavasthit* indeed, there are no two ways about it, but when the ego says that it is *vyavasthit*, then interfering occurs. When people have so grossly misinterpreted *prarabdha*, how can we even begin to talk about all the other crutches people use?

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

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

When you do not have Self-realization, if you become angry with someone or someone gets angry with you, you will feel bad or feel depressed or even aggravated with that person. If you change your inner approach at such a time, then it is

considered your *purusharth*. You can say that such a person is awake. You can only do *purusharth* when you have the awareness, right? It is because one is 'asleep' that one is unable to do *purusharth*. That is what is called *bhaavnindra*.

This is all *prarabdha*. It is the *prakruti* that forces you to dance. It makes the actively restless one, dance faster and the lazy one, dance slower. The active one says, 'This *prarabdhavadi* (lazy) is lazy and I am *purusharthvadi* (industrious).' Really speaking, you have bound energetic *prarabdha*; whereas, the other person has bound lazy *prarabdha*. They are both dependent on circumstance. If a person's business is running well, he is considered *purusharthi* (industrious), and if it is not, people will say he is *prarabdhavadi* (lazy)! In fact, it is not like that. *Prarabdha* (effect) means that it is "free of cost". *Purusharth* (cause) means that it is something that takes you further; it is something that is earned.

So, not only did he lose *saiyam* (self-control over passions like anger, pride, deceit and greed), but you lost yours as well. Therefore, you will both go on to a lower life-form (*adhogati*). Now if you maintain self-control (*saiyam*), you will not acquire a lower life-form, as here you will not slip up. The other person may have slipped, but where is your *purusharth* when you slip along with him?

It is very important to understand this *prarabdha-purusharth*. How can you call it *purusharth*, if today you are in the same rut as you were in yesterday? Still it is not as if that there is no *purusharth* at all. At the most, perhaps just two to five people in a thousand may have *purusharth*. It is a very low percentage and they too do not even know that it is *purusharth*. They just believe that the one hurrying around is the only one doing the *purusharth*. People think of *purusharth* as running around from place to place, working frantically, and not sitting idle. They will say things like, 'He is a very *purusharthi* (hard

working) person. He is a very *purushartha* person.' Hey! These 'tops' were born to run around all day! How can you call that *purusharth*?

Purusharth Means Life with Upayog

Purusharth means a life with applied awakened awareness (*upayog*). Here (amongst the Self-realized) we have pure applied awareness as the Self (*shuddha upayog*); while everywhere else, there is auspicious awareness (*shubha upayog*). That which has become inauspicious (*ashubha*) is turned into auspicious (*shubha*) through their applied awareness (*upayog*). So that whatever self-control (*saiyam*) you might perceive in people, is all natural. They do not realize that they are doing *purusharth*. That is the nature of their *prakruti*. That which occurs naturally, cannot be called *purusharth*. You know that this is *purusharth* and the rest is *prarabdha*. Real *purusharth* starts after one becomes a *Purush* (Self-realized). You would call this 'real' *purusharth*, and the other is 'relative' *purusharth*.

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

Dadashri: Self-control (*saiyam*) is *purusharth* and equanimity (*samata*) is an attribute attained through *Gnan*. *Yam* (following rules and regulations) is considered *purusharth*, *niyam* (following principles) is considered *purusharth*, and *saiyam* (discipline; self-control) is also considered *purusharth*. We are not talking about the visible *saiyam*. *Purusharth* is never visible.

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

Dadashri: They are indeed different. In *saiyam* there is no suffering involved. In penance however, there is suffering. Someone may tell you that in your eating, you have no self-control. However, when you start to eat normal amounts, that

saiyam will return. In penance, you have to ‘heat’ your mind up. You have to make it ‘burn’ in the fire of penance. But ‘ours’ (*Akram* science) is a different kind of penance. The penance that we have is the penance of ‘*Gnan* (knowledge of the Self), *darshan* (vision of the Self), *charitra* (conduct as the Self) and *tapa* (penance as the Self)’. Our penance is ‘done’ during the times when the body experiences pain (*ashata*). This is because as long there is charged *karma* in past life (*puran*; ‘causes’), you will have to do penance until its discharge (*galan*) is completely done. Will you gain anything by complaining and fussing? The *tapa* (penance) has to continue even when your heart wrenches in agony, to the point where it makes you scream out loud. What does penance mean? What is the ultimate penance? To not allow the ‘home department’ (the Self) and the ‘foreign department’ (the non-Self) to become one, is what the Lord regards as the ultimate penance.

If the wrong type of *purusharth* is done, it may even become undone. You yourself are “wholly and solely” responsible for what you do. If you want to do the right thing, then do the right thing. And if you want to do the wrong thing, then do the wrong thing. This *Gnan* is such that you will not experience any worries. Worries can kill a person. A man was telling me that unless he had worries, he could not get his work done, so to leave his worries alone. So I said to him, “Very well, do not take my *Gnan* then. Just come to *satsang* (a gathering of Self-realized beings) as you are.” He was thinking that he would only be able to work if he had worries, and that without them, he could not work. He did not know whether he was doing it or someone else. According to his understanding, he was the one doing. He just believed that he did it all.

The Exact Understanding of Vyavasthit

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

Dadashri: There is no difference if you look at it. But since people have applied a wrong meaning to *prarabdha*, I explained it to you in a different way. But *vyavasthit* is much higher than *prarabdha*. What *vyavasthit* says is that you continue doing what you do and leave the rest, including its fruit, to 'me'. On the other hand, *prarabdha* does not tell you this; therefore, *vyavasthit* is a complete thing. If you lean on this fact throughout your life, you will not encounter difficulties. *Prarabdha* used to be accurate, but it has become the wrong kind of support for people, so can anyone do anything about that?

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

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

I have given a detailed explanation on the knowledge of *vyavasthit*. What is the world like? How does it run? I have exposed everything. I have exposed it all, for your benefit, so that you feel at peace and do not have any *sankalp* ('My-ness') or *vikalp* ('I am Chandubhai'). *Vyavasthit* cannot be understood in the *Kramic* path. The entire *Kramic* path is based on the ego; therefore one cannot say "*vyavasthit*". When a person becomes the 'doer' himself, he will never accept *vyavasthit* as being the 'doer'. He only believes, 'It is I who does everything.' If you asked him, 'If you were the one doing it, then why did you make such a loss?' And he will answer, 'Sir, it all depends on *prarabdha*.' People will call it both, *prarabdha* and *purusharth*.

How many years has it been since you received *Gnan*?

Questioner: Three years.

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

Questioner: No, nothing at all.

Dadashri: One can have doubts and uncertainties about *Hari* (God) as to, “Why did He do it this way?” There is no one by the name of “*Hari*” out there. It is just a crutch. Saints and sages have come up with the word, because people need some kind of assurance, don’t they? Ours is *Akram Vignan*; therefore, I have exposed everything ‘as it is’, and revealed the part that runs on its own. Therefore, there is no need for you to worry about anything. Just look at how the hair grows on its own! The mustache grows by itself! You can have a French cut whenever you want to. Just in case someone lops off your mustache, do not get anxious! And do not get upset with the perpetrator either. The mustache will grow back within a month. So it is not something you need to get aggravated about. If your child dies, you should not worry, as this is *vyavasthit*. If you suffer a loss, you should not worry. And even if you make a profit, you should not become over elated. All of it is done by *vyavasthit*.

You are not the doer. Just as the night and day; sunrise and sunset and everything else, is so exact and regulated, so is the mind; under the control of *vyavasthit*. I have disclosed all of this. Just to disclose this very thing; what it actually is, has been the search of my countless past lives. If I say it is destiny (effect, *prarabdha*), then I will be able to sleep easily. But when you say that it is *purusharth* (effort, free will), then should you do the *purusharth* to wake up early or stay in bed late? I did not approve of this uncertainty. Then what are the facts? So I said, “*Vyavasthit!*” And so, that was all right!

After giving this knowledge of *vyavasthit*, it is possible

for one to live completely as a *Gnani*, one's *vikalp* ('I am Chandubhai') and *sankalp* ('My-ness') will not arise. When you get a letter regarding your income tax, saying that you have to pay a penalty, you will immediately understand that it is *vyavasthit*. If it is in your *vyavasthit*, then of course you will be fined. Otherwise, what else is he going to do, since he does not even have the independent control to empty his own bowels at will? No one is able to do anything in this world. And if it is meant to be so in your *vyavasthit*, then nothing is going to let you off, so why should you be afraid?

Whatever is in your *karmic* account, it will never let go of you. What can your poor boss do there? He is merely an instrument (a *nimit*). You will create animosity and vengeance (*veyr*) for the boss, blaming him for everything, and complaining that he is the only one who is like that; always after you. Alas, it is not the boss that is after you; it is your *karma*. By not understanding this, people are just creating vengeance.

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

Questioner: No.

Dadashri: The *Kramic* path means that the ego is there, and with it, there is also the will of God. How can the two exist together? That is why Lord Mahavir (last *Tirthankar*) proclaimed, that one is the 'doer' in *vyavahar* (life's interactions). As long as you have the ego ('I am Chandubhai'), then you are indeed the 'doer', and if You do not have the ego, then *vyavasthit* is the 'doer'.

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

Dadashri: No, how can you ever become a ‘non-doer’? If you become a non-doer, then how can it be possible for you to renounce (*tyaag*) anything? ‘God’s will’ is just there to appease your own mind. If you drop a cup, you will say that it was ‘God’s will.’ But how can it be ‘God’s will’ when there is nobody out there, who goes by the name of God? Does anyone have the right to interfere in your affairs? Why would God need to do anything in my work? Is he my superior? But just look at all this fallacy that has carried on until now.

The *Gnani Purush* never uses anything as a crutch. Many say that it is the fruit of their *karma*. ‘We’ have given You this beautiful “*vyavasthit*” so that you will not experience any difficulties. ‘We’ have examined this *vyavasthit* before giving it to you. It is all one hundred percent *vyavasthit*! Otherwise, you will get on the wrong path. ‘We’ are saying that it is *vyavasthit* as far as it relates to worldly matters. What ‘we’ have given You, will run things for you from now on. You have to remain in the *purusharth dharma* (religion of the Self). You may ask whether this will work for you or not. ‘We’ tell you that it is *vyavasthit*, so do not even pay any attention to it there. This mind, body and speech are under the control of *vyavasthit*. All you have to do is simply ‘see’ what the body does. Keep ‘seeing’ what ‘Chandubhai’ does. And You just have to keep following ‘our’ Five *Agnas* (special directives). Now tell me, hasn’t this been given to you so simply and directly?

Questioner: Is remaining in the Five *Agnas* considered *purusharth*?

Dadashri: Yes, to remain in the *Agnas* is itself *purusharth*; it is the religion (*dharma*; duty) and it is also the penance (*tapa*). The *Agnas* contain everything. Therefore, You do not have to do anything. Once you meet a *Gnani Purush*, You only have to remain in his *Agnas*.

Which Is Greater, Destiny or Purusharth?

Questioner: Which is the greater of the two, destiny (*bhagya*) or effort (*purusharth*)?

Dadashri: He that understands destiny and *purusharth*, is greater. People do not know this. What do you consider *purusharth* to be? Have you experienced destiny (*bhagya*)?

Questioner: I believe that everything happens through destiny (*bhagya*).

Dadashri: Where have you seen free will (*purusharth*)?

Questioner: What happens routinely is *purusharth* (free-will effort).

Dadashri: What is destiny (*prarabdha*)?

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

Dadashri: Would you call your coming here, a *purusharth*?

Questioner: Yes, that would be called a *purusharth*.

Dadashri: This is it. People do not realize the difference between free will (*purusharth*) and destiny (*prarabdha*). They speak this way because of illusion (*bhranti*). Illusion is a type of vision, is it not? Which is why, they see that this is *prarabdha* and that is *purusharth* through the illusion. *Purusharth*, in fact, is not visible. Whatever you see, is all *prarabdha*. *Purusharth* continues to occur, but you are unaware of it. If *purusharth* were visible, everyone would turn things around for the better.

Questioner: How does *purusharth* occur?

Dadashri: *Purusharth* occurs from within, which is known as *bhaav purusharth* (it creates a cause). Now, people

use the word *bhaav*, but they do not understand it. *Dravya* (everything visible; *karmic* effect) is *prarabdha*. And inner intent (*bhaav*) is *purusharth*.

Questioner: Do the *karmas* we do, happen because of destiny (*bhagya*) or is destiny created by *karma*?

Dadashri: *Karma* happens because of destiny (effect; *prarabdha*), however, when the *karma* occurs, you are not aware of the inner intent (*bhaav*) that arises at the time, which is the *purusharth* that continues within in a subtle way. Those (*bhaav*) are the ‘causes’ and these are all the ‘effects’. ‘Effects’ are all *prarabdha* (destiny). Your coming here is *prarabdha*, your asking questions is *prarabdha*, your listening here is *prarabdha*, whereas, the *purusharth* is what goes on within you. Everything from birth until death, is mandatory (*farajiyat*). And that which is mandatory, is destiny (*prarabdha*). You have no choice about marriage, becoming widowed, being educated, having a job or a business, etc. One man’s business will not succeed even when it is an honest business and another man’s business will be very successful in spite of ongoing dishonesty. That is all *prarabdha*. The gross (*sthoor*) or visible part, is all *prarabdha* and the subtle (*sookshma*) part is all *purusharth*.

Questioner: Does destiny continue to change or does it remain the same? If you have good *karma*, is it possible for your destiny to change?

Dadashri: Whatever changes you perceive to be on account of good *karma*, that makes you think that it was what you did that saved you, it was really something that was destined to happen. Or else it would not have happened. Therefore, it is all *prarabdha* and it cannot be changed.

Questioner: Although people have bound good *karma*, they still have to suffer the pain (*dukh*) that comes their way, don’t they?

Dadashri: If they did not have to suffer the pain in spite of their good *karma*, where would they go? Everyone has to suffer his or her pain. The experience can be pleasant (*shata*) or it can be unpleasant (*ashata*). When one's daughter gets married, one has experience of pleasure (*shata-vedaniya*), but after the marriage, when the son-in-law comes to ask for money, it gives rise to unpleasant experience (*ashata-vedaniya*). All the external experiences of pleasure or pain are in the control of *vyavasthit*, and the inner happiness that prevails is the *purusharth*.

Kramic Path Is Dependent on Illusory Purusharth

What is *prarabdha*? It is not in our hands (*satta*). It is under the control of another, and yet if we believe that it is in our control, that is our *purusharth*. "I did this, I did that". Although you are not the one doing it, you claim that you are. This is your misconception which is a *purusharth*. It is called an illusory effort (*bhrant purusharth*). And from the moment the awareness that, 'I am not the doer' arises, the illusory effort (*bhrant purusharth*) stops and the *purusharth* towards *moksha* begins.

Questioner: Will the feeling of "I am not the 'doer'" occur only if it is in the destiny?

Dadashri: It will only occur if it is in the destiny. However, it will not work just by saying that it is all in the destiny. After attaining the *Atma* (the Self), the real *purusharth* begins. If not, there is always the illusory effort! There is the illusory effort of the illusion (that 'I am Chandubhai'), and there is the real *purusharth* of *Gnan* (that 'I am pure Soul'). Both continue to occur. The *purusharth* of *Gnan* will take You to *moksha*, and the *purusharth* of the illusion will make you wander around interminably in the worldly life.

Questioner: *Prayatna* (effort), *prarabdha* and *purusharth* – are all three the same?

Dadashri: *Prarabdha* and *prayatna* are the same thing. They are both ‘children’ of the same ‘parents’. And what is considered real *purusharth*? It is that which is not mixed. It is integral. It does not need anything else. In real *purusharth*, You are not dependent on anything. It can be done whenever You want to do it; whereas, for the so-called *purusharth* of this worldly life, you can only get to the station if your legs are in good shape (healthy). You can only function properly, providing you do not have a headache. So you can say that everything is dependent on other factors. It is with expectations (*sapeksha*). Whereas, real *purusharth* is independent and without expectation. You will find solutions to everything, if you come into real *purusharth*.

Questioner: I was on the *Kramic* path, and today my focus (*dhyān*) has turned towards the *Akram* path. So should I consider that as my *purusharth* or the effect of my destiny?

Dadashri: That is considered fruition of your merit *karma* (*punya*). Your destiny (*bhagya*- unfolding of *karma*) brought you here. Then ‘we’ gave you *Gnan*. Which made you a *Purush*, and now having become a *Purush*, Your *purusharth* has begun. As long as there is the belief of ‘I am doing’, it cannot be considered *purusharth*. After you attained the knowledge of the Self, You have learnt how to ‘See and Know’. After You know that You are the Knower (*Gnata*) and Chandubhai is *gneya* (the object to be known), the real *purusharth* begins.

There is only the Self (*Atma*) and the non-Self (*prakruti*). The *prakruti* is dependent on *karmic* effect (*prarabdha*). Because of *kriya* (actions of the *prakruti*) the inner intent (*bhaav*) naturally arises. This inner intent (*bhaav*) is the *purusharth* for the next life. But people do not know that it is

illusory effort (*bhrant purusharth*)! That which charges *karma* for the next life is illusory effort (*bhrant purusharth*) and all the rest is *prarabdha* (effect of *karma* in this life). Of course, inner intent (*bhaav*) is bound to arise, is it not?

Wouldn't you have to make the *bhaav* to get married? It is because of the *bhaav* from your previous life, that you have such desires now. Because you charged such a *bhaav*, this is what has come about. This is why inner intent (*bhaav*) is said to be *purusharth* and *dravya* (what comes into effect) is considered *prarabdha*. But people take this in their own language (interpret) by calling effect (*dravya*), a *purusharth*; while having no understanding whatsoever, of the *bhaav* ('charge') *purusharth*.

Here in the path of *Akram*, both effect (*dravya*) and cause (*bhaav*) have been classed as 'discharge'. The *Kramic* path is dependent on cause (*bhaav*). In the *Akram* path we have entered into our *swabhav* (the Self), which means that the others are in *par-bhaav* (nature of the non-Self). We have put cause (*bhaav*) aside, so that all that remains for You now, is to settle all effects (*dravya*) with equanimity.

Questioner: So one cannot consider it a *purusharth* until he knows the Self?

Dadashri: You cannot say that you are doing real *purusharth*. However, you can still do the illusory (*bhrant*) *purusharth*. If you have unity of mind, speech and body, then through the illusory *purusharth* a *karmic* seed will be sown. That is considered *vyavahar* (worldly) *purusharth*. A person says exactly what is on his mind, and acts according to what his mind and speech dictate. If he becomes involved in activity which is *shubha* (auspicious), he will benefit from his worldly *purusharth*. If he proceeds in this way, he will eventually meet with the right circumstances to allow him to attain the Self. That is why *shubha* has been praised. This illusory *purusharth* is

considered one kind of *purusharth*. I will explain to you why this is called an illusory *purusharth*.

The *Kramic* path is such that if you tell someone to sit down and do chanting (*japa*), he would sit down to do *japa*. The chanting (*japa*) happens because of *prarabdha*, but it is the *bhaav* (subtlest inner intent) that occurs at the time, that sows the *karmic* seed for the next life, which is called *purusharth*. Therefore, while experiencing the *prarabdha*, it gives rise to *purusharth*. While enjoying his *prarabdha*, the seed of *purusharth* is sown within. This is because he believes, 'I am the doer'. Otherwise, you would not be sowing the seeds while going through *prarabdha* and you would still attain *moksha*. But you still have the *bhaav* of doership which is why there is a great deal of emphasis placed on *prarabdha* and on *kriya* (rituals and actions). It is because behind that, the *purusharth* is occurring automatically.

The *Kramic* path today is fractured. If a person sits down to do religious chanting (*japa*), and while he is chanting, at the same time he is, creating *bhaav* in his mind, thinking: 'My father is useless, my father is useless... he bothers me; he provokes me.' So he has something different on his mind, he says something different and his actions are different. What was *Kramic* path like until now? It was to do *purusharth* while going through the *prarabdha*. And what is the *Akram* path? Straight, direct *purusharth*! Through the grace of the *Gnani Purush*, You become *Purush* (the Self) and then the real *purusharth* arises. You attain complete awareness as the Self; and absolute light. Thereafter, You will never forget the Self, even for a second.

How Does Prarabdha Unfold?

Questioner: But does *prarabdha* only occur if one does *purusharth*?

Dadashri: That is not *purusharth*. Those are all *naimitik*

(apparent doer; instrumental) efforts. You simply continue making those efforts.

Questioner: Is this just the *naimitik karma* of *prarabdha* (effect)?

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

Questioner: What is *prarabdha*?

Dadashri: *Prarabdha* (effect of *karma*) means the *bhaavkarma* ('cause') was created in the past life. That cause (*bhaavkarma*) gets fed into this 'computer' and it is issued into the universe where it encounters Nature. Then, along with all the other natural causes that come together, we receive it here as a visible effect of that. It is '*Vyavasthit shakti*' that brings the 'effect' here. Then you have to get up when it makes you get up, and walk the way it makes you walk. Even the good and bad thoughts arise as a consequence of this very process. This is a very subtle phenomenon.

Questioner: Is the current *prarabdha*, the fruit of the 'cause' (*bhaav*) from our previous life?

Dadashri: Yes. It is the fruit of the 'cause' (*bhaav*) from the previous life. And the new 'causes' (*bhaavs*) that occur today, are the 'causes' for the next life.

Questioner: Do these new intents (*bhaavs*) that arise today not give fruit here in this very lifetime?

Dadashri: No, they will not give fruition here. New *bhaavs* are 'causes', the effects of which will be experienced in the next life. And so, the cycle of cause and effect, effect and cause, continues for endless lifetimes. Unless the *Gnani Purush* stops the 'causes', and puts an end to one's 'doership' of the cause *karma* (*bhaavkarma*), this cycle of cause and effect will go on and on...

That Which Brings the Ultimate Result Is Purusharth

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

Dadashri: If it is only the *purusharth*, then it can be changed. But you have to know what *purusharth* is, don't you? Without knowing that, what good is it? If out of this money, one of the bills is genuine and the other is fake; however you cannot distinguish the one that is genuine, so you take the fake bill with you. Who will cash it for you? What do you call a *purusharth*?

Questioner: Whatever we do for religion and *moksha* is *purusharth*!

Dadashri: That is not called *purusharth*. That is just something you do that is beneficial (*hitkari*). And anything you do other than that, is detrimental (*ahitkari*). Hence, all that is either beneficial or detrimental, but what is *purusharth*? Whatever you succeed in doing (*safada*) is *purusharth*.

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

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

Questioner: Then there is a need for *purusharth*, isn't there?

Dadashri: Actually, all this is nothing but *prarabdha*. People did not understand real *purusharth* and so they created *bhrant* (illusory) *purusharth*. Such *purusharth* is like an 'illusion'. It is not easy to find something like *purusharth*. If it

were easy to find *purusharth*, everyone would do *purusharth* and go to *moksha* tomorrow! But all they do is keep trying to change *prarabdha* and, therefore, all their efforts are wasted. But I show them the real *purusharth* in no time, and that is why their efforts are rewarded. *Purusharth* is that which accomplishes the goal; otherwise one can make all the efforts one wants over countless lifetimes, and still not attain anything. They are the toils of *agnanis* (those who are not Self-realized)! *Agnanis* can never get rid of their *agnan* (ignorance of the Self).



(4)

Shraddha (Faith)

Blind Faith – Ignorant Faith

A superintendent of a large farm once told me that he did not believe in blind faith (*andha-shraddha*). I made a mental note of what he said. Then while we were strolling in his farm, we came across a patch of land that was fifty feet wide, and covered with tall grass. As we crossed the patch, he leaped along with four-foot long strides. I asked him, “You had no idea that there might be snakes or scorpions in the grass, so how come you put your feet in it?” What tremendous blind faith that is!

Without blind faith you cannot even eat, board a ship or sit in a taxi! With what sort of faith (*shraddha*) do you sit in a taxi? You do not have faith in the fact that there will not be an accident. When you drink water at home, do you ever check to see whether any lizards or insects have fallen into your tank or whether your neighbors have dumped germicides in it? Therefore, it is not possible to do anything without blind faith (*andha-shraddha*).

What you understand or call blind faith, is not really blind faith. It is ignorant faith (*agnya-shraddha*). The entire world lies in ignorant faith. When children play with dolls and toys, it is with ignorant faith; likewise, there is ignorant faith in religion. *Gnani Purush* alone is without blind faith. His physical body however, is in blind faith. Shortly, even ‘we’ will go home and drink water without checking it, but ‘we’ do not have the ownership of this body.

Atma Shraddha – Prabhu Shraddha

Questioner: What is the difference between faith in the Self (*Atma shraddha*) and faith in God (*prabhu shraddha*)?

Dadashri: In *prabhu shraddha*, there is a belief that, ‘the Lord is separate and I am separate.’ And in *Atma shraddha*, one becomes the Self, and then worships the Self. This is direct (*pratyaksh*) worship and the other is considered indirect (*paroksh*) worship. The one who has not attained the Self, does not realize that the Lord he refers to, is his own Soul. That is why he worships in the name of Lord, but it reaches his own Soul indirectly.

Faith – Gnan

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

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

After attaining the knowledge of the Self, what should You become? You should become the embodiment of faith! People will have faith in you at the mere sight of you. It is indeed very rare to find such a model of faith!



(5)

Opinion

The Blindness of Opinion

If a poker player came here, you may have an opinion about him that, 'here is a poker player sitting', which will make you feel uneasy. While others will not have a problem with it. Why is that?

Questioner: It is because others are not aware that he is a poker player.

Dadashri: Others know of that, but they do not form an opinion (*abhipraya*) about him; whereas you do, which is why it bothers you. You should let go of those opinions. You are the one who formed this opinion; therefore, it is your own fault, and that is why it bothers you. The other person does not tell you to form opinions about him. If it bothers you, then it is indeed the result of your own fault.

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

Dadashri: No, it is not like that. This man is always donating money, and to believe that he will donate money today as well, is 'prejudice'. If a man comes to upset you every day, but today he has come to invite you for dinner; the very moment you see him, you will think to yourself that he has come to upset you, that is 'prejudice'.

This worldly life (*sansar*) is founded on prejudice. Let go of the prior judgments, as they will keep changing. Even if a thief

steals in front of your eyes, do not have prejudice towards him. For you never know that tomorrow he may even become an honest man. I do not have any prejudice, not even for a moment.

Opinion and the Sense Organs

The senses (*indriya*) will definitely accept (like) a mango if it is very tasty. You will immediately grab it and start eating it when it comes in front of you. But why is it that you remember the mango even after you have eaten it? That is because you had formed an opinion that, ‘the mango is very tasty’. It is not the senses that make you think about it; the poor senses will eat anything you put in front of them. It is your opinion that creates attachment (*raag*) and abhorrence (*dwesh*). You become spontaneous and natural (*sahaj*) when you become free of opinions.

Attachment and abhorrence happen the moment you form an opinion. Where there is no opinion, there is no attachment or abhorrence.

Opinions Lead to Obstruction

Questioner: What should we do if we cannot get rid of previously formed opinions?

Dadashri: When you form a very strong opinion about something, it becomes a major obstruction (*atkan*) for you. It is easy to get rid of those opinions that are spread about, but it is very difficult to get rid of those opinions that create an obstruction for you. It is a serious ailment. It is not the *vishays* (pleasures of the senses) themselves, that have attachment or abhorrence, but the underlying belief in opinion, that is indeed attachment-abhorrence (*raag-dwesh*).

How to Rid Opinion?

Questioner: How do we get rid of an entrenched opinion?

Dadashri: It will begin to leave, the moment you make a decision to get rid of it. If it is an entrenched opinion, it will come to an end if you “dig” into it for two hours every day. After attaining the Self, You have attained *purusharth dharma* (the religion of the Self), and *purusharth dharma* can go all the way up to super effort (*parakram*), which is capable of eradicating and destroying any kind of obstacle (*atkan*). But You have to know what caused the opinion in the first place, and then you must do *pratikraman* for it.

How heavenly your home would become, if everyone in it got rid of their opinions about each other!

Questioner: What if we have an opinion about someone’s *prakruti*, and we believe that if we did not say anything to him, he would not change?

Dadashri: As long as you have the opinion that, ‘Nothing can be achieved without getting angry with him,’ then should he get into trouble with you, you will not refrain yourself from rebuking him, because the previous ‘reactions’ are bound to occur. Although you may have decided to rid yourself of your opinion about him, those reactions from the past will still linger on for a while. They will remain for you and for him as well.

Questioner: Opinions annoy me over and over again.

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

Questioner: Who makes opinions?

Dadashri: When a mango comes in front of you, according to your own *prakruti*, your senses (*indriya*) may like it. It is not the nature of the sense organs to form a good or a bad opinion about anything. Worldly influence (*loksangnya*) plays a huge role in this. A person forms opinions of, “This is

good and that is bad,” based on what other people say. Then the intellect (*buddhi*) makes a decision and it starts working. Through *Gnani's* influence (*Gnani's sangnya*), worldly influence (*loksangnya*) is eliminated and you are liberated from those opinions.

If you have even the slightest positive or negative thought about someone, you should erase it immediately. If that thought lingers on for even a moment, it will reach the other person, and then it will proliferate. The thought will grow inside the other person, within four hours, twelve hours or even after two days. Therefore, these vibrations should not drift in that direction.

Questioner: What can we do about that?

Dadashri: You should erase it immediately through *pratikraman*. If you cannot do *pratikraman*, then remember ‘Dada’ or whomever your God may be and briefly say, “These thoughts that I am having are not right; they are not my thoughts.”

When your opinion about the other person breaks, you will be able to happily talk to him and that will also make him happy. But when you perceive him through your opinion, you see his faults, then your mind casts its shadow on his mind. So when he approaches you or comes to your house, you do not like it and that picture instantly gets imprinted within him.

What does one have to do to change one’s opinion? If a person is a thief, in your mind you should keep saying, “He is an honest man, he is an honest man.” Say to yourself, ‘he is a good man, he is a pure Soul (*Shuddhatma*), and I have a wrong opinion about him’. This is how you should turn it around from within.

Spoken words are ruined because of opinions, and that is why they are harsh. When you express harsh words, the other person will also use harsh words towards you.

You should not have suspicion (*shanka*) towards anyone. Suspicion is the result of opinions that have been formed.

Why do boys wear their hair long these days? In their opinion they look good with long hair. And what if you ask this young man to grow his hair long? He will think that it looks bad on him. This is just a collection of opinions. Opinions are dependent on the intellect's whims. Opinions are the result of where the intellect (*buddhi*) believes happiness lies. They depend upon what the person has brought forth in the receptacle of intellect (*buddhi no ashaya*) from his past life.

If someone has deceived you, you should not keep recalling it. Just look at what that person is doing today; otherwise, it would be considered prejudice. To remember the past, is very detrimental.

Questioner: But shouldn't we keep it in mind (*dhyan*)?

Dadashri: That will happen anyway. If you keep it in awareness (*dhyan*), then it becomes a prejudice. The prejudices will ruin your worldly life (*sansar*) once again. You should remain *vitrag* (free from attachment). You will naturally be aware of the past; nevertheless, it is not a helpful thing. It was because of the way your *karma* was unfolding, that he behaved the way he did towards you. If your *karma* is good, he will behave well towards you. Therefore, do not have prejudice. How are you to know, if the person who cheated you before, has come today to bring you a profit? It is up to you if you want to deal with him or not, but you should not have any prejudice! However, when the time comes, where you have to deal with him, do not have any prejudice against him.

Questioner: Does having opinion destroy *vitragata* (state of absolute detachment)?

Dadashri: Yes, you should not have opinions. Opinion

belongs to the non-Self and You have to 'know' that it is wrong, and that it is harmful. You bind opinion through your own fault, your own mistake and your own viewpoint. What right do you have to form an opinion?

Questioner: If we form an opinion that we cannot erase it, do we bind *karma*?

Dadashri: If you have attained this *Akram Vignan* and you have the knowledge of separation between the Self and the non-Self, then You will not bind *karma*. And yes, if you do not do *pratikraman* for the opinion, it will continue to have an effect on the other person, and he will not have a good feeling about you. You will not bind *karma* if you live with a clear inner intent (*bhaav*; conscience) and with *pratikraman*, even its effect will disappear. *Purusharth* is to 'divide' by seven if it was 'multiplied' by seven.

Everything, from birth to death, is in the hands of 'scientific circumstantial evidence' (*vyavasthit*) so what is the point in having opinions? Having attained the knowledge of the Self, and after attaining the *Gnata-gneya* connection (where you remain the Knower of all that is to be known), ridding yourself of the few remaining opinions, you pass 'with honors'!

You cannot see things as they are because of opinions, and you cannot experience the bliss of liberation, because opinion shrouds it. When you have no opinion left, you can become faultless (*nirdosh*). Once you attain the knowledge of the Self, You are considered free (*mukta*), even if you do have opinions, but you are not yet supremely free (*maha-mukta*). Your experience of infinite bliss is halted because of opinions.

The 'causes' that you had of the past life, come into effect in this life. But to give opinion about the 'effect' that 'this is good' or 'this is bad' causes attachment and abhorrence (*raag-dwesh*). Causes are not bound by actions; they are bound by opinions.

Opinions Worth Welcoming!

There is nothing wrong with enjoying something, but you should not form an opinion about it. You should not even have an opinion like, ‘I do not have a problem now’. Even if you happen to lie, there is no problem with that, but your opinion should be to tell only the truth.

There is no problem with *abrahmacharya* (sexuality), but you should not have an opinion about it. The opinion should only be for *brahmacharya* (absolutely free from any sexual impulses of the mind, speech and body). The opinion to have is, “this body is a betrayal (*dago*).” Any kind of opinion increases the burden. Whatever the opinion, with it comes a burden!

If you have an opinion about someone, he will have one about you. If you get rid of your opinion, then his opinion will also go away on its own.

The Nature of an Opinion

Questioner: Is opinion the *pratishthit ahamkar* (instilled ego)?

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

There is no problem with opinions that are ‘lifeless’ and when they do not tug, as these can be dealt with quickly. But opinions backed by insistence, create a shroud of ignorance over one’s knowledge.

Opinions About Human Beings

There is not much harm in forming an opinion about non-living things (*jada*); you will not have much difficulty in getting rid of it. But I caution you about forming opinions about *mishrchetan* (power *chetan*; human beings).

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

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

You have formed strong opinions about everyone in your family. For that reason, you must not form opinions about anyone; about ‘*mishratchetan*’ who appears to sulk one minute and smile the next. Opinion itself is the obstacle (*antaray*). Demerit *karma* (*paap*) can be destroyed, but the obstacles created by opinions are detrimental only to yourself. They create entanglements with the very things you want to be free of.

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

The pure Soul (*Shuddhatma*) is certainly there, but it is the opinion that is created by the *pratishthit atma* (self charged in the past life) that operates the “machinery” (the non-Self). Except for the *Shuddhatma*, the rest is all ‘machinery’.



(6)

The Blindness of 'Know-How'

The Ego of 'Know-How' Prevents 'Expertise'!

I do not know how to write. I do not even know how to hold a pen. I do not know how to do anything. When one does not know how to do anything related to *sansar* (the mundane), one is called a *Gnani*. I am considered *abuddha* (one who does not use intellect).

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

Dadashri: But I am telling you everything from my own experience. I am seventy years old, but I still do not know how to shave. People think they know how to shave, but that is nothing but egoism. There must be just a few people who know how to shave. Even I realize that I myself have no idea about how properly to hold the razor or angle the blade. I have not become expert at that. As long as you are not an expert, you can only say, you do not know how to do it.

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

Dadashri: It is not a question of benefit, but I am telling you 'just as it is', and that is that I do not know how to shave. You may wonder how that is possible. To say that you know how, is wrong. It is just egoism. Many do not even know how to use a blade; they cannot even tell whether or not the blade has become dull. Everything continues on with such laxity and ignorance.

Questioner: What do you mean by expert?

Dadashri: Man cannot become an expert. To be an expert is a natural gift. In this *Atmavignan* (Science of the Soul), I have become an expert, and even that is a natural gift. Otherwise, how can a man become a *Gnani*? That is why I say, “This is but natural.”

As a matter of fact, I do not even know how to walk. People may say, ‘Dada walks very nicely’! But since I am looking through the perspective of *Gnan* (*Gnan drashti*), I am aware that I do not know how to walk.

Questioner: But everything about you appears ideal to us.

Dadashri: It may seem that way, but I see it through *Gnan*, I see through ultimate ‘glasses’ (spectacles). And with that ultimate light, all this appears imperfect.

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

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

That is why when ‘we’ tell you that ‘we’ are *abuddha*, ‘we’ are saying that from experience, and not arbitrarily. Nevertheless, if it appears *prabuddha* (extremely intelligent) to you, then it is your own perception (*drashti*; vision). Where is my vision? Did you understand this? ‘Our’ vision is the ultimate vision.

I used to consider myself an expert in my business. After

Gnan, I saw the people doing business through an unprejudiced, impartial vision. That is when I realized that I did not know anything. This is nothing but egoism. Just because five people believe it and accept it, does that make you an expert?

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

Dadashri: “I am intelligent” and this *Gnan* of the Self cannot co-exist. ‘We’ have the full light of *Gnan*; therefore, there is no need at all for the intellect, is there? ‘The intellect (*buddhi*) makes you emotional and *Gnan* keeps you in motion’.

I have become oblivious to worldly life (*sansar*). I do not even know how to sign my own name. I have not written anything in the last fifteen or twenty years, and so I have forgotten how to write. It is possible to automatically forget this worldly life. You do not need to try all these different experiments. It will be forgotten when you break free from its familiarity (*parichaya*). Therefore, you should get rid of its familiarity. Routine, worldly life interaction (*vyavahar*) is not a problem; the problem lies in its familiarity.

The Ledger of Analysis!

What have you brought along with you from your previous life? You have brought everything that is necessary for ‘Chandubhai’ (the ‘relative’ self): all that is necessary for the mind, all that is necessary for the *chit*, for the intellect, and all that is necessary for the ego. Now Nature supplies all those things to you, and yet you claim that you yourself are doing it. When everything is already ready, what can you say that you have done? To do something for which nothing is ready, is considered a *purusharth* (self effort).

You have already come prepared with: this shop, this office, wife, and the children from your past life. This is the *karmic* account. The *Atma* (Self) has no father, nor son. It is

because of the result of accounts of ‘give and take’ (*karma*) that they have all come together. Because they do not know how to move forward, they just till and delve along. I am telling you that it has already been ‘tilled’ and it is ready. You don’t need to pay too much attention to it. Just keep your *chit* natural (*sahaj*) in all this, and do everything else. You have brought with you, from your past life, all the ‘mandatory stations’ from birth until death. When it is to your liking, you claim that it is your own wish and free will (*marajiyat*), and when it is not, you say it is mandatory (*farajiyat*).

In fact, everything is mandatory. Will you not have to know all this? How long can you let this fallacy continue? Should you not find some kind of analysis? You need to keep the ‘ledger’ of your analysis with you.

If you went out to buy vegetables, for you it would be mandatory (*farajiyat*). However, if along the way you come across someone who greets you with respect, your ego becomes inflated! Will you not incur a loss here? Therefore, you will not need to look at a ‘ledger’ and figure out where you are incurring a loss.

When you attend a wedding and someone says, “Welcome sir” it will inflate your ego and the ‘Seer’ (*jonaaro*) will understand that this ‘sir’ has incurred a loss. The other person is obliged to greet you with a “welcome,” but you should not become weak at that moment. You should become so smart that you do not incur a loss anywhere. You may have lost once, you may have lost twice, or you may have lost twenty times; nevertheless you will eventually have to decide whether they are greeting you or the You within. God is sitting within. And He is the pure Soul (*Shuddhatma*).



(7)

Obstacles

How Is an Obstacle Created?

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

Dadashri: You are a *Parmatma* (the absolute Self), but you do not reap the full benefit of your position. That is because there are nothing but obstacles. An obstacle is created the moment you say, 'I am Chandubhai.' This is because God (the Self within) says, "Are you calling me Chandu?" Although you may have said it in ignorance, even then an obstacle is created. If you were to unknowingly put your hand into a fire, would you be spared the effects?

The *Parmatma* is sitting within you. There is infinite energy within at your disposal. But however many obstacles you create, that much energy gets concealed.

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

The *Gnani Purush* does not have a desire for anything and that is why he is in an obstacle-free (*nirantaray*) state. Everything comes spontaneously and naturally to him. The *Gnani* does not lack nor desire anything. You are *Parmatma* if your beggarly desires go away. Through beggary comes bondage.

You create obstacles for everything by yourself. Whatever you have brought with you in your ‘receptacle of intellect’ (*buddhi no ashaya*), you will receive even without desiring it, provided there are no obstacles against it.

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

Questioner: How do these obstacles happen?

Dadashri: If this man is giving out some snacks to someone and you say, “Why don’t you leave it, it will only go to waste,” you can say that an obstacle has been created. When someone is donating some money and you say to him, “Why are you giving him money? He is likely to squander it away,” and so you create an obstacle towards charity. Then, regardless of whether or not that person gives the money, you still created an obstacle. Then, when you encounter difficult times, there will be no one there to help you.

Questioner: What if the obstacles were not created through speech, but through the mind?

Dadashri: The effect of spoken words is realized in this life, and those drawn by the mind will come into effect in the next life.

So all these obstacles have been created by one’s own self; otherwise, is there anything that the Self does not have? Everything in the world is ready, and waiting for it. “Can we come, can we come?” they are asking. However, it is the obstacles that tell them, “No, you cannot come.” So the obstacles do not allow them to come to you.

Questioner: So we should stay vigilant (*jagruti*) that no negative thoughts arise.

Dadashri: That cannot be possible. Negative thoughts will not stop coming. You have to erase them, that is your job.

You have the thought, 'he should not be giving it to him,' but the *Gnan* springs up to remind you that you are creating obstacles. So you must quickly erase it. If one did not have *Gnan*, what would one do? If you ask him, 'Why were you thinking that way?' and he will say, "What do you know? I have to think that way," moreover, he doubles the damage. What can a crazy ego not do? He is shooting himself in the foot. We however, can erase all this. When you repent (do *prashchyataap*) in your mind, ask for forgiveness (*pratikraman*), and vow never to speak that way again (*pratyakhyan*), you can erase it. You can make changes to a letter before you mail it. And if you start thinking that it is good to give donations, then the previous (negative thought) one gets erased.

Questioner: What if we encourage and support good deeds?

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

I will explain to you how obstacles are created in this worldly life. At work if you call your assistant 'stupid,' then you would create an obstacle towards your own intelligence! Now, the entire world is entrapped in such obstacles and one's own existence in it is being wasted away. You do not have the 'right' to call anyone stupid. When you utter such things, the other person will tell you the same thing as well, and so he would be binding an obstacle for himself too! Now tell me, how can the world stop creating such obstacles? By calling others 'worthless', you create an obstacle towards your own worth. If you do *pratikraman* immediately for it, then it is erased before the obstacle is created.

Cardamom is expensive, cloves are expensive, betel nut is expensive and that is why people do not eat them. They do not get to eat these, because they had created obstacles towards them. Seven members in a household, are eating *shrikhand* (yogurt pudding), while one of them has to eat rustic bread and buttermilk because the doctor has warned him that he may die if he ate *shrikhand*. Why do such obstacles happen? It is because he had previously scornfully rejected that food when it was served to him.

Obstacles on the Path to Moksha

When you encounter obstacles on the path to *moksha*, your energy manifests even more. Therefore, even when you encounter an obstacle, maintain your firm decision (*nischay*) that, “Nobody has the power to stop me”; have such an inner intent. You do not have to utter it because to speak it is ego.

Your lack of firm decision (*nischay*) is itself the obstacle. This obstacle can be destroyed through a firm decision. Don’t all obstacles get destroyed with the *nischay* for the Self (*Atma*)?

There is not much of a problem with obstacles created by the intellect (*buddhi*) in worldly matters, but when it comes to the intellect in religious matters, it creates great obstacles. Such obstacles make you wander endlessly from one birth to another. In ‘relative’ religious matters, the obstacles for many of the male ascetics (*sadhus*), female ascetics (*sadhvis*), spiritual masters (*acharyas*) have been destroyed; however they still have many obstacles that pertain to ‘real’ religion; the religion of the Self (*Atma-dharma*).

How are obstacles in religion created? “I know something,” is the greatest obstacle. In religion, when can you say that you know something? It is when you never stumble; when you never have any *artadhyan* (adverse internal meditation that hurts the self) or *raudradhyan* (adverse internal meditation that hurts the

self and others). And not even a hint of *raudradhyan* should rise, nor even the potential for it to arise; is called “Knowing.” Hence the Lord says, that as long as *artadhyan* and *raudradhyan* occur one should say, “I do not know anything; the *Gnani Purush* knows.” Until then, do not take on any responsibility. It is a grave responsibility and you will end up getting off at the wrong “station”. God calls this (to say “I know”) the greatest *Gnanantaray* (obstacle against knowledge of the Self) of all. Obstacles against money and donations can be destroyed, but it is not easy to destroy obstacles against knowledge of the Self.

Causes of Gnanantaray and Darshanantaray

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

Dadashri: In religion, when you say anything negative like, “You do not understand anything at all, I understand everything,” you create *Gnanantaray* and *darshanantaray*. Or, if someone is attaining *Atmagnan* (knowledge of the Self) and you create an obstacle against it, then you create a *Gnanantaray*. If someone tells you, “A *Gnani* has come, come along if you want to,” and you say, “I have seen many so-called *Gnani Purush*”, you create an obstacle. Now, being a human, one cannot refrain from saying such things, can one?! If however, you are unable to go, but you feel, “the *Gnani Purush* has come, but I cannot go to him”, then the obstacle is destroyed. It is because one lacks understanding, that one is not aware that he is creating obstacles.

Every spoken word carries danger, so if you do not know how to speak, it is best to stay quiet! Especially where it concerns religion, it is very risky. The perils of worldly life (*sansar*) can be easily removed.

Why does a person not know how to sing a spiritual song (*pad*)? It is because he created an obstacle by saying, “I will

never know how to sing.” You create an obstacle for yourself by simply saying that. And if you say, “Sure, I know how to sing!” then the obstacle will disappear. You do not have to go anywhere to learn things; you have come here already knowing them.

Questioner: Would one know how to sing if he says, “I know how to sing”?

Dadashri: No. Not “I know how to sing,” but in your mind, you should have a strong conviction, “Why not, why should I not know how to sing?”

So many people say, “How can there be such a thing as *Akram Gnan*? How is it possible to attain *moksha* in just an hour?” The moment you say that, you create obstacles. You can never tell what is possible in this world, so it is not worth using your intellect (*buddhi*) to assess it, because it has clearly happened and that is (ability to attain *Gnan* within one hour) a fact. These obstacles prevail particularly for *Atmavignan* (science of the Self; spiritual science): the very last ‘station’.

Those who have managed to remove their obstacles for the *paroksh* (indirect), they have the obstacles for the *pratyaksh* (direct). Which is why they only come across the *paroksh*. Generally, obstacles for the *pratyaksh* are immense, however, if they are destroyed, the reward is an end to the wandering of life after life.

Questioner: How can one destroy *Gnanantaray* and *darshanantaray*?

Dadashri: The *Gnani Purush* can destroy them for you. He can destroy ignorance of the Self, as well as remove the obstacles for you. But there are certain obstacles that even *Gnani* cannot remove.

Questioner: What are those obstacles?

Dadashri: Wherever there is a violation of humility

(*vinaya*). Humility is foremost a thing for the path of *moksha*. There should not be even a single negative thought about the *Gnani Purush*.

Questioner: What should I do when I have the inner intent (*bhaav*) to come here, but the *puḍgal maya* (illusory attachment to the worldly things) prevents me?

Dadashri: That itself is obstructing *karma* (*antaray karma*). If your inner intent (*bhaav*) is strong, then one day it will come to an end. *Antaray karma* is *achetan* (lifeless) and your inner intent (*bhaav*) is now joined with the *chetan* (animate; alive), so as a result, the obstacles can be destroyed. And during the *vidhis* (special energizing blessings of the *Gnani Purush*) if you keep asking the *Gnani Purush* to destroy your obstacles, he will. The power and energy of the *Gnani Purush*'s words (*vachanbud*) will destroy your obstacles. If you feel a deep regret for not being able to attend *satsang* (assembly of Self-realized persons), then your obstacles will be destroyed.

Questioner: Can obstacles break on their own accord, or do you need *purusharth* (Self-effort) to destroy them?

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

Once you receive 'this' *Gnan*, all your obstacles are destroyed. This is because obstacles are created through the ego that says, "I am something." When the *antaray karma* is broken, it does not take long at all. How far apart are the *Atma* and *moksha*? Not at all. The obstacles that lie between the two, is the distance between them.

After attaining the Self, the obstacle is in the form of a circumstance (*saiyog*), and circumstances by nature dissociate (*viyog*); whereas 'You', *Shuddhatma* (the pure Soul) are not a circumstance (*asaiyogi*); You are eternal (*aviyogi*; no dissipation).



(8)

Contempt – Dismiss with Scorn You Fear That What You Despise

You will fear anyone or anything that you have contempt for. Why do you fear the policeman? It is because you have scorn for him. Whatever you disdain, will cause you fear. If you have scorn for mosquitoes, they will not leave you alone at night.

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

Why do you not fear someone you know? It is because you do not feel any scorn for him.

Questioner: Does contempt come first, or does fear come first?

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

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

Dadashri: Infatuation (*murchha*; illusory attachment) and unconsciousness occur. When both of these go away, you become *vitaraag*.

How Harmful Is Dismissing with Contempt?

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

Dadashri: At times, one may not even be aware of scorn (*tiraskar*). Scorn is a completely mild thing, whereas *tarchhod* (dismissing with contempt) is fierce and it can instantly cause a person to 'bleed'. This bleeding is not of the physical body. It is the mind that bleeds.

Questioner: What are the consequences of *tarchhod* and *tiraskar*?

Dadashri: You may not even discern the consequence of *tiraskar*, but that of *tarchhod* is huge. *Tarchhod* causes all kinds of obstacles. So it will not allow you to attain things, and it will create all sorts of misery. What can *tarchhod* not do? It has given rise to the entire world. That is why I tell you one thing, and that is, "Let go of your enmity and vengeance (*veyr*) and beware that you are not contemptuous towards anyone".

My *chit* is very attentive when it comes to *tarchhod* (dismissing with contempt). If I have to walk home late at night, I am very careful about not disturbing any sleeping dog, with the noise of my shoes. Isn't there a soul within them as well? I would not even be scornful with the person who lovingly gave me 'poison'.

On the path of the *vitaraḡ*, you should not oppose or do *tarchhod* (dismissing with contempt) towards anyone. A *vitaraḡ* will never oppose anyone, whether it be a thief, a villain, a scoundrel or anyone else. If you tell someone, "You are in the wrong business," then he will feel the *tarchhod*. And when you do that, you will not be able to see God within him. God tells you to see the person through elemental vision (*tattva drashti*). If you see him through the situational vision (*avastha drashti*), you will only spoil things for yourself. What if you throw a stone

in the mud? Is it going to mess up the mud? The mud is already soiled, but you will get splattered. Hence the *Vitarags* were very clever indeed; they would move around without contempt for any living being.

Tarchhod closes all the doors. The person you dismiss with contempt (*tarchhod*) will never again open his door to you.

Questioner: We experience both, *tarchhod* and *tiraskar*, in each and every moment, of our worldly life.

Dadashri: Yes, isn't everyone experiencing the same thing? They are responsible for the world's misery. A person's speech may be so vile and negative that he will even say things like, "Let there be famine"!

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

Dadashri: From what 'we' have seen of the past lives, 'we' are incredulous about the amount of damage that *tarchhod* can do! That is why we should behave in a way that shows no scorn, even for the simple laborer. Ultimately, to take revenge for the contempt, one may even bite you as a snake. *Tarchhod* will take its revenge at any cost!

Physical scars may heal, but the scars caused by speech do not heal throughout a person's entire lifetime. Many scars will not heal even after a hundred lifetimes.

What Is the Solution for Tarchhod?

Questioner: What should we do to make sure that we do not have to suffer the consequences of *tarchhod* (dismissing with contempt)?

Dadashri: There is no solution for that other than to keep doing *pratikraman*. You have to do that until the other person's mind comes around. And should you come face to face with

him, then ask for his forgiveness nicely, “My friend, I am sorry that I was wrong. I am such a fool. I have no sense.” And so his scars will begin to heal. A person likes it, when you criticize yourself, and that will heal his scars.

If you want to be happy in life, then don't do *tarchhod* (to spurn with contempt) towards anyone! Who are you doing *tarchhod* to? To God Himself! As God resides in every being. The insult does not reach the person: the insult reaches God! God takes the results of everything in the world. Therefore, do things that He can accept, and that do not make you look bad in His eyes. It is not possible for anyone to attain *moksha* by spurning even a single living being with contempt (*tarchhod*).



(9)

**The Aura of the Individual
'This' Gnani Is Vitarag**

Questioner: What do you love the most?

Dadashri: I do not love anything except the *Atma* (Soul; Self).

Questioner: Tell us about your spiritual thoughts and experiences.

Dadashri: I remain completely separate from the mind, body and speech. Nevertheless, I have not attained absolute knowledge (*kevalgnan*). Owing to the effects of the prevailing time cycle, I am still four degrees short of attaining it (the full 360 degrees).

Questioner: How do you manage to live in such a detached state, from this worldly life (*sansar*)?

Dadashri: With complete *vitaragata* (state of absolute detachment). I do business; I pay income tax, sales tax and all that. Even with all the 'swords' of the worldly life hanging over my head, I remain *vitarag*. This *vitaragata* would remain, even if someone were to cut off my hand.

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

Dadashri: Nothing is important to me, but I still have to do it. It is like being taken away by the policeman and made to do something against your will.

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

Dadashri: I do not have those sorts of tendencies. I have never had thoughts about making a profit; everything happens spontaneously and naturally. I do not have any kinds of desires either. I have attained a state that is desire-free.

Questioner: Since when have you attained such a state?

Dadashri: All my life, I had virtually spent in *dharmadhyān* (virtuous meditation), but in 1958, the *Gnan* manifested within me!

Questioner: How much spiritual pursuit (*sadhana*) was there behind the manifestation of the *Gnan*?

Dadashri: ‘This’ (*Gnan*) is the fruit of the *sadhana* (spiritual seeking) from countless past lives; however, it is still there even in this life. And besides this, I also had acquired high moral and spiritual values from my mother.

Questioner: Did you ever practice rules or rituals, fast or take any vows?

Dadashri: I have never fasted even for the sake of it. Granted, throughout my life I have observed the penance of *unodari* (eating less than what one’s hunger demands). I strictly followed the practices of *chovihaar* (eating before dark); I only drank boiled water, and I avoided *kandamood* (root vegetables, specifically onions, garlic and potatoes).

The Phenomenal Vision of 1958!

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

Dadashri: I felt as though I had become completely detached from this body.

Questioner: How did that separation feel?

Dadashri: Absolute separation; it is a completely different state altogether! It is not possible to describe it!!

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

Dadashri: I was experiencing a lot of peace. But it was the kind of peace associated with the ego; that is of no use. That kind of peace, even people who are not Self-realized, can experience.

Questioner: During that time on the station, had you ever felt such a bliss before?

Dadashri: With the attributes of *Gnata* (Knower), *Drashta* (Seer) and *Parmanand* (Supremely blissful), I had become separate. I was not in my body, I was not in my speech, nor was I in my mind. That was how detached I had become. That is indeed the attainment of *Gnan* (the Self-knowledge). *Gnan* is the *Atma* (the Soul; the Self) itself.

Questioner: Does the light of *Gnan*- after its manifestation- stay the same for you, or does it keep increasing?

Dadashri: ‘Ours’ is the ‘experienced *Gnan*’ in which there cannot be two kinds of light. There is only one kind of constant light. ‘We’ have complete, precise and clear experience (*spashta anubhav*) of the Self. Until you have the clear experience of the Self (*spashta anubhav*), the *Gnan* will continue to increase. Once you have that clear exact experience (*spashta anubhav*), the *Gnan* is complete.

Questioner: How can someone who studies spirituality, know that he has reached the absolute state?

Dadashri: Such a person’s speech will be *vitaraḡ* (detached and without abhorrence towards anything), his expression will be *vitaraḡ*, and conduct will be *vitaraḡ*. Everything about him is *vitaraḡ*. He has no attachment for, nor

abhorrence towards anything; whether you insult him or shower him with flowers. His speech is *syadvaad*, which means that it does not hurt anyone's religion or anyone's viewpoint at all.

There Is No Method to Gnan

Questioner: You move around in a liberated state, but how did you acquire the special powers (*siddhi*)?

Dadashri: Just like you, many people ask me the same question, and I have to say to them, "Do you want to imitate me? You will just waste your efforts, if you try to imitate me." 'This is but natural.' Even the *Gnan* that manifested within me happened on the bench where I sat, amidst the terrible hustle and bustle of the Surat station.

Questioner: You say that *Gnan* that manifested was "but natural". Can you explain what you mean by that?

Dadashri: "But natural" *Gnan* happens to only few people. If someone says, "I did it myself," then that *Gnan* remains incomplete. This *Gnan* happened 'naturally' on its own. If one did it himself, then the *vikalp* (the ego of 'I am Chandubhai'), would decrease by 80 percent, but 20 percent would still remain. But this is the Science of the *Vitarag*, which means that it is a 100 percent *nirvikalp* (ego-less state).

The Gnani Gives Proof of Moksha

Questioner: What do you do on a daily basis?

Dadashri: I constantly live in my *moksha*; even at this present moment I am in my *moksha*. The speech that is emitting, comes from a 'recorded tape'. I am not its owner. I just see whether that speech comes out 'right or wrong'.

Questioner: When your 'tape' within is not saying anything, does it mean that it is just gone 'blank'?

Dadashri: The audible ‘tape’ keeps on playing, and simultaneously the ‘tape’ of subtle (inaudible) speech is also playing.

Questioner: Can the *Gnani Purush* change one’s *parmanus* (subatomic particles)? Or do they change because of his presence?

Dadashri: After you have put yogurt in the milk, the *Gnani* cannot do anything. If you had asked before you put in the yogurt (i.e. charging *karma*), it would have been possible; however, nothing can be done about it after the fact. The *Gnani* can annihilate all *karma* – that is all he is capable of. The *Gnani* can change some aspects of things. And that I can do for you.

Questioner: What do you mean when you say, ‘putting yogurt in milk’?

Dadashri: You have no choice but suffer the effects of *karmas* that have become solidified like ice. The *Gnani* can destroy *karmas* that are in the form of water and vapor. Nevertheless, his inner intent is always just *naimitik* (instrumental), and therefore he remains as the non-doer (*akarta*).

Questioner: What is *moksha*?

Dadashri: *Moksha* is liberation from all types of pain (*dukh*), and the attainment of eternal bliss. *Moksha* is the feeling of liberation.

Questioner: What causes bondage?

Dadashri: Ignorance of the Self.

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

Dadashri: It is a state, but not this state that you are familiar with: it is a natural state.

Questioner: Does *moksha* mean independence?

Dadashri: Yes, real independence – where there is no superior and no “underhand” (subordinate).

Questioner: Is it possible to attain such an independent state in the worldly life (*sansar*)?

Dadashri: Why not? I have attained it. I am living proof that it is possible to attain such a state, even while living in the worldly life (*sansar*). You will get some ‘encouragement’ from seeing me, that it is attainable even while living in the worldly life (*sansar*).

Questioner: What is the difference between *darshan* (vision as the Self) and *Gnan*?

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

Questioner: Is there a relationship between *Gnan* and *Shuddhatma*?

Dadashri: *Shuddhatma* is really the *Gnanswaroop* (the *Gnan*; the state of the Self). Absolute *Gnanswaroop* is *Parmatma swaroop* (The absolute state of the Self).

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

Dadashri: The ego that says, “I did this,” is itself the one that binds *karma*.

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

Dadashri: There is a tremendous difference. You cannot make a connection between the two. *Gnayak* is one's Self that has become *Parmatma* (absolute Self); whereas *jignyasu* has to make a guru, and he has to keep searching. Inquisitiveness has arisen within and, therefore, he becomes a *purushartha* (one making the effort), but the *gnayak* is verily the God.

Questioner: What is the difference between *mumukshu* and *jignyasu*?

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

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

Dadashri: One is said to be inside the universe, when one is *tanmayakar* (to become one) with the *gnyas* (that which is to be known). And when one is outside of the universe, it means that one just sees the *gnyas* as *gnyas*.

Questioner: What is 'absolute' science?

Dadashri: Science that is *nirlep* (absolutely detached) from *agnan* (ignorance of the Self) is 'absolute' science.

Questioner: Has the word "Atma" been in existence from time immemorial?

Dadashri: Yes, since time immemorial. *Gnan* and its ways have been the same since time immemorial.

The Great Importance of the Nimit

Questioner: Do we need a *nimit* (a person who is instrumental) in order to realize the Self?

Dadashri: Nothing can happen without a *nimit*. Only as an exception, can it happen without a *nimit* to someone rare.

And when it does, they are called *swayam-buddha* (spontaneous Self-realization). Even those who are *swayam-buddha*, would had to have met a *Gnani* in their past life. Nothing can happen without a *nimit*. One must have *upadaan* (spiritual readiness) as well as a *nimit*.

‘*Upadaan nu naam lai ae je tajey nimit;*

‘One who abandons the *nimit*, emphasizing one’s own readiness exclusively;

Paame nahi siddhattva ne, rahe bhrantima sthita.’

Does not attain liberation and remains established in illusion.’ ~ Shrimad Rajchandra

Therefore, you need a *nimit* first. Even if one’s *upadaan* is not awakened, *Gnan* will awaken it. But without a *nimit*, nothing can be done.

Questioner: What if you have a hundred percent conviction that the experience of the Self does not ever happen through a *nimit* (another person)?

Dadashri: Then you will never experience the Self. You may have tremendous *upadaan*, but if you cannot find a *nimit*, then you will never experience the Self. The *nimit* is vital!

Questioner: So, we have to accept that that experience of the Self can only happen through a *nimit*?

Dadashri: Here is how it is. Everyone must keep his *upadaan* awakened, and many do. But what can they do without a *nimit*? There is no other way.

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

Dadashri: Through his merit *karma* (*punya*). Otherwise, even if he does *purusharth* of running from one *upashraya* (place where monks stay for a short time) to another for infinite

lives, he will still not find a *nimit*. Whereas with merit *karma*; he may meet him (the *nimit*) on the street. There one needs *punya-anubandhi-punya* (merit *karma* that binds more new merit *karma*, these are the highest kind of merit *karma*).

The Self and Punya

Questioner: Does the *Atma* (Self) have a connection with merit *karmas* (*punya*)?

Dadashri: There is no connection. However, as long as one believes, 'I am doing this,' there is a connection. When the 'right belief', "I am not the 'doer'," is established, then there is no longer a connection between the *Atma* (the Self) and *punya* (merit *karma*).

Questioner: What should one do in order to increase one's merit *karma* (*punya*)?

Dadashri: You must be obliging towards others all day long. Using your mind, body and speech with unity, for the sake of others is called merit *karma* (*punya*).

Questioner: What if, while doing good for others, we ruin things for ourselves.

Dadashri: You will not spoil anything for yourself; I 'guarantee' you that.

Questioner: The current times are such that no matter what you do, whether you do the prayer beads, or you do chanting of *mantra* (*japa*), you do penance (*tapa*), or worship, etc., there is still no peace – what is that?

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

Dharmadhyam

Questioner: What is considered *dharmadhyam*?

Dadashri: When someone insults you, and you become angry, that is *raudradhyan*. Now if someone insults you and at that moment your *Gnan* tells you that he is just a *nimit* and, ‘This is simply the fruit of my own unfolding *karma*, so no one is at fault here’; you realize this and you do not get angry, then that is *dharmadhyan*. To turn *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) around is *dharmadhyan*.

Shukladhyan

Questioner: What is *shukladhyan*?

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

The Mind and The Soul

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

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

Love and Worship

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

Dadashri: You are talking about the love for God and not

the worldly love, right? Worship can only come about if there is love for God, and not otherwise. Worship without love is not considered worship.

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

Dadashri: True *premlakshana bhakti* is the love of God. It is where you will not forget God the whole day long. Even while you are counting money, you have God on your mind; that is love for God. At the moment there is still more love for money. To forget God at the time your daughter is getting married is illusory attachment (*moha*); it is infatuation (*murchha*). *Premlakshana bhakti* is very high worship; God Himself makes His presence there.

With Flawless Vision the World Is Flawless

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

Dadashri: When you ‘see’ the entire world as being faultless (*nirdosh*). I have become faultless (*nirdosh*) through seeing the entire world as faultless. The one who does good and the one who does bad, in my eyes, are both faultless.

Questioner: In the ‘relative’ perspective, when you do something wrong, isn’t it apparent who is at fault (*doshit*)?

Dadashri: When is one considered to be at fault (*doshit*)? It is when his *Shuddhatma* (the pure Soul) ‘is doing’ something wrong. But the *Shuddhatma* is the ‘non-doer’. It is not possible for the *Shuddhatma* ‘to do’ anything. This is discharge of *karma* and you see him at fault (*doshit*) in it. You should do *pratikraman* for any faults that you see in others. As long as you see fault in any living being in this world, know that you have not yet attained inner purification (*shuddhikaran*). Until then, it is sensory knowledge (*indriya-gnan*).

Questioner: Is bitterness a kind of ego?

Dadashri: Bitterness and sweetness are both the fruit of *karma*, and they will be there only as long as the ego is there. The fruit of the ego that does good, will be sweet, and the fruit of the ego that does bad, will be bitter.

Questioner: Who creates all the confusion in this world?

Dadashri: Ignorance of the Self.

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

Dadashri: Even the horse and cart carriage drivers, taxi drivers, or potters come to ask for forgiveness. However, they have not given forgiveness themselves. So the one who forgives, has greater value. It is very difficult to forgive. 'Ours' (Dada's) is natural and spontaneous (*sahaj*) forgiveness (*kshama*). You are automatically forgiven for any mistakes you make, whether you ask for forgiveness or not.

A Seed of Karma Is Sown if You Become the Doer

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

Dadashri: The one who thinks about it, is guilty in the eyes of Nature, and the one who actually kills someone, is guilty in the eyes of the world. A man who kills someone in this life was already guilty (of having *bhaav* and planting a seed of killing) from his previous life. His punishment will be in this life, in the form of a jail sentence, or harassment and humiliation by other people. That *karma* will come to end, provided he does not sow any new seeds.

Questioner: Is there a method to planting these 'seeds'?

(cause of *karma*)? Is there a way of knowing which seed will be sown and which seed will not?

Dadashri: Yes. When you say things like, “This was a great snack” and “I ate it”, then a seed is sown. There is nothing wrong in saying, “I ate,” but you should ‘know’ who the ‘eater’ is. You should know, “I (the Self) am not eating, the eater (the non-Self) is eating.” Hence, you sow the seeds when you become ‘the doer’.

Did You Receive the Knowledge of the Self or Did It Manifest?

Questioner: What is the difference between ‘attaining the state that you are in’ and ‘attaining *moksha*’?

Dadashri: There is no difference. I have indeed attained *moksha*. If you attained the state I am in, even you would attain *moksha*. You do not have to look for it outside, for it is inside you.

Questioner: You tell us that we should realize who we are, so how can we do that?

Dadashri: You have to come to me. You have to say that you want to know who You are, so that I can help you do that.

Questioner: Is the *Gnan* that we have received from you the *Atmagnan* (knowledge of the Self) itself?

Dadashri: What you have received is not the *Atmagnan*. It is that which has manifested within you is the *Atmagnan*. When you repeat what I ask you to repeat, it destroys all your demerit *karma* (*paap*) and the *Gnan* begins to emanate within you. Has it not manifested within you?

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

Questioner: What should one do to attain the grace (*krupa*) of the *Gnani Purush*?

Dadashri: The *Gnani* himself knows when you are following his *Agnas*. The *Gnani* wants nothing else. He will be pleased if you abide by the ‘laws’ (*Agnas*; special directives) of the place that you want to go to, nothing else.

The Science of Speech Tells All!

Questioner: For how long has your link of spiritual effort (*sadhana*) been going on?

Dadashri: Innumerable people throughout the ages have had this common link. These are all just links. That day in 1958, this *Gnan* came about. And then it had to come forth. In order for it to emerge, it will always find a link (*nimit*). I have attained 356 degrees of *Gnan*, but it has not come out yet. Only the *Gnan* of the lower degrees has come out. It will be quite a phenomenon for this era, the day this *Gnan* emerges in its full 356 degrees.

Questioner: To extract the 356 degree *Gnan*, will we not need people who are more apt; qualified people?

Dadashri: Yes, you need such people for this. If someone like that comes along, then the *Gnan* will come out really fast. As such people come along, higher *Gnan* will emerge. To bring it out, is not in my hands. This (Dada’s speech) is just a “record.” The ‘record’ will play, as more apt people come along!

... What Amazing Bliss!

Questioner: Did you realize that you had attained *Gnan* when it happened?

Dadashri: Did I indeed?! At the time, I felt as though I was sitting in *Siddha Gati* (abode of the Absolute liberated Souls, located at the crest of the universe), experiencing infinite bliss, so how would I not realize it? Although I was sitting on a bench, I was still experiencing the bliss of the *Siddha Gati*. The

gentleman who was my attendant, who sat beside me at the time, also attained *moksha*. This *Akram Vignan* that has manifested is something quite amazing!

The Gnani Cultivates The Self's Energy

Questioner: When we do *Charan Vidhi* (the special inner blessings received by direct touching of the feet of the *Gnani* with the forehead) at Your feet, what does it really mean?

Dadashri: The *Charan Vidhi* separates the Self from the non-Self within, thus bliss expresses within. All weaknesses (*kashays*) go away. There is tremendous energy (*shakti*) at the feet of the *Gnani*.

Can Gnani Be Compared with Anyone?

Questioner: Is there no comparison to a *Gnani*?

Dadashri: There is no comparison to a *Gnani*. Who is a *Gnani*? Not everyone is considered a *Gnani*. One is a *Gnani* if he does not have the slightest ownership of the mind, of the speech or of the body; he who constantly remains as the Self and he who does not have even a trace of ego.

Questioner: Does the *Gnani* have the highest humility (*namrata*)?

Dadashri: Even an ordinary person has humility, but the *Gnani* does not have an ego at all. There is no ego, even when someone insults him.

Questioner: Does the *Gnani* have no interest (*nispruha*)?

Dadashri: The *Gnani* is not *nispruha*. There are many people who are *nispruhi*. There are many who say, "I do not need anything," but that is an ego of not having interest. The *Gnani Purush* is *saspruha-nispruha*, which means that he is uninterested in material pleasure and interested only in the Self (*saspruha*).

Questioner: Does *spruha* mean desire?

Dadashri: *Spruha* does not mean only one kind of desire, but many kinds of desires. When one has countless desires for the enjoyment of all kinds of temporary pleasures, it is called *spruha*.

Questioner: Can you predict the future?

Dadashri: I would not say that, but if you have any troubles, I can make you completely free of worry.

Recognizing a Gnani

Questioner: How can one recognize a *Gnani*?

Dadashri: If you provoke him and he does not strike back, then you should know that he is indeed a real *Gnani*. Wouldn't you have to test him? If you see any anger, pride, deceit and greed in him, you should immediately move to a different 'shop' (spiritual guide).

Questioner: If I put a *Gnani* to the test it would be disrespectful and he would feel insulted. And say he is a real *Gnani*, then wouldn't I be held accountable for that error (*dosh*)?

Dadashri: If you did meet a true *Gnani*, he would only keep giving you his blessings, regardless of anything unbecoming that you may do. But if he gets angry and strikes back, then you should ask him to forgive you and go buy him a cheap pair of spectacles as a conciliatory gift. If that does not pacify him, tell him, 'Your Holiness, my mind is little crazy. Just before I came here, my wife and I had a fight at home.' This will make him happy. So then he will be happy. How long will you waste your time there?

Aptavani (Authentic or Trustworthy Speech) - How Functional !!

Questioner: When we read your *Aptavani*, its effect is so wonderful that we want to keep reading it.

Dadashri: These words are of the *Gnani Purush* and they are fresh. Its phases (*pariyaya*) are current and therefore all your phases change as you read it, and bliss (*anand*) continues to express. Some can even attain *samkit* (the right vision) in this way. This is because this speech is the speech of the *Vitarag*. Speech is only worthy if it is without attachment or abhorrence, and not otherwise. The speech of the Lord was without attachment and abhorrence, and its effect is still going on after 2500 years. Therefore, even the speech of the *Gnani Purush* is effective; it will be for at least two to four generations for sure.

For liberation, there is no solution without the speech of a *Vitarag*.

Questioner: I have read both parts of the *Aptavani*. Nowhere, throughout the entire book, is there any criticism, nor any mention of destroying any person.

Dadashri: Self-realized persons do not criticize anyone. It is not in them to destroy or construct anything. Why would you want to destroy and create? Why would you oppose anything? Opposition is a kind of ego. It is considered a 'mad' ego!

Religion is something that has no discordance. Such a religion is like nectar. Discord is poison.

Questioner: While I am reading the *Aptavani*, I can see Dada!

Dadashri: Yes... You will see 'Dada'. You will see the 'exact' Dada. Whenever you wish, you can see 'Dada' and it is possible to reap the benefit. The one you see in front of you is not 'Dada.' He is a Patel from the town of Bhadran. Even the one who speaks is not 'Dada', but a 'recorded tape' that is speaking. 'Dada' is 'Dada': within whom sits the *Vitarag*; the Lord of the fourteen worlds!! He is the one who has manifested within me and whom even I worship. The one who is manifest

within me is 'Dada.' He has manifested within. So many people will be forever blessed. Even when he places his hands on you, you will be eternally blessed (*kalyan*). This is *Akram Vignan*. At the present time, it is not likely that the *Kramic* path will work.



(10)

Akram Path

Attained Only Through the Grace of Gnani

Questioner: The *Akram marg* that you speak of, may be fine and easy for a *Gnani* like you. But for us ordinary people, who have to live and work in the worldly life (*sansar*), it is a bit difficult. How can we deal with that?

Dadashri: When God; the Lord of the fourteen worlds, is Himself manifested within the *Gnani Purush*, what could you possibly not accomplish from meeting such a *Gnani Purush*? You do not have to do anything with your own energy (*shakti*). It will all happen through his grace. Grace accomplishes everything. Therefore, whatever you ask for here, you will get. All you have to do is to remain in the *Gnani's Agnas*.

Questioner: But don't we have to bring about the salvation of our own *Atma* (Self) through our own *atma* (non-realized self)?

Dadashri: That is true, but that is a discussion that belongs to the *Kramic* path. This is *Akram Vignan*. Therefore, you have to extract your work directly from a living God, and it will remain every moment, not just for one or two hours.

Questioner: So, if we hand everything over to him, does that mean that he will take care of everything for us?

Dadashri: He does everything; you do not have to do anything. 'Doing' binds *karma*. All you have to do is to get on the "lift" (the elevator) and abide by the Five *Agnas*. And after

you get on the lift, you must not jump around or stick your hand out. That is all you have to do. Rarely does such a path come along and it is only meant for the *punyashadis* (those with tremendous merit *karma*). This is an exceptional path. Only once every million years does such an exceptional path come about! It is considered the eleventh wonder of the world! When one acquires a ticket for this phenomenal path, his work is done.

Unprecedented and Non-contradictory

Questioner: Did you initiate this concept of attaining *moksha* through *Akram Vignan* or was it in existence before?

Dadashri: It comes every million years. It is not absolutely new, but it seems new, because it has not appeared in any books in the last million years, which is why it has been called unprecedented. It has never been read, heard or known before that is how unprecedented it is.

Questioner: Please talk about any scientific basis if there is behind the *Gnan* that you give.

Dadashri: This is all science (*vignan*), non-contradictory science. What is the foundation of science? It destroys all your demerit *karma* (*paap*). Without that, you cannot have the exact experience of the Self (*sakshatkar*), without which there is no *moksha*. That exact experience of the Self should remain constantly. It will not change even for a moment. It will remain automatically, without You having to remember it.

Putting aside the notion of knowing the Self, people have made tremendous endeavors to even establish faith (*shraddha*) in the Self; just to have conviction of, 'I am *Atma* (the Soul)'. But it is difficult to attain such faith in this strange era of the current time cycle. Now, to attain the experience of the Self from a *Gnani Purush*, in such times, is itself the inherent special energies (*siddhis*) of *Akram Gnan*. All this is possible

because the *Gnani Purush* receives the grace from all the celestial beings and the entire universe, who are well pleased with him.

Worthiness in Akram Vignan!

Questioner: Can a *nimit* oblige a seeker who does not have the spiritual readiness or qualification (*upadaan*)? If so, then to what extent and in what way?

Dadashri: In the *kramic* path, the *nimit* cannot oblige you without your readiness or qualification (*upadaan*). This *Akram Gnani* can help anyone. One's eligibility is one's encounter with him- *Gnani Purush*. This is *Akram Vignan*. It is one that can give you liberation within one hour. That which was not possible in a million lifetimes, you can attain within just one hour! It gives you immediate results. *Kramic* means that you climb "step-by-step", one step at a time, and as you climb upwards, you have to let go of your acquisitions (*parigraha*) along your way.

Questioner: For whatever wrong we do through our own deeds, can a *sadguru* (ultimate guru) destroy them through the *Akram Path*?

Dadashri: Yes, he can destroy everything.

Questioner: One's own *atma* (the self) cannot destroy the fault, but a *sadguru* can do that?

Dadashri: The *Gnani Purush* can do everything. What can he not do? He can do everything because he is not the 'doer'. The one who is the 'doer' cannot do anything. The *Gnani Purush* is not a 'doer' at all; He is simply an instrumental (*nimit*).

Questioner: Can one's own *atma* not do it?

Dadashri: If your own *atma* could do it, then you would

not have been wandering around until now, would you have? Without a *nimit*, nothing will ever take place. One's *atma* cannot do anything. How can the one who is bound, free himself on his own?

Questioner: Of all those who became *gnanis* in the past, did any of them show such an *Akram* path?

Dadashri: Yes, it was shown. Lord Rushabhdev had revealed it to King Bharat. The king lived a worldly life with his thirteen hundred queens, and despite this, attained *moksha*. And to the other ninety-nine sons He gave the *Kramic* path.

Questioner: That must have been because of King Bharat's worthiness. How can we be as worthy for that?

Dadashri: In this *Akram Vignan*, one's worthiness is not even an issue. All you have to do is meet me. And if you ask me to grace you, then that is all you need.

Such an Amazing Gnan!

This is my natural gift. This was my intense search, but now it is "scientific circumstantial evidence." The light has occurred naturally, so come and light up your lamp too.

Questioner: In this *Akram* path, once a person reaches the seventh floor, can he drop down to the fourth or the fifth floor?

Dadashri: No, he cannot come down. But if a person wants to deliberately ruin everything and fall, then who can stop him? Otherwise, no one can take him down against his wishes.

Moksha should be attained here only. We do not want deferred *moksha*, on "credit". *Moksha* means the feeling of liberation. You do not have any worries, nothing affects you, and there is no one superior over you; this is what you will experience. This will come into your experience. Without the

experience, it is futile. Anything without the experience will be muddled. You need “cash”. So “this is the cash bank of divine solution”.

Questioner: Life is short of years and the road to *moksha* is long. But since finding this *Akram*, I feel so much joy.

Dadashri: This is something that never happens, but now that it has, just get your “work” done. Of course, there will be great joy. Even I felt such great joy from the wonderful *Gnan* that manifested in me. It gave rise to tremendous *siddhis* (special energies)! This is because there is nothing in this world that I have a beggarly desire for (*bheekh*). I did not have any *bheekh* for respect (*maan*), for money, for fame, for sex, nor did I have any beggarly desire for disciples or of building temples. I did not have beggarly desire of any kind, in this world. This is why I attained this state! Still, it is ‘scientific circumstantial evidence’. Now, it is on account of this state that I am in, that you are able to attain the very same state. You become like the one whose *niddidhyasan* (envisioning) you do.

Questioner: Is it because of a connection from the past life that one attains *Akram*?

Dadashri: This is the only way through which you are able to meet me. This meeting with the *Gnani Purush* happens as a result of the unfolding of your merit *karma* (*punyas*) of infinite past lives.

All others are considered *Kramic* paths. The *Kramic* path is the ‘relative’ path. ‘Relative’ means that it yields worldly fruit, and takes you ‘step by step’ towards *moksha*. Through renunciation and penance one has to eventually purify the ego; thereupon you will arrive at the gate of *moksha*. When you have cleansed the ego of all its anger, pride, deceit, greed, sexuality

and all worldly desires, the gate of *moksha* will open to you. The *Kramic* path is a very difficult path indeed! And here, on the *Akram* path, the *Gnani Purush* purifies your ego for you. He takes away your ego and your *mamata* ('My-ness'), so then what else remains? Then you experience your Self. Your work is done, only when You have the experience of the Self.



(11)

The Atma and The Ego Eternal Self

Questioner: Where did the Self (*chetan*) come from? Where does it originate?

Dadashri: It has no origin, neither does it have an end. These are just the phases and stages (*avastha*) of a living being (*jiva*). The phases (*avastha*) will keep changing, but the Self (*vastu*) remains the same.

Nature

Questioner: What is nature?

Dadashri: Nature means “scientific circumstantial evidences”.

Questioner: All these scientific circumstantial evidences that come together, isn't there some sort of energy (*shakti*) behind it?

Dadashri: It is not a living energy; it is an inanimate energy. It is an energy that is a mixture of *jada* (inanimate matter; non-Self) and *chetan* (life-energy; the Self) in which *jada* happens to be in *visheshha bhaav* (extra-expression of intent). In all this, the Self has remained the same from time immemorial.

Who Controls Whom?

Questioner: Does the embodied soul (*jiva*) exert control over the body, or does the body exert control over the *jiva*?

Dadashri: That is the question! At the moment, the embodied soul (*jiva*) has absolutely no control over the body. Why is that? It is because it has the wrong belief of 'I am Chandubhai' and that is the greatest wrong belief of all.

Questioner: One has to believe that for the sake of worldly interactions.

Dadashri: There is nothing wrong in believing that for the sake of worldly interactions (*vyavahar*). But if someone insults you, do you not accept it right away? Does it affect you or not?

Questioner: It does.

Dadashri: Then you are not 'Chandubhai' just for the sake of worldly interactions, but you really are 'Chandubhai'. That is how the wrong belief has set in. Just because people call you 'Chandubhai,' you too believe yourself to be that. Then you believe, 'I am her husband, I am this boy's father, I am like this...I am a collector, etc.' How many such beliefs do you have?

Questioner: Many.

Dadashri: It is because of this wrong belief that the body exerts 'control' over the embodied soul (*jiva*; self). If these wrong beliefs go away, then the body has absolutely no 'control' over the *jiva*. The *Atma* (the Self) itself has infinite energy, but it is trapped because of these wrong beliefs. How can you get rid of these wrong beliefs? They will go away when the *Gnani Purush* gives you the 'right belief'; otherwise referred to as *samyak darshan* (right vision of the Self) in our scriptures. Nothing will be attained by believing, 'I am Chandubhai.'

In reality you are not 'Chandubhai.' You are 'Chandubhai' 'by the relative viewpoint'. You should enquire who you are, 'by the real viewpoint', should you not? So at the present moment it is your body that has control over you. Not just the body, but

the mind as well. The mind is completely physical. All these have control over you at this time. Oh, forget the body having control over the embodied soul (*jiva*), what about a pimple that breaks out on the body and starts to throb! Even that controls the *jiva*.

The Nature of Ego

Questioner: Which one goes through birth and death (the coming and going; *avagaman*), the Soul or the body?

Dadashri: Neither the body, nor the Soul, undergoes birth and death (*avagaman*). Only the ego does. This body comes with all its necessities, but it is mainly the ego that comes and goes. The cycles of birth and death come to an end, for the one whose ego has ended.

Questioner: What is a true definition of ego?

Dadashri: The world has not understood the real meaning of the ego. It is not how they understand it. Each understands it according to his own language (*bhasha*; interpretation). Isn't everyone's 'language' different? But it will not do, as far as the language of God goes. You will be put to the test, because 'there' (in matters of liberation), it will not work.

Ego means that although one does not do anything, one asserts, 'I am the doer' (*ahamkar*). That is the false assertion (*aropit bhaav*; false imposition). It is called ego. The primary thing is the ego, and from it arises all kinds of words like: *maan* (pride), *abhimaan* (excessive pride due to material possessions), *garva* (ego of doership), *ghemaraji* (pompous display without any substance), etc. What kind of a thing is *abhimaan*? In it the *aropit bhaav* (false assertion) which is the ego, is there, but when someone shows off by saying, "I have four bungalows and I have two cars," it is called *abhimaan*.

To claim to do something when one is not the doer is called egoism (*ahamkar*).

Questioner: The Gita (The Bhagavad Gita, The sacred text of knowledge given by Lord Krishna to Arjun at Mahabharata war) mentions that the ego is the principle thing; therefore, it must have existed before the origin of everything, right?

Dadashri: It is a thing before the *utpatti* (origin, beginning). What the Gita says is right. The ego does not come after *utpatti*. Primarily it is the ego that comes first and then comes the origination. You will realize the fruit of whatever *karma* you have done with ego in this life, in the next life. In truth, it is someone else that is the 'doer', but it is through your illusion (*bhramti*), that you believe you have 'done' it. If you yourself were the doer, then you would not allow yourself to die (*nanami*). No one has the independent power and energy (*shakti*) to evacuate his bowels. Nevertheless, he does have other powers, but they have not yet manifested. And he who says, 'I am doing', is outside of his 'own' (the Self's) power (*shakti*). Don't people say, "I ate, I drank, or I am hungry"? If you are hungry, then why don't you put out that hunger? And he would say, 'No, I cannot satisfy my hunger without putting some food in my stomach.'

The ego arises first, and then the body is formed; thereafter, all the other external results (*parinam*) eventuate. *Karma* is created by the ego and this is the consequence of that. This mind, body and speech are the fruits (consequences). The ego is the 'cause' and the mind, body and speech are the 'effect'. 'Cause and effect', 'effect and cause': this is how everything continues. The *Gnani Purush* can stop the causes, so only the effect is left. And so there will never again be another effective body.

Religion: Relative and Real

There are two kinds of religions (*dharma*) in the world: One is to know the *Atma* (the Self) and the *Parmatma* (absolute Self) as one (*abheda*). And the other is to know the

Atma and the *Parmatma* as separate, that is to say, 'I and *Bhagwan* (God) are separate.'

In the first kind of religion, the awareness is that the *Atma* (the Self) is itself the *Parmatma* (absolute Self). This is the 'real' religion, after which one attains liberation. When you have experience of the *Atma* being the *Parmatma*, you attain liberation.

And as long as there is the awareness (*bhaan*) that the *Atma* and the *Parmatma* are separate, one binds merit (*punya*) and demerit (*paap*) *karma*. And that is why a 'causal' body (*karan sharira*) continues to be formed, and one wanders around for infinite lives. It is an illusory belief to go on saying that God is separate and 'I' am separate. In truth, you and God are one, but you do not understand this. You cannot seem to find someone who can make you understand that You and the *Parmatma* (absolute Self) are one and the same. When you find such a person, he will give You the awareness of that oneness. It is your weakness that makes you see God as being separate from you, which is why you are in the form of a living being (*jiva*). Because there is no weakness in God, your weaknesses will go away, and thereafter You will have the perpetual, exact experience that You yourself are the God.

It is when people continue to call him 'Chandu, Chandu,' and that affects him and he believes, 'I am Chandu.' The effect of illusion (*bhramanti*) does not budge. Otherwise, the Self is indeed the absolute Self.

Only a Savior Can Save You

Questioner: What should one do to attain the state of the absolute Self (*Parmatma*)?

Dadashri: For that, you must attain the *Gnani Purush's* grace, and if you want to get to that stage gradually, you have to obtain the *Agna* (directive) from the *Gnani Purush*. And if

he does grant you his grace, then you can attain that state within an hour.

Otherwise, attain it gradually. Those people that are in no hurry; those who still have worldly desires to experience the pleasures of the senses, they can attain it slowly. And those who experience pain even in worldly pleasures, and who cannot even endure happiness, qualify for liberation. The *Gnani Purush* then liberates them. This is because the *Gnani Purush* has himself become a savior (*tarantaaran*). He has crossed the ocean of the worldly life and he can help others across as well.

Questioner: If we have such guru's grace (*guru-krupa*), then we would not have to work so hard.

Dadashri: All the effort you are making right now is all going to go to waste. It is not a complete waste, but a task that would generally take an hour, will waste a whole year. And if you have a guru above you, he will take you only as far as he has reached; whereas a *Gnani Purush* has been all the way, and so he will take you all the way as well.



(12)

Arrangement of Vyavasthit 'Vyavasthit Shakti'

Questioner: There is some energy regulating the world. Is it the *vyavasthit shakti*?

Dadashri: That is the *vyavasthit shakti*. How is its regulation (*niyantran*)? If you want to elevate water (say into a water tank) you have to use a pump (requires effort). And what if you want to empty the tank? You do not have to do anything. Someone may ask why? It is because it is the nature of water to flow downwards. This regulation occurs naturally, in the same way.

Questioner: Does *vyavasthit* control all the eternal elements that exist in the world?

Dadashri: Nothing has any control over anything else. This is an 'uncontrolled' group; each one is independent of the other. *Vyavasthit* is something for you to know and understand. They themselves are not concerned about anything. *Vyavasthit* is Your ticket to reach the 'station' of *moksha*. With this ticket you can move forward. No one is under the control of another; they are all independent. In all of this, the *Atma* (Soul) is *Parmatma* (supreme Soul); it is *chetan* (life-force). Nevertheless, the other elements (five eternal elements) do not pay heed to it. All the other elements say: "You may be *Parmatma*, but what is it got to do with us? You are separate and so are we!"

The Time Cycle

Questioner: How did the ages of *Satyug* (period of unity

in mind, speech and body) and *Kaliyug* (current era of the time cycle characterized by lack of unity in mind, speech and conduct) come about?

Dadashri: This is a time cycle. Just like this rotating wheel. As it is on a downward turn, that is where we are at in our time cycle. Therefore this is an age of descending part of the cycle. And after this, there will come the ascending part of the cycle.

Questioner: So then where is the fault of the one who does demerit *karma* (*paap*) and the one who does merit *karma* (*punya*)?

Dadashri: There is no fault at all. Really, no one is at fault (*doshit*), but it is you that says, “I did this,” whether it is right or wrong. You yourself have to suffer on account of the assertion. You don’t do it of your own accord. Although you may not want to do it, Nature coerces you to. It all happens through *naimitik* (instrumental) jolt. What is the age of *Satyug* and all the other ages like? If you went out to buy some chickpeas during the daytime, you might be able to get a bag or two, but what if you went out at two-thirty at night, how many chickpeas will you come across then? That is how this is. Everything happens according to the time.

Total Surrender in the Service of Others

Questioner: So isn’t there anything left for us to do for this world?

Dadashri: There has never been anything for you to do; it is just the ego that has arisen. Only humans have the ego of ‘doership’.

Questioner: This lady is a doctor. When a poor patient comes to her, she feels compassion (empathy; *anukampa*) towards him and treats him. So then, according to what you are saying, there is no question about compassion, is there?

Dadashri: Even that compassion is natural, but then in it, one has the ego of, ‘How compassionate I am!’ There is no problem as long as you do not have such an ego, but you cannot stop doing such egoism, can you?

Questioner: In serving the world, is it not our duty to employ the intent (*bhaav*) that we are serving the Lord (*Parmatma*)?

Dadashri: Yes. For that, your fruit will be merit *karma* (*punya*), but not *moksha*.

Questioner: Can we not get *moksha* even if we handed over our fruit directly to the *Parmatma*?

Dadashri: No one can hand over the fruit (*punya*) like that.

Questioner: What if we mentally surrender them?

Dadashri: If you surrender like that, no one will accept the fruit or give it. The surrendering is just for namesake. Only you are the one who receives the fruit. The justice that prevails in Nature’s domain says, ‘The fault is of the sufferer.’

Questioner: What if one no longer has the belief, “I am the doer”?

Dadashri: If the ‘doership’ goes away and he attains knowledge of the Self, then he will not bind any *karma*.

The Formation of Social Order

Questioner: In this world, so many people go around hurting and killing others, and in the process, they are creating a new kind of social order. What happens then?

Dadashri: In the oceans we have, have you witnessed all the attacks that occur in them? Have you seen enormous fish weighing hundreds of tons fight in the ocean?

Questioner: So is the fighting just going to carry on like that?

Dadashri: Yes. That is Nature's doing. No one else does anything in all this, the poor things! It is *vyavasthit* that makes them do it. All these wars and battles are natural. If you do not like the worldly life (*sansar*), then become a 'non-doer' and do according to what the *Gnani Purush* tells you, and Your problem will be solved. No one in the world has any control in all this; not even the control to go to the toilet. Things will only happen when the circumstances in Nature are right.

Questioner: This world continues to become 'luxurious'. It is becoming *jada* (inhumane).

Dadashri: When was it ever not luxurious? Only as far as one had not seen anything. That means, that until they had not seen anything they were *nirmohi* (free from illusory attachment). In these villages, nothing of the sort had ever been seen before, right?

Questioner: Is it like becoming celibate just because you cannot find a wife?

Dadashri: The *moha* (illusory attachment) that you see around you, is the *moha* of 'looking', and from this *moha* arises *gnan* (knowledge). One is exhausted after relentless stumbling and defeat in the worldly life. And hence, out of that *moha* (illusory attachment), *vairagya* (a state of dispassion towards the worldly life) is borne.



(13)

Religion of the World: Religion of the Self Which Religion Should One Adopt for Happiness?

Questioner: What is religion (*dharma*)? Who has to practice religion? What is the purpose of practicing religion?

Dadashri: All the religions that are out there, are all worldly (*vyavaharik*; secular) religions. *Vyavaharik* means that they are for carrying out the worldly life. The Vaishnav religion, the Jain religion, the Shiva religion, etc., are all religions that pertain to the worldly interaction (*vyavahar*).

Now isn't there a code of conduct for the vehicle drivers on the road? Their '*dharma*' (code of conduct) says that any collision with another vehicle will be fatal. It says that you are at grave risk if you collide; therefore, do not collide with anyone. Do not cause any harm or trouble (*traas*) to anyone. That is the law governing (*dharma* of) the vehicles and traffic. The *vyavahar dharma* also says the same: not to give suffering to others. If you want happiness, then you should give happiness to others. If that person does not give you any happiness, then there will be others who will. And if you hurt others, then definitely anyone will hurt you. This is called *vyavaharik* (worldly) *dharma*.

The real religion is the nature of one's own Self. That is the religion of the Self (*Atma-dharma*); it is the religion of your natural state, wherein there is supreme bliss. The real religion begins to work on its own, from the moment the

Gnani Purush gives You the Self-realization; whereas in the worldly religion (*vyavahar dharma*) one has to practice the religion and learn it.

There Is Nothing but Bliss When the Self Is Attained

Questioner: What is that thing that applies to both religion and the worldly life, and gives happiness?

Dadashri: If a person comes to me (Dada) and attains *Gnan* (knowledge of the Self), he will experience happiness in everything. And if a person has obstacles (*antaray*) and does not want to take *Gnan* from me, he will still experience happiness if he asks me everything and understands how the worldly life (*sansar*) runs, and what it is all about.

In true religion (*dharma*) there is always resolution (*samadhan*). In relative religion, there is some degree of resolution and some degree of unsolved issues, it is the first step. Then one enters the real religion, where there must be resolution (*samadhan*) in every circumstance. Only if you have resolution (*samadhan*), can you have peace, right?

What do all the living beings (*jivas*) search for? They are looking for happiness, but the happiness is short-lived. People go out to weddings and to the theater for entertainment, but their misery returns to them again. When unhappiness follows happiness, how can you call it happiness? It is the happiness of *murchha* (unconscious infatuation). Happiness should be permanent. This is nothing but temporary happiness; an imaginary happiness. What is every soul (*atma*) searching for? It is looking for happiness; happiness that is eternal. People believe, 'It (happiness) will come from this or it will come from that. I will buy this. I will do that, I will build a bungalow, then I will be happy, I will buy a car, then I will be happy.' They keep on doing this but no happiness comes their way. On the contrary,

they sink deeper and deeper into the mire of confusion. Happiness lies within. It lies in the Self itself. Therefore, if you attain the Self, you attain the happiness.

It is ten-thirty at night and you are going to sleep, but all of a sudden you remember, 'The promissory note of the two hundred rupees that you had loaned was due today. Now what is going to happen?' Would you be able to fall asleep after that? At such a time, will you not need something to ease your mind? Without solutions, a man can go insane or increase his blood pressure and develop heart problems. If he can find a solution, he can be at peace.

Bliss Only in Self-Realization

Questioner: You have spoken about temporary happiness (*anand*) and permanent happiness (*anand*). But how can we tell the difference between them if we have not yet experienced that happiness?

Dadashri: You will not know the difference at all. Until you attain permanent happiness, you will consider this as happiness.

If you put an ant, that typically lives in cow dung, into a flower, it will die. This is because it is used to its happiness: living in dung. Its *prakruti* (inherent nature) is only familiar with that. On the other hand, if you put an ant that lives in a flower, into cow dung, it will not like it.

People will say that happiness lies in money, but there are some ascetics (*sadhus*) who will not accept money even if you offered it to them. Even if you come to give me all the gold in the world, I would not take it, because I do not find any happiness in money or wealth at all. Therefore, happiness does not lie in money. If there was happiness in money, then everyone would derive the same experience from it. Whereas the *Atma's* (of the Self) happiness can be experienced by everyone. This is

because it is real happiness, and it is eternal happiness. You cannot even imagine the magnitude of such happiness!

Where there is no other talk except of the *Atma* and the *Parmatma* (Supreme Soul), there lies the true happiness. This is where there is not even the slightest discussion related to the worldly life (*sansar*), such as how one can gain and profit in life, or how one can attain even good qualities. People seek to cultivate good qualities. These qualities, both good and bad, belong to the part which is the non-Self, and they are temporary. Nonetheless, people need them. Everyone needs something different depending upon his expectations. However, a person who wants the state of absolute *vitaraagata* (state of absolute detachment), will have to go beyond all the good and bad qualities and know 'who the Self is'. After knowing that, all his concerns should be directed towards the *Atma* (Self) and *Parmatma* (absolute Self). And this will give rise to a state of complete *vitaraagata*.

Questioner: Time passes us by and we still cannot find real happiness.

Dadashri: To get real happiness, you must first become real (the Self) yourself. And if you want 'worldly' (*sansari*) happiness, then you should become 'worldly' (*sansari*). The nature of worldly happiness is that it is *puran-galan* (input-output). It comes and goes. It has duality (pleasure and pain). Permanent happiness is experienced once you attain the understanding and the realization of "Who am I?"

Questioner: When will we find happiness in the worldly life ?

Dadashri: There can never be any happiness in the worldly life. But if you adopt good measures, then you will experience some happiness, and if you adopt measures based on *Gnan*, you will have permanent bliss.

At present, there is ninety-nine percent pains and misery (*dukh*) and only one percent happiness (*sukh*). In *Satyug* (era of unity in mind, speech and body) there was only happiness.

What Is the Fault of the Time Cycle?

Questioner: Do happiness and misery occur because of time?

Dadashri: This is a *samsaran marg* (a path of evolution for every living entity). All these living beings (*jivas*) are flowing along in this stream. They are progressing. How can you measure progress? When visible matter (*dravya*; effect of *karma*), location (*kshetra*), time (*kaad*) and intent (*bhaav*) come together, the action becomes visible. Time is evident and therefore, people give more credence to time. How much of our own ‘doership’ can we attribute to our coming into this *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body); *dushamkaal* (current time cycle characterized as a time of lack of unity in people’s thought, speech and action; An era of moral and spiritual decline)? What part did we play in all that?

The entire world is experiencing relentless, unlimited inner turmoil and suffering. When someone says, “Chandubhai has no sense at all,” it affects you inside. And you feel the inner burning (*antardaah*). What is this inner burning (*antardaah*)? This is when the *parmanus* (the subatomic particles) ignite and burn, and when one *parmanu* is about to burn out, it ignites a second one, which then ignites a third one, and so on... This carries on constantly. They burn just like the electricity, and you have to suffer it as pain. When excessive *parmanus* ignite, people will say, “My *jiva* keeps burning (I am tormented).” How can you bear all that? When one’s inner burning (*antardaah*) goes away, the drum beat of liberation will sound.

Internal Happiness – External Happiness

Today’s worldly science has become ‘out of balance’. It

has exceeded normal limits and turned into 'poison'. In this day and age, it is on account of this worldly science (*bhautik vijnan*) that we have unlimited external happiness. While on the other hand, the inner happiness has dried up! There should be a balance in external and internal happiness. If there are slight ups and downs, it is acceptable, but they should be within limit. If your worldly happiness decreases, you can make do with it, but today the inner happiness has completely disappeared. In America, it has completely gone. People over there, take up to twenty sleeping pills to get to sleep! America has attained limitless external happiness, but at the same time they have sacrificed their inner happiness. What kind of science would you call that?!!

People run around on the outside in search for inner peace, but how can they find it that way? You will only find peace on the outside, if you have peace within. Therefore, you must believe that there is happiness within. Only then can you attain inner peace.

God (*Bhagwan*) has asked you to keep an eye on the gauge which measures the inner and the outer happiness. If inner happiness goes down and your external happiness goes up, then know that you are doomed. A little fluctuation up and down, is acceptable, but what will become of you if your inner happiness goes completely down? People have increased their external happiness so much. A man will buy apartments that are worth millions, have copious amounts to eat and drink, crates upon crates of fruit; wherefore he ends up with high blood pressure and heart attacks, and his wife with diabetes. Doctors have put 'muzzles over their mouths' (placed dietary restrictions). So who is going to eat all this? The rats, his servants and his cook will eat and drink and get plump! When you enter his expensive apartment, you feel as if you have entered a morgue (cemetery). And even when you converse with him, he talks with sheer ego. He serves you expensive tea, but in the absence of real inner

intent (*bhaav*), even gold, no matter how good it is, loses its worth. And from the look on his face, he appears as if he has forgotten how to smile. What kind of gift of external happiness is this?

Inner happiness brings forth contentment (*trupti*) and external happiness increases one's greed. Inner peace cannot remain where one's intellect (*buddhi*) is self-serving.

Eternal Bliss When the Ego Melts

However far one has walked in the wrong direction, the ego increases by that much. And by however much the ego decreases, that much happiness prevails. My ego is completely gone and that is why I experience eternal happiness. True happiness is that which prevails even amidst suffering. Even when someone insults you, you still experience that happiness, and think to yourself, 'Wow, what happiness!'

There is nothing but supreme bliss in the *Atma* (Self), but because of passion-laden intent (*kalushit bhaav*), this bliss becomes covered. Where does this bliss come from? Does it come from *vishays* (objects of sensual pleasures)? Does it come from fame (respect; *maan*)? Does it come from anger (*krodh*)? Does it come from greed (*lobh*)? When it does not come from any of these, then you should realize that it is *samkit* (the right understanding).

The *Atma* (Self) exists where there is no pain or sorrow.

Misery Only Comes from the Mithya Darshan (Deluded Vision)

Misery (*dukh*) exists in the worldly life (*sansar*) only because one creates the misery (*dukh*); otherwise, there is no such thing as misery.

There is everything in this world, but why do we have miseries? It is because of wrong vision. Right understanding

(*samyak samjan*) is to look for happiness even in the midst of pain and misery.

Any suffering (*dukh*; unhappiness) that you do not fear, you will not have to face. Neither a robber nor even God will come to you.

The Lord says that if you want *moksha*, you should go to a *Gnani Purush*, and if you want happiness in your worldly life (*sansar*), then you should serve your parents and your guru. It is possible to receive lasting happiness through caring for one's parents.

It is *loksangnya* (societal influence and association) to believe that happiness is where other people believe that it is. And to believe that happiness lies only in the *Atma* (the Self) is considered *Gnani's sangnya* (association with the *Gnani*).

A man prays to God every day, 'Oh Lord! Make me happy, make me happy.' And another man, when he prays he says, 'Oh Lord! Let everyone in my family be happy.' When he says "my family," that also includes him. The second man will be the happier of the two, while the first man's plea goes to waste. You have the inner intent (*bhaav*) for the world's salvation, and therefore you are also included in that salvation.

Suffering (Dukh) Becomes Beneficial

Questioner: Kunta (mother of the five Pandavas in the Mahabharata) asked for pain (*dukh*) and not for happiness, so that she could be reminded of God. What is the significance of this?

Dadashri: Say we keep the door to the home closed at all times. No sooner do you close the door after one person leaves, someone else knocks on the door. And when that person leaves, and you close the door after him, a third person comes knocking. This goes on the whole day. It would be worth

keeping it shut, if no one were to knock for three or more hours. Then why not just leave it open! In the same way, if you have one misery after another, just ‘say’ to the misery: “The door is open, so you can come and go as you please.”

What did all those who became saints’ experience? They used to experience misery! Happiness and unhappiness are *vikalp* (wrong belief of the ‘relative’). So ‘change’ the *vikalp* around. Call happiness unhappiness; and unhappiness happiness. Leave your door open for whichever one that wants to come in.

Physical Happiness: Borrowed Happiness

Let go of your expectations of *pudgal sukh* (pleasures of the non-Self complex- mind, speech and body); it is just borrowed happiness. *Pudgal* happiness is not ‘free of cost’: it comes at a price. It will have to be repaid. How long can you stay happy on borrowed happiness? When can you borrow money? When you face shame and disgrace. But one has borrowed happiness from wherever he can, and so now he has to pay it back in the form of unhappiness (*dukh*). Whether it is through physical, mental or verbal suffering.

When your son calls out to you, “Daddy, daddy,” it should sound bitter to you. If it sounds sweet, and makes you feel good, it means that you have borrowed happiness which will have to be repaid in the form of unhappiness. When your son grows up he will say to you, “You have no sense.” That is when you will wonder ‘what happened?’ It is only because you borrowed it that you now have to repay. He is collecting on what (happiness) he gave you in the past. So, you should watch out from the very start! I had stopped the practice of borrowing happiness. Oh ho! There is infinite bliss in the Self, so why should you fall into that putrid garbage?

You cannot bear it when people at home, or outside, say anything unpleasant to you, which is why I tell you that, speech

is a 'record'. In this time cycle (*kaad*), records will play badly. Regardless of however long or how much the other person's 'record' plays, but if you consider it a 'record' and continue to listen, and the other person gets tired, then realize that you have indeed digested the real *Gnan*. *Kashays* (anger, pride, deceit and greed) can never be conquered through *kashays*. They can only be conquered through equanimity (*samata*).

There should be no desire (*bhavna*) towards eating or anything else. Hey! Not even for *pudgalik sukh* (body's pleasures). That would be borrowed happiness that you cannot afford. And when collection time comes around, you will not be able to pay it back. The *pudgal* itself is *vitrag*. The moment you bring it, the borrowing of happiness begins.



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The True Understanding of Religion Role of Religion

Questioner: Where is religion?

Dadashri: There are two kinds of religions. One is *laukik* (worldly), and the other is *alaukik* (religion beyond the world; of the Self). *Laukik* (worldly) religion gives rise to worldly happiness. Any deeds that are carried out with *mithyatva* (illusion; wrong belief of 'I am Chandubhai') are considered worldly religions, the fruit of which is the worldly life (*sansar*). You are rewarded with worldly happiness, but you will not get *moksha*. And when you come into the *alaukik* religion, and the *mithyatva* (illusion) breaks, you can say that you have found the path to *moksha*!

How can the *mithya drashti* (illusory vision) be destroyed? The *Gnani Purush* explains to you in the *Gnan*, that all these are wrong beliefs, and he 'fractures' those wrong beliefs, and instills within your understanding the lasting right belief of *samyak darshan* (right vision of the Self). When the *Gnani's* grace (*krupa*) befalls you, and you attain *samyak darshan* (vision of the Self), after which you will attain *samyak Gnan* (knowledge of the Self) which will continue to manifest into *samyak charitra* (conduct of the Self).

Religion: For Renunciation or Indulgence?

Questioner: Is there religion in *tyaag* (renunciation) or *bhoga* (pleasures)?

Dadashri: Religion can neither be in renunciation nor in pleasure. They are both wrong beliefs. The one who renounces (*tyaag*) anything, will take it up (*grahan*) again. Isn't there the saying, '*Tyaage so aage*' (Whatever you renounce will return to you a hundred-fold)? Therefore, whatever you renounce, it will come back to you in plentitude. And then when you acquire it again (*grahan*) you will experience difficulties, which will lead you again to desire renunciation. This is because when you acquire too much, you get tired of it.

Questioner: So, should one do renunciation (*tyaag*), or should one not do *tyaag*?

Dadashri: How much should you renounce? However much of a burden you can carry on your head, is the amount that you should keep, and then you can renounce the rest of it. Despite this, people still continue augmenting their burden. Anything that causes *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) is the excess amount, which you should renounce. True renunciation is when it does not cause you any *artadhyan* or *raudradhyan*.

Did Religion Help?

If you were pick-pocketed and lost five thousand rupees, you would become very stressed. When you report it to a policeman, you will say, "Just look officer, he cut it (the pocket) from here and here." This is because you believe, 'I am Chandubhai and my pocket was picked'. Whereas this man sitting here (Dada referring to a *mahatma*, Pravinbhai; one who has attained the Self), will go straight home without saying a thing to anyone. This is because 'he' (the Self) is not 'Pravinbhai' (a *mahatma*), and the pocket is not 'his'. So why would he have any *upadhi* (externally induced stress)? That is called liberation (*mukti*). When the worldly life (*sansar*) does not touch You, that is liberation. But stress affects you, does it not?

Questioner: Absolutely, from all sides.

Dadashri: All your life you have practiced religion. Hey! You have practiced it throughout your countless past lives, but it never became your relative (*sago*; someone helpful to you). Religion that abandons you, even before ‘your pocket is picked’, cannot be called religion. That which stays with you at each and every minute is called religion. Religion gives you protection, it gives you peace and it gives you *samadhi* (unaffected in mental, physical or externally induced problems). It will not make you worry. If you have worries, then it is not called religion.

What do you worry about? Do you worry about your daughter growing up? Your daughter has matured, because of her own body, so why are you making such a big deal over it? Do girls not mature? Even these plants grow with age! In this case, your anxiety increases as your daughter is growing up. One man, whose daughter had not grown at all, complained that she was too short! This is what he was worried about. These are how worried people become. Now how do you deal with such people? They have nothing but anxieties! If a girl is really smart, they will say that she is ‘over-wise’, and if she is not that smart, they will call her dumb. You cannot please them in any way!

Does your religion abandon you when someone insults you?

Questioner: Yes, it does.

Dadashri: Although you worship God every day, the instant someone insults you even the slightest bit, it abandons you?

Questioner: While I am in the act of worship and doing my prayer beads, if someone were to insult me, it would certainly leave, Sir.

Dadashri: It can only be called religion if it gives you inner stillness. It comes to aid you in situations like when someone insults you. All this is nothing but unnecessary running and rushing around. People have worn down the steps of temples and *derasars* (Jain temples), and even the marble stones have been worn away. But nothing has been accomplished. If religion does not help you, then you cannot call it religion. If I did you a favor five times, you would stand by me when I need you, whereas here, you practice religion every day and it does not stand by you, but leaves quickly, even before the time you most need it. How can you call that religion?

One reads religious books every day, he reads so many of them that his mind becomes like a book. The mind itself turns into a book! What has the Lord said? He said that one should know the *Atma*. Instead, all people keep knowing, is books! What good is that? You do so much in your life, but *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) still continue! Now what will you do? You have indeed been greatly cheated. All your life, you have been cheated by anger, pride, deceit and greed, and now you are left with nothing. What will you do in times of hardship?

One practices religion for innumerable lifetimes, but it has been a fruitless endeavor, and one's *adharma* (irreligion; inauspicious and hurtful actions) increases. At the slightest provocation like, "Chandubhai has no sense," he explodes. Even while doing *samayik* (meditative introspection), or turning prayer beads, he blows up at the slightest provocation. Does that happen or not?

Questioner: Yes, it happens.

Dadashri: Why would that happen, Sir? Isn't it because your equanimity (*samata*) is not there? Otherwise, when you can maintain equanimity amidst *upadhi* (externally

induced problems), you will hear the resounding trumpets of *moksha*.

Questioner: How can we maintain equanimity?

Dadashri: What do you mean how can it be maintained? Just look at this man (*mahatma*), does he have equanimity (*samata*) or not? Why don't you just ask him? There has to be equanimity during times of *upadhi* (externally induced misery); otherwise how can you call it a religion? What you have practiced so far cannot be called true religion. You can say it is indeed real religion when it is present even when someone insults you or picks your pocket. Religion does not help you, does it?

Questioner: No, it does not.

Dadashri: That means that you have not been sincere to religion. In this *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body) no one is sincere to religion. When a person cannot stay sincere to his brother or his wife, how is he to remain sincere to his religion? People go to worship every day with their little silver boxes. So I asked God, "Lord! So many come to worship you every day and yet why are you not pleased with them?" And the Lord says, "They all come and do *darshan* (devotional viewing) of me, but at the same time they are thinking about the slippers they have left outside the temple, that someone might come and steal, and alas, they are even preoccupied with thoughts about their shops and businesses. So tell me, am I at fault here? How can I be pleased with them?"

So then, people ask me, 'How should we do *darshan* (worship)?' Then I explain it to them: 'When you go for your worship, say to your shoes, "I am telling you, as per Dada Bhagwan's *agna* (directive) that you can leave if you want to, or you can stay if you like".' Do this, and then you can do your *darshan*. And when you return and discover that your shoes are

gone, just think as if they have eloped. And if they are still there, put them on. Do not spoil both situations! Just for the sake of fifty or a hundred rupees, why spoil your relationship with God?!

Questioner: But isn't this an everyday occurrence?

Dadashri: They do not disappear every day. It is just a fear one has.

Questioner: They are likely to go!

Dadashri: It is only the one who thinks too much about them, that loses them. His shoes are more likely to disappear. For someone like me, who never thinks about his shoes, they stay in place, where I left them. They would never go anywhere. That is a law. Religion protects!

Questioner: If we have faith in religion, will it protect us?

Dadashri: How can you keep faith? When your intention (*daanat*) is wrong, how can you maintain faith? Your intention has to be clean, just like the Kshatriya (the warrior class). Wasn't Bhagwan (Lord Mahavir) also a Kshatriya? A person with clean intention would tell his shoes, "Go if you want to, I am off to worship God." You, on the other hand, want this, and want that too!

Before Birth and After Death...

*'Janma pahela chaalto ne mooa pachhi chaalshe
Atke na koi di vyavahar re
Sapeksha sansar re...'*

'The worldly life went on before birth and it will continue
after death

Worldly dealings will never stop
Relative is the worldly life...'

What is there left for you to do? Worldly interaction was going on before your birth and it will go on even after you are no more. You are needlessly stuck in the belief that you are running everything! The world runs and it will continue to run. You just eat, drink and go to sleep. Relax and go take a stroll on the Juhu beach! Why must you be so restless? You are relentlessly spending your entire day just running around working in restlessness, as though you are never going to ‘end up on pyre’ (die)! Of course, if you were to live for yet another five hundred or a thousand years more, you could understand why someone would say, ‘Let him be restless, the poor man still has another thousand years to get through!’ But there is no telling when you will ‘go on the pyre’ or when you will drop off after a heart failure. One may have passed all one’s exams at school, but one fails here!

Understanding Real Religion

A person practices his religion every day, but all day long he runs around in turmoil and restlessness. The Lord tells us that it can be called religion if it brings results. If all devotees just thought about this much, they would start wondering about why their religion has not yielded anything for them. No matter how much soap they use, the clothing still stays the same. So is it the soap’s fault, or the one that uses it, or the clothing itself?! If *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) continue to occur with the same intensity, wouldn’t you realize that there is a mistake somewhere?

Do you understand what *artadhyan* and *raudradhyan* mean?

Questioner: No, would you please explain?

Dadashri: If five people came to your home as guests, at eleven o’clock at night, would it affect you at all?

Questioner: It depends on who the guests are. If I liked my guests, it would not bother me, but if I did not like the guest, I would think, ‘Why has he come so late at night?’

Dadashri: The pleasure you experience when you see the guests that you like, is also *artadhyan*. And when the guest that you dislike shows up and you think to yourself, ‘What is he doing here?’, is also *artadhyan*. Although you are annoyed to see the guests, you still say to them, ‘Come in, come on in.’ You only say this because you want to save face and protect your reputation (*aabaru*). All for the sake of protecting their reputation, these so-called ‘respectable’ people, are spoiling their lives to come!

Why not instead just ask them up front, ‘So what are you doing here?’ This way, you will not spoil the rest of this life and the next. Nevertheless, you invite them in, ‘Do come in please.’ Then you quietly go and ask the wife, “When did they say they were leaving? They have come with big suitcases!” ‘How would I know’ she will reply, ‘they are your friends anyway. Nothing to do with me.’ Hey! They have just got here, and already you are thinking, ‘When are they leaving? When will they leave?’ What is wrong with just letting them stay a few days or even a fortnight?

When will this suffering (*dukh*) ever end? How can religion ever produce any results? Even if there are eleven visitors, religion would gently say, “Welcome, come in,” without any other hassle and without resentment. If you have any resentment in your mind, your guests will surely recognize it from your face. This is what you would call *artadhyan*. The fruit of *artadhyan* is *Tiryancha gati* (birth in animal life-form).

What is *raudradhyan*? You initially turn red when someone insults you. If someone says, “Chandubhai has no sense,” you are instantly offended, and the intellect will arise. That is called *raudradhyan*. When you feel aggravated, then

that is called *raudradhyan*. And the fruit of *raudradhyan* will be *Narak gati* (a life in hell). Now tell me, would the Lord have spoken justly or unjustly? The Lord would not have spoken unjustly, now would he? The *vitaraḡ* Lord would never be unjust.

Now, why can a person not tolerate insult or hurt? It is because, 'he has not known religion, has not listened to religion, nor has had faith in religion.' He has not heard real religion yet. If he listens to the religion (*dharma*) and establishes faith in it, then the religion would help him. However, religion does not wait, does it now? You are not the only one who has this problem. Real religion is that which frees you from all kinds of suffering (*dukh*). How can you call it a religion when it increases one's suffering?

The Path of Moksha Is...

There is only one path to *moksha* (ultimate liberation), and not two. When you look, you will see that there is only one path that leads to *moksha*. *Gnan* (knowledge of the Self), *darshan* (vision of the Self), *charitra* (conduct) and *tapa* (internal penance) are the four pillars of *moksha*. And when you look, you will notice that they are always the same four pillars. Then the roads that lead to them may be different. Some are *Kramic* paths, in which one does chanting and penance (*japa-tapa*) for one's progress; climbing up clumsily one step at a time.

Another one is the *Akram marg*, which does not require you to climb any steps, but simply puts you on an elevator (lift)! Go for whichever path that suits you. Do you want to take the lift, or would you rather climb?

Questioner: Wouldn't it be easier and straightforward to take the lift?

Dadashri: Then come to me, and within an hour you will

have it in your hands. Thereafter, You will have no worries (*chinta*), *upadhi* (suffering from outside) and the *samadhi* (the state in which no situation in the relative world affects the inner bliss) will prevail at all times. That is when you will realize that you are ready for *moksha*. There is nothing to worry about, so get your daughters married and your sons married. It is all good. There will be no problem. All you have to do is remain in my *Agnas* (directives). Will you be able to stay in my *Agnas*?

Questioner: Why not? This is all I need. The other happiness is just temporary.

Dadashri: For infinite lifetimes you have only enjoyed the transitory happiness. For millions of lifetimes you have been like this, and you are still like this today. In fact, you are even worse. As long as you have *artadhyan* and *raudradhyan*, you cannot call yourself a true devotee of God. These devotees may appear wise and passive, but if you irritate them even slightly, they will strike back! You would not call them true devotees. They may have done *darshan* (see or visit with devotion) of God's *murti* (stone effigy of idol), but they have failed to recognize the God that sits within the idol. Haven't they been doing *darshan* of idols over innumerable lifetimes? They have not recognized God, have they? When it comes to God, people do His *darshan* very superficially, but when they eat, they chew their food slowly and deliberately to see if there is any cardamom or nutmeg in it. Moreover, this has gotten worse! Now sir, when do you plan on going to *moksha*?

Questioner: Now will you show us what the solution is?

Dadashri: The solution is for you to ask the *Gnani Purush*, 'Sir, give me liberation.' But you do not even say a thing, do you? You do not even have the desire for liberation! Shouldn't you have to ask for it? If you went into a jewelry shop and just browsed around without asking anything, how would the jeweler know what you want? So, for *moksha*, divine vision

or whatever else you may want, just fill out a tender (order; list). 'We' will give you everything in just one hour.

To Be the Self Is the Religion of the Self

Questioner: What is religion (*dharma*)? That is what I want to understand.

Dadashri: That which holds you up, and never lets you fall, is religion. At the moment you are not even aware that you are falling. All people of this *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body) are slipping; they are gradually heading towards a lower life-form.

Dharma (religion) does not just have one meaning. How many kinds of religion are there? There are all kinds of religion, ranging from a single degree all the way up to three hundred sixty degrees. For each and every person's viewpoint, there is a religion, which is why there is *matbhed* (difference of opinion). What is the religion (*dharma*) that is going on in our country? It is one that stops one from doing bad deeds and encourages good deeds.

Questioner: So is that called religion (*dharma*)?

Dadashri: No. It cannot be called real religion. What is the *dharma* of this gold? Does it ever rust? So it means that *dharma* is when one maintains one's *swabhav* (inherent properties). Therefore, You are the *Atma* (Self), and when you remain as the *Atma*, only then it is called *dharma*. This is just *dehadhyas* ('I am the body'): Stopping wrong deeds and making one do good deeds. All of it is illusion (*bhranti*). Good deeds are illusion (*bhranti*), and bad deeds are illusion (*bhranti*) also; however, I am not asking you to stop your good deeds. They can be turned from bad to the good. It is all well and good, but still the illusion does not go away. Only after the illusion goes away, does the real religion begin!

Dharma is that which brings you into your own nature (the nature of the Self). Therefore, you are the *Atma* (the Self). What is your nature (*swabhav*)? It is *parmanand* (eternal bliss). If You remain within this state of infinite bliss, nothing from the outside can affect you. That is called *dharma*; it will help You reach *moksha* and give you liberation.



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Dharma in One's Conduct

Dharma and Conduct

Questioner: I cannot put religion into practice (*aacharan*), Dada.

Dadashri: God does not place value on conduct; he values intent (*hetu*; goal). That which manifests as conduct, the Lord has called *nokarma* (neutral *karma*). These are very mild *karmas*. A conduct coupled with intent is a completely different thing altogether! If you only give a penny, but you give it with a true heart, then it would be called *dharma* (religion). Anything that instills stillness is *dharma*. The *Gnani Purush* has stillness so whoever comes to him and ties his 'boat' to the *Gnani*; He will also become still.

The True Success of Human Life

Questioner: What should one do so that this human life does not go to waste?

Dadashri: If throughout your day, you contemplate, 'This human life should not go to waste,' then you will succeed. Instead of worrying about this human birth, people worry about money. Making any effort is not in your hands, but inner intent (*bhaav*) is. Effort is under the control of something else. You receive fruits for your inner intent (*bhaav*). In fact, even inner intent (*bhaav*) is controlled by some other energy, but when you do inner intent, you will receive its fruits.

Conflict – No Dharma There!

Conflict (*klesha*) is a terrible disease of the worldly life

(*sansar*). That which does not give rise to conflict is called *dharma*. In *sansar*, there is nothing wrong with eating and drinking, but the conflict that occurs should not be there. God says that it is fine if you do not go to *moksha*, but it would be better to live in the worldly life (*sansar*), provided it is free of conflict. Conflict is a dangerous disease, it is even worse than tuberculosis. If conflict does not go away, then you don't know what religion is. That is what the Lord had said. Conflicts will take you to a life in the animal kingdom.

Therefore, you need to know two things: Live your worldly life as long as you have no conflict; otherwise, find yourself a path to *moksha*. Where there is even the slightest conflict, there is no *dharma* (religion), and where there is religion, there is no conflict at all. Conflict is a disease of the mind which will ruin your life to come. If the body is ailing, it will not spoil the next life; we see to that when we treat it with remedies. Then shouldn't we look for remedies to treat the disease of conflict? You must quickly look into that and see what caused the conflict!

Akram Science – A Completely New Approach!!

The entire worldly life (*sansar*) is the result of misunderstanding. If I tell people to, 'Have compassion, keep peace, and tell the truth', they will say, 'Only You can have compassion, we cannot.' For thousands of years, the scriptures have sung the same tune: 'Tell the truth, have compassion, be peaceful, and do not get angry.' To this, people say: We want nothing more than to speak the truth, but we just cannot. We never want to get angry, but it happens anyway. So your scriptures are worthless to us. And so they have just put away their 'scriptural textbooks' on the top shelf!

I intend to give the world a completely new 'science'. To have compassion, to speak the truth, to be at peace, are all 'effects'. People have the knowledge of 'effects', but no one

has the knowledge about ‘causes’. That is ignorance. I would like to give you some clarification about ‘causes’. Anything that makes things ‘open to sky’ is called *Gnan*. *Gnan* should produce results (*kriyakari*; effective). And for it to be effective, the *Gnan* has to come from knowledge that comes from experience. Scriptural knowledge just leads to aimless wandering. Any ‘relative’ religion should be one that procures results.

There is going to be a natural change in all the religions, and this *Akram* path will find such a simple path, that everyone will find this *dharma* very easy to follow and reap instant benefits. What is *dharma*? It is that which produces results. Just as rice pudding satisfies hunger, when ‘we’ give you knowledge of the Self, it will give such an inner happiness that has never before been attained in any lifetime, or in any time cycle. There may be external *ashata* (pain experience; turmoil; uneasiness), but the *shata* (comfortable and pleasant) within, will remain all the time. In the world people always have external *shata* (comfortable and pleasant), but no one has internal *shata*.

Our science says that we do not have problems with you stealing, or telling a lie, but do the *pratikraman* (apology) for it, in this way. I would not tell a thief that he should not steal. I would tell him that he should understand the consequences of his act of stealing, and be mindful. All this stealing, telling lies and getting angry is done because it is mandatory (*farajiyat*) –it happens. On the contrary, if you admonish someone, not to do something again, he will do it even more. In his mind, the thief will decide, ‘I will definitely steal. Who are you to tell me what to do!’ Therefore, explain things to him with love. All ‘diseases’ can be abolished through love. You will find it from the *Gnani Purush* or from His ‘followers’ (*mahatmas*).

You will need forgiveness (*kshama*) towards anger (*krodh*), natural frankness (*rujuta*) towards deceit (*kapat*), and tenderness (*maardavata*) towards pride (*maan*). Let anger

occur if it comes. If pride and greed happen, let them happen, but do *pratikraman* for it and turn it around. When you do that, you are doing the highest *dharmadhyan* (virtuous meditation). Don't be afraid if you have thoughts of *kucharitra* (unpleasant and unacceptable conduct), there is nothing wrong with these thoughts. But make sure that you do *pratikraman*. This is a 'lift' *marg* (a speedy path to liberation). You can move faster ahead. From the moment you come into *dharmadhyan* (virtuous meditation), your interactions with the world will begin to appear immaculate. If you experience thoughts that are of *kucharitra* (negative or harmful conduct) you should say to them, "Come in. Have some tea. You are here, but from now on I will do what the *Gnani Purush* shows me." This is called the forth pillar of *dharmadhyan*.

Agna Itself Is the Religion

So now, what religion do we follow? What does it mean to follow the *Agnas* of the *Gnani Purush*, and what is religion? It means to remain as the Self. The religion of the world is to abide by the *Agnas* of the Lord.

There is no greater religion in the world than to keep the *Gnani Purush* happy. And it is entirely in your hands to please him (*rajipo*). As You rise higher through my *Agnas*, my *rajipo* for You will increase. The Lord has said that if you please the *Gnani* and learn to fulfill his wishes, there is *moksha* for you! If you follow just one of my *Agnas*, that *Agna* will take You all the way to *moksha*.

Changes Happen According to Knowledge

A tailor was convinced in his *gnan* (knowledge) that it is beneficial for him to catch mice in a cage and then release them to the crows, who will feed on them, and in doing that at least another will reap some benefit from it. Now because of such knowledge, for his part, he will end up killing mice. I changed

that knowledge for him, and faithfully he began to believe that killing mice is indeed harmful, thereafter that *gnan* will start to appear in his actions. Faith should change through *gnan* (knowledge), it should change through understanding. One does not have to pay attention to conduct (*charitra*). Conduct will not change as long as there is an 'effect' (of 'cause' from past life) behind it. Now when he goes to kill a mouse, he will feel that it is wrong to kill. And although he may end up killing it because of the 'effect' (left from the previous 'cause'), he will now continue to feel that it is wrong.

This *gnan* (relative knowledge) pertains to the *shubha-ashubha* (auspicious-inauspicious). There is no such thing in *shuddha* (pure) *Gnan*. It (*gnan*) may or may not manifest in one's actions, but should never slip away. *Gnan* should remain intact – 'exactly' as it is – through one's conviction and faith. One only needs to know the real *Gnan*, thereafter the faith towards that *Gnan* should never waver. And whatever the ensuing conduct may be, is of no significance.

Questioner: Do things happen 'exactly' through *vachanbud* (energy and power of words)?

Dadashri: You can change one's actions through *vachanbud*. With *vachanbud* you can prevent someone from doing something wrong.

You Have to Ask for the Energies

If you have faith in the relative knowledge (*agnan*), then the action (*kriya*) will last a very long time; however, if there is less faith in the relative knowledge, that action (*kriya*) will be gone in no time. And if the *agnan* itself is slight, then the *kriya* will go even sooner. In order to know *agnan*, (worldly or relative knowledge) one expends the *pudgal shakti* (the energies of the non-Self complex of mind, speech and body). And in order to know the *Gnan* (knowledge of the Self), one

has to pray and ask for the strength (*shakti*; energy). The *pudgal* automatically gives you the energy for the knowledge of *agnan*, just like that, but for *Gnan*, you do not receive that kind of energy.

You continuously and spontaneously receive *pudgal shakti* (energy from the non-Self complex) for things such as, *asatya* (untruth), *chori* (stealing), *abrahmacharya* (sexuality), etc. Against that, on the other hand, for the *satya* (truth), *brahmacharya* (celibacy) one has to ask for the energy. After you know through *Gnan-darshan* (knowledge-vision), if you ask for energy with faith and conviction, you will receive it. It is *agnan* (ignorance) that will take you down, and for that the body's energies will always keep flowing. *Gnan* is what will raise you up, and carry you higher. *Gnan* opposes the *pudgal's* tendencies (to bring you down) and therefore you have to ask for the energy so that you can go higher.

Energy Attained Through Prayer

Questioner: In order to rise, how do we ask for energy and whom do we ask?

Dadashri: From your own *Shuddhatma* (pure Soul); or the *Gnani Purush* you can ask for energy (*shakti*), and if you have not attained Self-realization, then you can ask your guru, the idol of your deity, or whomever you believe in, to grant you the energy. You should make a list of all the faults that you see in yourself and then ask for energy. Through *gnan* (knowledge) and faith (*shraddha*) you have to decide that something is wrong, and that it is indeed a wrong thing. Do *pratikraman* for it and ask the *Gnani Purush* for the energy to never do it again, and it (the wrong) will go away.

The larger 'knots' (of *karma*) can be dissolved through *samayik* (meditative introspection as the Self 'seeing' the self) and smaller faults can be removed through prayers. Anything

that has occurred in the absence of prayer can be eliminated through prayer. All this has arisen out of *agnan* (ignorance of the Self). *Paudgalik* (of the non-Self complex) energies can be removed with prayer. It is easy to slip, and it is difficult to climb up. This is because, slipping involves *paudgalik* energies.

Questioner: What is prayer (*prarthana*)?

Dadashri: *Pra* + *arthana* = *prarthana*. *Pra* means extra. It means to ask God for a greater meaning.

Questioner: Are the prayers of the world fruitful?

Dadashri: A prayer should be a true prayer, and a person who makes such a prayer is very rare indeed.

Questioner: Can there be one out of a hundred?

Dadashri: Yes, there can be, if the one who is praying is pure at heart; his prayer would be a true prayer. However, at the time of praying, if his *chit* (inner component of *gnan* – knowledge and *darshan* – vision) is absent then his prayer cannot be considered a true prayer.

Questioner: Who should we pray for and how should we pray?

Dadashri: Prayer means that one is searching for one's own self. God resides within the person himself, and because he does not realize this, he goes to temples and *derasars* to worship (*bhakti*) Him. Such worship is indirect devotion (*paroksh bhakti*).

Prayer: Insistence on Truth!

Questioner: If one person strictly follows a path of steadfast truth, while another does prayers, which one of the two is right? Which one will find God first?

Dadashri: The one who prays.

Questioner: Is it not said that, ‘Truth is itself God’ (*Satya ej Ishwar chhe*)?

Dadashri: This truth is not God. This truth can be altered. Isn’t the belief that, ‘I am Chandubhai,’ also false? This truth is temporary; it is not the real truth. Real truth is that which is permanent; which is indeed the only truth. It is itself in the form of *sat chit anand* – that verily is the only “truth” and that is in the form of eternal-awareness-bliss (*sat-chit-anand*; the awareness of the eternal is bliss).

What is the world’s truth like? You may say, ‘I lent this man some money, he is cunning, and he will not pay me back.’ And someone else might say to you, ‘why do you keep whining? Why don’t you go home, eat something and relax or go to sleep? Why are you squabbling?’ And if you tell him, ‘I have to do that, because I am right,’ then you are the one who is more at fault. What should truth be like? It should be ordinary (or average). It should be an honest truth, and it should not deceive or cheat anyone. It should not involve stealing. It only requires morality and nothing else. All those have stubbornly raised their tails and insisted on their own truth have only ended up in the sea!

To insist on the truth is poisonous, and it is also poisonous to insist on the non-truth.

Questioner: When you give distinctions about truth, can you also do the same about prayer? Is there such a thing as deceitful prayer?

Dadashri: Prayer should be completely true, it must not be careless. When a parrot says, “*Aayarama-gayarama, Rama-Rama*” (the Lord’s name), does it say it with understanding or without understanding? In the same way, prayer should be done thoughtfully and with understanding; it should be heartfelt.



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Relative Religion: Spiritual Science

The Development of Relative Religion

Relative religion is not a natural (*swabhavik*) religion; whereas real religion is natural (*swabhavik*) and it gives natural happiness. When one knows the answer to, 'Who am I?' and 'Who runs all this?' his *moha* (illusory attachment) will dissipate. Otherwise, it is just *moha*: 'This is my sister, this is my aunt...' Even one's *moha* for one's aunt does not go away! If you get burnt, people just ask about you, but there is not any real feeling involved.

All the relative religions in the world are contradictory. A relative religion is like trying to wash a garment (*dhoti*) clean. To clean it, you have to use soap, but then the soap leaves its own residue behind. And to get rid of the soap scum, you have to add Tinopal (whitening agent), but then the Tinopal leaves its own residue. Likewise, the gurus of this world remove your dirt, but leave theirs behind on you. All the relative religions do is remove 'dirt' with 'dirt'.

One has not heard, known or had faith in the knowledge of the *Vitarags* (the absolutely enlightened beings who are free from all attachment). If this would have happened, one's work would have been accomplished. *Vitarag Gnan* cannot be attained without a *vitragi Purush* (Self-realized being, who is free from all the worldly attachments). Indirect (*paroksh*; through ignorance of the Self) worship gives rise to the worldly life (*sansar*); whereby you bind merit *karma*. Hence, the

worldly life will appear sweet so that one sinks deeper into it. It would be better if it were bitter instead.

Relative religions tell you to do good deeds. Even if you do the deed with ego, it is still considered good, because the fruit of it will be merit *karma* (*punya*). You reap what you sow. If you sow wheat; you will get wheat, and if you sow millet, you will get millet. Therefore, only sow what is suitable for you. You must get rid of your bad thoughts. But what people do instead is they sow good seeds (deeds) and they also sow seeds from the *jujube* bush (bad deeds)! So now the *jujube* bushes are sprouting everywhere. The 'relative' is a 'mixture', and the real is independent. Changes occur in the relative. Anything that has been altered or adulterated in any way is 'relative'; whereas the 'real' is pure. Whichever way you 'slice' the 'relative', would you be able to find any 'slice' of real in it? The *Vitarags* have said that there is much more beyond what you are doing. Nevertheless, these are paths and people will gradually progress in this way. Everyone believes that his religion is the ultimate religion; nonetheless, his belief that his religion is right for him, is what will make him 'develop' further.

One Needs the Vitarag Dharma for Moksha

Gnan is endless. However, there is no other *Gnan* (knowledge) beyond that which the *Vitarags* have conquered. The *Vitarag* never loses. Perhaps at times the body loses, the mind loses or the speech loses; but never the *Vitarag*. The *Vitarags* are so wise! The religion of the *Vitarag* is based on *siddhant* (irrefutable principles of Self-realization) which is why it yields immediate results ('cash' fruit). It gives you the 'cash' fruit of *moksha*!

The Lord, who is the giver of *moksha*, is impartial (*nishpakshapati*). The *Vitarag* Bhagwan within you is impartial. A *Vitarag* religion is a religion that is 360 degrees, which means that it is a complete religion. It is a true religion, it has substance,

and it is impartial. There is nothing wrong in partiality, because it will keep you in a 'standard'. Whereas impartiality is 'out of standard'. 'This' (*Akram Vignan*) is a science; it is not a religion. The Hindu religion, the Jain religion, and Christianity, are all religions. There is only one science, but there are many religions.

The Limitations of Relative Religion

The religions of the world are 'relative' religions, which help in 'relative' matters. They help direct you towards the 'real'.

Questioner: Dada, what are the limitations of the relative religion that you speak of?

Dadashri: Whatever you experience through your five senses is within the prescribed limits of the 'relative'.

Questioner: Does the 'relative' have any connection with the 'real'?

Dadashri: Of course it does! It is because of the 'real' that the relative came about. It is because of its affiliation to the 'real' that the 'relative' has arisen. This has created a phase. And the phase that has come about is temporary.

Questioner: As long as one has not attained the 'real', is there a need for the 'relative'?

Dadashri: Until one attains the 'real', everything is 'relative'. Only after one attains the 'real', does the 'relative' become separated.

The "Thermometer" of Real Religion

Dadashri: What do you do nowadays?

Questioner: I am reading the books of Shrimad Rajchandra (also known as Krupadudev, *Gnani Purush* of the *Kramic* path who became enlightened) and studying religion.

Dadashri: Just reading books will not do anything. Where that is concerned, you must be free of all *kashays* (anger, pride, deceit, greed). If you heard someone say, ‘Chandubhai has no sense’, would you feel hurt? Would it affect you?

Questioner: Yes.

Dadashri: So those words have hurt you. Understand that as long as words hurt you, you have not attained religion at all. It is fine if you are hurt from being struck by a rock; you can easily treat the wound. However, feeling hurt from words is not the fruit of real religion. The fruit of religion is when words do not hurt you. Shouldn’t you have something that indicates how much your fever has gone up or down?

The Bhavna (Main Intent) for the Path of Moksha (Liberation)

There are three things required for the path of *moksha*:

1. An intense desire to attain the *Atma* (Self).
2. An intense desire to meet a *Gnani Purush*.
3. If one has not yet encountered a *Gnani Purush*, then one should have a strong inner intent (*bhavna*) for the encounter to take place.

Firstly, you must have the inner intent (*bhavna*) for the *Gnani Purush*, and once you find him, you will attain the benefits. This is the main path. The rest is all *vyavahar dharma* (religion of worldly interactions). If there is any real religion (*nischay*) in the relative religion, then it is only these three precepts above. Understanding just this, will give you solutions.

‘With utmost reverence and devotion, I bow to the ‘real Self’ in all living beings of this universe. The real Self within all living beings is divine and, therefore, I see the divine Self in all living beings.’

If one understands only this statement, then it can be said that one has indeed attained religion.

All these religions are relative 'religions'. 'Relative' religions mean that they remove worldly pain, and bring worldly happiness. They do not give you *moksha* (liberation). 'Relative' means a viewpoint. Each viewpoint encompasses millions of people.

The Atma Through the Stages

That which keeps pushing *adharma* (irreligion) away is *dharma* (religion). It is called *dharmadharma*. Wherever there is *adharma*, there is always *dharma*. This is precisely why *dharma* exists: to get rid of *adharma*. The Soul has three states:

1. *Dharmadharma atma (mudhatma)* – One who believes this relative world as real. The one who is asleep (without any awakened awareness, *ajagrut*) in this world.

2. *Gnanghan Atma (antaratma)* – The one who has just awakened to the Self (*jagrut*), interim state of the Self, 'I am pure Soul.'

3. *Vignanghan Atma (Parmatma)* – The absolute Self, continuously and constantly aware.

Gnanghan Atma

When can it be called a *siddhant* (irrefutable principle toward the attainment of Truth, the Self)? When a person progresses from the state of *dharmadharma* (in duality of relative religion) and attains the grace of the *Gnani Purush*, he arrives at the state of a *Gnanghan Atma* (the Self). The *Atma* is *Gnanghan* (only knowledge), and it is eternal. *Gnanghan* means the knowledge of the distinction between 'what is real' (the Self) and 'what is relative' (the non-Self)! This means that as one begins to recognize the difference between the permanent and temporary, he comes into the 'theory of reality' and attains

moksha. The person, then attains the awareness of *Shuddhatma* (the pure Soul) and *alakh niranjan* (the rare state of attainment of the *Atma*), his work is done.

This worldly life (*sansar*) is ‘relative’, and You (the Self) are ‘real’. So stay on the side of the ‘real’ and do *nikal* (settle with equanimity) with the ‘relative’. Will you not have to exorcize the ‘demons’ (*kashay*) that have taken ‘possession’ in you for so long? This is a science. And in science there cannot be *matbhed*. *Matbhed* exists in *dharmadharma* (i.e. in ‘relative’ religions). All the religions out there have *matbhed* and *vikalp* (false belief). For how long are they considered *vikalp*? For as long as there is *dharmadharma atma* (*mudhatma*; deluded soul ‘I am Chandubhai’). That which keeps pushing away *adharma* is *dharma*. Hey! If you do not get along with *adharma*, then live without attachment and abhorrence (*raag-dwesh*)!

But can one live that way? One lives with abhorrence for *adharma* and attachment towards *dharma*! The *dharmadharma* soul is a state of delusion; a state of wrong belief. ‘Relative’ religions are considered *dharmadharma*. It is good to practice ‘relative’ religion, one’s life ahead will be better; one will eat better and things will run well. But all these are just temporary comforts.

Going to *moksha* does not mean that you have to push aside *adharma* or anything else. In order to go to *moksha*, you have to settle both *dharma* and *adharma* with equanimity. *Dharmadharma* is the nature of the body, mind, intellect and the *prakruti* (‘relative’ inherent nature); whereas the *Atma*’s nature is *vitarag*. If you want to maintain the nature of *vitarag*, then do not fall in love with *dharma* and do not bicker with *adharma*.

“All these ‘relatives’ (non-Self) are ‘temporary’, and the ‘real’ (the Self) is permanent.”

The *Gnani Purush* can give you *Gnanghan Atma* (pure

Soul), which lifts you out of the state of *dharmadharmā* (relative religion). As long as there is *dharmadharmā atma*, there will be aimless wandering life after life. The fruit of *dharma* is worldly happiness (*sukh*) and the fruit of *adharmā* is worldly misery (*dukh*). Through *dharma*, one attains more of the worldly life (*sansar*). And when You come into “theory of reality,” You attain the *Gnanghan Atma*. What lies beyond that? The “Theory of Absolutism”! That is *Vignanghan Atma* (the absolute Self).

The Vignanghan Atma

Gnan means *Atma* (the Self), and *Vignan* means *Parmatma* (The absolute Self). This is a science. The science of *Atma-Parmatma* is a *siddhant* (incontrovertible principle that verily leads to the ultimate, the absolute Self). The *siddhant* is immaculate; not the slightest of change can be made to it, and it can take you right through on to the other side – ultimate *moksha*. After having attained *Gnanghan Atma*, and after attaining the eternal state, You have to then know the *Vignanghan Atma*. *Vignanghan* means, that one sees the ‘I Am’ in all that lives. When you “see” that, it is *Vignanghan Atma* – although one is bound, one remains free! The *Gnani Purush* is *Vignanghan Atma*! He is not just in the ‘Theory of Absolutism,’ but he is in the “Theorem of Absolutism.” It is because of the ‘awakening’ of the entire world’s merit *karma* (*punya*) that this ‘*Akram Vignan*’ has come about, and the *Vignanghan Atma* has been illuminated.

The entire world exists in the form of science, but because it has not known this, it is in the pursuit of religion. If only people would understand the science that this is all it is, and how it works, they would be set free. It is this very incomprehension that is extremely puzzling!

Sectarian Viewpoints Lie in Relative Religion

Jainism, Hinduism, Islam, Zoroastrianism and Christianity,

are all 'relative' religions. Those religions and 'this' (religion of the Self) have nothing to do with each other. This is the 'real' thing. A relative religion means that it leads you forward 'step by step'. Even then, it is still a 'relative' religion (*dharma*); it is not 'real'. Where there are sects and viewpoints; not a single religion can be real. Where there is sectarianism (*gachha*) or viewpoint (*mata*), there is no passage to *moksha*. Partiality (*paksha*) and *moksha* are contradictory to one another. There is an even greater *karmic* bondage with viewpoint among sects (*gachha-mata*), than for someone living in the worldly life!

Moksha (liberation) is attained through the *Vitarag dharma* (religion of *Vitarags*). Religious sect (*sampradaya*) is considered as *ekantik* (adhering to a single viewpoint). The *Vitarag* religion is not *ekantik*; it is *anekantik* (accepting of all viewpoints). The *Vitarag* exists on the outside of all sects. The *Vitarag dharma* is void of *matbhed* (difference of opinions). 'Ours' (*Akram Vignan*) is *anekantik* path (accepts all viewpoints). Here there are Parsis, Jains, Muslims and Hindus. The discussions here are acceptable to all. The speech here is *syadvaad* (embraced by all). In a religion where there is just one single viewpoint, just one kind of people will flock to it. And they will all share the same common views; no one else will go there. The *Vitarag's* speech can put an end to all misery. As long as there is disagreement and sectarianism; notwithstanding the path of *moksha*, one has not even attained religion. One has understood nothing.

Questioner: When can it be said that one has understood?

Dadashri: When conflicts and worries are gone, then you can say that you have understood. If conflicts or worries do not arise within a person, whether someone insults him, or slaps him, or even if as soon as he gets into a car, he is told to get out of it, then he is said to have understood. Otherwise, how can you consider him as having any understanding?

The Essence of Religion

There are two kinds of *saar* (essence; substance) in the world. *Dharmasaar* (essence of religion) and *samaysaar* (essence of the smallest fraction of time; the Self).

What do we call religion (*dharma*)? If one attains the essence of religion (*dharmasaar*), then one is said to have attained religion. What is the essence of religion (*dharmasaar*)? It is when one does not have any *artadhyan* (adverse internal meditation that hurts the self) or *raudradhyan* (adverse internal meditation that hurts the self and others). A person can eat, drink, go out, make money or do anything else, but as long as he has no *artadhyan* or *raudradhyan*, it is considered *dharmasaar*, and *marmasaar* (essence of the meaning of religion), would be liberation. The essence (*saar*) derived from the meaning of religion (*dharma*): which is *marmasaar*, is called liberation (*mukti*).

What is the essence of all the religions? It is to see whether or not *artadhyan* and *raudradhyan* are dispelled. If they have not gone, then one is not in religion. Have they decreased? To which a person would respond 'yes'. If they have decreased, then maybe we can say that he is in religion (*dharma*). However, if they have not decreased, but occur more and more, it would not be right to say that he is in religion.

What is the essence of religion (*dharmasaar*)? It is when if you are provoked, you do not see fault in the other person. What is the essence of the world (*jagatsaar*)? Pleasures of the senses (*vishay sukh*). What is the essence of religion (*dharmasaar*)? It is where *artadhyan* and *raudradhyan* do not occur. *Dharmasaar* is the principal essence of the world. Any religion where you do not attain *dharmasaar* is wrong. Then regardless of whichever faith you follow, be it Jain or Hindu, it is all wrong.

When *swa-parinati* (the natural state of the Self) arises, it means *samaysaar* (essence of time) has arisen.

What Is Religion? What Is Science?

There is a difference between religion and science. Science has *siddhant* (irrefutable principles) and religions are all 'relative'; their fruits are 'relative' and even their actions are 'relative'. Anything that you do with the underlying belief of, 'I am Chandubhai' is religion. But to know something precisely, 'as it is', is called science. When you have become *nihshank* (free from doubt), and after having realized your own Self, and seeing things 'as they are', it would be called science (*vignan*). Science is always non-contradictory. It will show everything 'as it is', as it will only show the facts.

Questioner: Can you explain that in detail?

Dadashri: It is like this: Say, 'You are Chandubhai'. If you insult someone, then it would be *adharm* (irreligion), and if you gave someone something good to eat and drink and put his mind at ease, then it would be called religion (*dharma*). And if you hurt someone, or make someone feel bad or uneasy, it would be called *adharm*. 'Relative' (non-Self) things give rise to the 'relative' and the 'real' (the Self) never gives rise to the 'relative'. The 'real' only arises from the 'real'. The only thing that remains is the realization of the 'real' (the Self). At the moment, you have the illusory beliefs that: 'All things run because of my power (*shakti*), God did this, my horoscope (stars) is not in my favor...' When in fact, the real 'doer' is some other entity.



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Knowing God Through the Vision of Gnan Is 'I Am a Part of God' True?

Dadashri: Who are you?

Questioner: I am a part of God (*Ishwar*).

Dadashri: People have been lead astray with these discussions about one being a part or fraction of God. How can one be a fraction of God? How can you divide God into pieces? The *Atma* (Soul; Self) is *asaiyogi* – it has no connections with any circumstance. You can cut something that is *saiyog*, into pieces. The *Atma* is a natural (*swabhavik*) thing; you cannot divide the innate nature (*swabhav*) into pieces. You (the Self) are verily whole, but you are shrouded by veils of ignorance. When one says, “I am a fraction of God,” what one is really trying to say, is that a fraction of *gnan* (knowledge) has manifested within him, and that a fraction of ignorance has been unveiled.

The sun is full, but the amount of light you get from it depends upon how much of it gets covered by clouds. Likewise, You (the Self) are ‘full’ and complete, but you have been covered up. In the beginning, there is the one-sensed organism (*ekendriya jiva*) which has a fraction of the total veil uncovered. If you hit it hard or cut it, it would feel pain, but if you swore at it or gave it some tea, it would not feel anything. Then the two-sensed organisms (*beindriya*) like crustaceans (shells and oysters), also fall into this category. Then there are the three-sensed organisms (*tranindriya*) like

moths. Then they become organism with four senses (*charindriya*). And those with the five-sensed living beings (*panchindriya*) have exposed the five senses, as that much of the covering has been unveiled. Nevertheless, the God (*Atma*; Self) within each and every single one is in a fully complete form, except that the coverings are still there. When the Self becomes completely unveiled, then you yourself are the *Parmatma* (absolute Self). Anything that is divisible has fragments. The *Atma* is indivisible. Its infinite locations (*pradesh*) are indivisible in form.

Without being awakened (*jagruti*), one cannot become aware of one's Self. When a person becomes fully awakened, he becomes aware of the Self (*Shuddhatma*), and through that awareness comes the realization that he himself is God (*Ishwar*; *Parmatma*), in every sense of the word. He will begin to experience this and in all his actions that follow thereafter, there will be no pain (*dukh*) whatsoever.

Is God Omnipresent?

Dadashri: Where does God live?

Questioner: God is omnipresent. He is in every grain.

Dadashri: Then there is no need to go looking for him, is there? So if God is everywhere, then where would you go to the toilet? If God is everywhere, then there is no such distinction between animate (*chetan*) and inanimate (*jada*), is there? So it is not like that. There is animate and there is inanimate. If all there are just grains of wheat, then what is there left to winnow (separate)? If you can tell what the wheat is, then you will be able to pick out the pieces of grit from it. And you will even manage the winnowing if you can recognize what the pieces of grit are. In the same way, if you know the Self; you will know the non-Self. And even if you recognize the non-Self, then you will know the Self. But when people keep saying that God is everywhere, then why bother to seek him?

The Life Given to Inanimate Objects by 'My-ness'

People say that there is God in every grain, in this and in that. Isn't there a difference between what the person is trying to say and the way the listener understands the message?

Questioner: Of course, there has to be!

Dadashri: I will explain to you what the expectation (*apeksha*) behind a message is. There are two divisions in this world: The *Atma* (Self) and the *anatma* (the non-Self). This table here has no *chetan* (life) in it. But because this table belongs to 'Chandubhai', it means that it has become vested with the *chetan bhaav* (living intent). That is *sankalpi chetan*, or the extension of life through 'My-ness'; it is given life because of Chandubhai's belief that he is its owner. If you took the table away from him, without asking, then to such an extent, you would be at fault. However, if you paid him for it first and then smashed it and destroyed it, then in that case, you would not be at fault. The *chetan tattva* (element of *chetan*; the Self) is that in which there is knowledge (*Gnan*) and vision (*darshan*).



(18)

Understanding the Knower

Are You the Self? Do You Know the Self?

Dadashri: What is your name?

Questioner: Chandubhai.

Dadashri: Are you really ‘Chandubhai’ or do you doubt it?

Questioner: It is a name given to this body.

Dadashri: Then who are you?

Questioner: *Atma*.

Dadashri: What is *Atma*? What do you mean by *Atma*? Are you referring to this body, these bangles or the brain, when you say *Atma*? What can we call *Atma*? Will you not have to realize what the *Atma* is? You will have to know the *Atma* (Self; Soul), will you not? You will have to attain knowledge about the Self, will you not?

Questioner: The *antaratma* (the one within).

Dadashri: Yes. The *antaratma* is fine, but don’t you also have to know about its attributes and nature (*gunadharmas*)? Whether it eats and drinks, or not? Or would it burn if someone were to set it on fire?

Is It the Mistake of the Soul?

What are the attributes of the Soul? Is worrying one of its

attributes? Or is doing *kashay* (anger, pride, deceit or greed), one of its attributes?

Questioner: That is not the *Atma*'s attribute. It does *kashays* only by mistake.

Dadashri: If the *Atma* (Soul) makes mistakes, how can you even call it *Atma*? The *Atma* (the Self) itself is *Parmatma* (the Absolute Self). How can it ever make a mistake? Wouldn't that make us superior to the *Atma*, if we pointed out its mistakes? The statement that "the soul makes a mistake" in itself means that the Soul makes mistakes and you are pure, without any mistake. The Soul itself is the absolute Soul; it is *vitaraḡ* (absolutely free from all attachment and abhorrence). It is because you have not been awakened to your own *swaroop* (the Self) that you believe, 'I am Chandubhai.' I am Chandubhai - is an *aropit bhaav* (falsely projected belief); it is an imagining (*kalpit*); it is a 'relative' *bhaav*.

So in reality, who would You be? Then who are You really? This 'Chandubhai' is 'relative'. In the 'relative', there are all sorts of wrong beliefs (*vikalp*): 'I am his daughter, I am her *masi* (aunt; mother's sister), and I am her *kaki* (aunt; paternal uncle's wife) etc...' There are many such 'wrong beliefs'. Whereas in the 'real' there is no *vikalp*. If You come to 'realize the real', then You will know that you have become aware of Your own *swaroop* (the Self) and You are ready for liberation (*moksha*). You have never attained the awareness of the 'real' (Self). To attain the awareness of the Self (*Atma*) is considered as having right belief (*samkit*) or right vision (*samyak darshan*). You have never attained right belief (*samkit*), because if you had, you would not still be sitting here! Without *samkit*, you would not have even a moment of inner peace and you would remain in illusion all the time. When you are getting married, you become infatuated (*murchhit*), but then afterward, the novelty wears off. This is *mohanindra* (sleep of illusory attachment).

Swadhyaya: Paradyaya

Dadashri: What do you read?

Questioner: Jain *swadhyaya* (study of the Self), *sutras*, and I give lectures etc. I do all that.

Dadashri: The one doing the *swadhyaya* is really doing *paradyaya* (study of the non-Self). If you did *swadhyaya* (study of the Self), just once, then from there on, you would find a solution to everything. Everything that is taking place in the world is *paravalumban* (dependent upon the non-Self) and this dependency may be correct. With *swavalumban* (dependency on the Self) there is liberation, and *paravalumban* (dependency on the non-Self) will lead to relentless wandering life after life.

Ultimately the Ego Will Have to be Dissolved

Human nature considers that adopting a path which is *shubha-ashubha* (auspicious-inauspicious) is religion (*dharma*). Every religion talks about doing good and avoiding the bad. The Jain religion relegates such discussions of *shubha-ashubha* to a lower level; there is no discussion about it whatsoever. In their spiritual readings and discussions, they refer to the works and hear the discourses of elevated individuals such as those who have gone on to become the highest *Gnanis*, the absolutely enlightened beings and superlative men. And from this, arises one's intent (*bhaav*), to become just like these great men. This is the essence of the Jain religion, but people have instead entered into *shubha-ashubha* (doing good and avoiding the bad)!

Jainism comprises four *Anuyogas* (paths that lead to the Self): *Kathanuyoga* (stories of the great human beings who have attained the Self), *Charananuyoga* (the path of surrender and devotion), *Karananuyoga* (the path of understanding the law of cause and effect, the description of the universe) and

Dravyanuyoga (the philosophy of the essence of life and liberation through scriptures).

Vedanta (philosophy taught by the *Vedas*, the most ancient scriptures of India) also has four *yoga* (paths that lead to the Self): *Bhaktiyoga* (cultivation of a devotional relationship with God through prayer), *Karmayoga* (The path to God through selfless service to others), *Rajyoga* (attuning the mind to God and truth through concentration and meditation), *Gnanyoga* (approach to God through discrimination and reason).

The Lord had said that if you are a Jain, you should read these four *anuyogas*, and the followers of Vedanta, should read the four *yogas*. In so doing, you will find the *Atma* (the Self). In the *shubhashubha* (doing good deeds and avoiding bad deeds), the ego increases. And through *kathanuyoga* (listening to narrations of stories about great beings that have attained the Self) the ego does not increase. And by hearing stories of great accomplishments of people like *Vastupal-Tejpal* (two brothers in the thirteenth century, who built a temple dedicated to the 22nd *Tirthankar* Lord Neminath), one is inspired by the likes of such people and wants to emulate their ways. These days, only the egos have increased. How much ego should a Jain have? Only as much as would be required to run his household and business. Instead, they have started nothing but chaos!

Gneya: Gnata

“*Anaadithi ‘gneya’ ney ja ‘gnata’ samaji vartey lok.’*”

‘Since time immemorial, people have believed *gneya* as the *Gnata*. And that is how they pass the life.’

~ Navneet

Over infinite past lives, what has people’s religion been? They have practiced religion through the notion that the *gneya* (that which is to be known, the non-Self) is the *Gnata* (Knower). The spiritual teacher (*acharya*) is the *gneya* and the

Self is the *Gnata*. But because of illusion (*bhranti*) he perceives himself as the *gneya*. He believes that he is indeed the *acharya*: 'I gave that discourse, I read the scripture, I did the penance and the renunciation of my worldly goods.' However, the 'doer' (the non-Self) is not the Knower (the Self) and the Knower is not the 'doer'. The 'doer' (*karta*) and the Knower (*jaananaar*) have never become one; they are not one and they never will be one. And yet he claims, 'I am the *acharya* and I gave the discourse.' Whereupon I know what 'station' he was stuck at!

You are sitting at Matunga station (Mumbai railway) and you say that the next station is Kolkata, when in fact; it is Mahim (suburb station on the way to Kolkata). You can wander around for countless lives and still you will not arrive at Kolkata.

The Knower (*Gnata*) is the Self, and the object to be known (*gneya*) is the non-Self. 'Chandubhai' is the object to be known (*gneya*). 'I am his brother' is *gneya*, 'he is owner of this business' is *gneya*, 'he is the owner of this house' is *gneya* and You are *Gnata*.

If You remain the Knower of all that is to be known, then You will experience *samadhi* (blissful state; the state of the Self). What is 'your' *dharma* (religion; function)? It is to remain the Knower of all that is happening, and to remain as the Knower-Seer, and in absolute bliss (*parmanandi*)! What is *dharma* (true nature of a thing)? If gold is in its own *dharma*, it means that it stays within the properties of its nature. It would not be gold's *dharma* if it displayed the attributes of brass. That would be called *par-dharma* (the nature of the other). You have become Chandubhai, believing that the body's *dharma* is your own *dharma*, and *dharma* of the *antahkaran* (the inner complex of the self comprised of mind, intellect, *chit* and ego) is your *dharma*. That is *par-dharma* (the nature of the non-Self).

One can never attain *moksha* (liberation) through *par-dharma*. *Moksha* is attained through *swa-dharma* (being the

Self). At any given time, gold will always remain in its own *dharma*. The wrong belief that 'I am Chandubhai' is an Illusion, and moreover, when you say that you are: 'his father-in-law, his son, his father, his lawyer when in court, and when you are in your shop, you are the boss' – is all illusion (*bhranti*). You are indeed yourself *Shuddhatma* (pure Soul), but it is this false imputation (*aropit bhaav*), that does not allow you to understand this.

Freedom from the Non-Self Is Liberation

Moksha dharma (the true nature of liberation) is to become free from ignorance. In this path of liberation, I make everyone free from ignorance, so that one becomes engaged in the *Gnan*. When ignorance ceases; science (*vignan*) manifests. But without a *Gnani*, that cannot be possible; one's *dehadhyas* (belief of 'I am this body'), would never leave. Freedom from *dehadhyas* is liberation itself. One needs only a fraction of contact with *Gnan* to attain the complete *Gnan*. If just a fraction of 'science' is discerned, then it will become complete. This is because *Gnan* (Knowledge) is a 'science', and ignorance is not a science. When can a fraction of the 'science' (*vignan*) arise? It is when you ask the One that has traveled the path and knows it well, so that you find your way. And so if you ask the *Gnani Purush* that knows 'this', you will attain the path. This is not a religion; it is a science. This is the 'real' religion. This (path) is not always around. Here, the Lord of the fourteen worlds has manifested within me. This body is like a bubble; one can never tell when it will burst. While you have your body, You must get your work done! I have the same light within me that the *Vitarags* had. It is possible to find complete solutions through this *Gnani Purush*, so get Your work done. I will say this much, and I am free, my work is done. I am *vitrag*, so I will not write letters to invite you to come.

Dharma (religion) is that which liberates you from all bondage. That which gives you true liberation is called *dharma*.



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The True Path of Worship Only Faith Will Be Fruitful

Dev (the deity; God) is according to your belief. How would it benefit you to do *darshan* (see or visit with devotion) of an idol (*murti*), if you did not have any belief in it? If your ‘belief’ was constant, then you would remember God day and night. Therefore, place your faith (*shraddha*) in the idol. The idol is not God; your faith itself is God. Nevertheless, when you do the Lord’s *darshan*, you should do it with *bhaav* (devotional feelings). If you make the effort to do *darshan*, but your heart is not in it, then your efforts will be in vain. If you wish to do the true *darshan* of the Lord, in a temple or a *derasar*, then I will teach you the right way to do that. Tell me, does anyone wish to do that?

Questioner: Yes, we do. Teach us, Dada. From tomorrow, we will start doing it that way!

Dadashri: When you go to the *derasar* say, “Dear *Vitarag* Lord, You reside within me! However, as yet, I have not experienced that. This is why I am doing your *darshan* here. This is the way the *Gnani Purush*, Dada Bhagwan, has taught me to do your *darshan* and that is why I am doing Your *darshan* in this way. So bless me so that I may realize my own Self.” And do *darshan* in this way wherever you go. These are just the different names that are given. ‘Relatively’, they are different, but ‘really’ they are one.

Although the shop is far away, you are sitting here thinking

about it! Hey! Why don't you just think about where you are sitting? You will go on thinking about your shop even while you are walking along. And when they set out to go to the temple, no one is thinking about religion. They think about their shops instead. So many people just have a habit of going to the temple every day. Alas! Is it just out of habit that you go to do the Lord's *darshan*? Every day the *darshan* of the Lord should feel new. And at the time of going to do *darshan*, your fervor and joy of going there should be as fresh, each time. This going to the temple for *darshan* every day, has just become a sort of habit.

How can you practice *dharma*? Should one do *karma* or *dharma* the whole day? Only those, whose merit *karma* (*punya*) allows them to do just a couple of hours of work a day, which they get done in no time, can do *dharma* and attain it.

Can God Be Attained Through Worship?

Questioner: Can anyone attain God by doing devotional worship (*bhakti*)?

Dadashri: You cannot do anything to attain God (*Ishwar*) through your five senses. That would be indirect devotion (*paroksh bhakti*).

Questioner: Wouldn't that be *kalpanik* (of the imagination) *bhakti*?

Dadashri: That is all just *kalpanik bhakti*. And when the *bhakti* (worship) becomes *nirvikalp* (without ego) then your work gets done. *Vikalp* worship is done through the mind.

Questioner: I like *bhakti* (devotional worship) in everything.

Dadashri: *Bhakti* is your tuber (*granthi*; knot). Thoughts of *bhakti*, thoughts of *darshan*, are *granthi* (tuber). Sooner or later you will have to become *nirgranth* (free from tubers;

without knots). If you hear that you will be visiting Dakor (place of pilgrimage to do *darshan* of Lord Krishna) in two days, a *granthi* for going there will keep ‘sprouting’. Mind you, there is nothing wrong in that. It is better than having bad thoughts. What is *bhakti*? If you become immersed in *bhakti*, then it will keep all the world’s ‘diseases’ at bay.

Questioner: When I read about *bhakti marg* (the path of devotional worship), I feel like it is worth doing. And when I read about *yoga*, about *karma*, about the path of *Gnan*, then I feel that too is worth doing. What is that?

Dadashri: The whole world suffers from a ‘disease’ called ‘*swachhand*’ (to understand and do according to one’s own intellect), so one measures everything according to his own intellect.

Questioner: You give *Gnan*, but shouldn’t there be some qualification (support- foundation; *paayo*) on our part?

Dadashri: All these people (*mahatmas*) lacked such a foundation. No one has ever had a foundation. If you stumble or trip over something you know, wouldn’t that be considered darkness? You will not stumble or trip in the light. If you can maintain equanimity in adversity, then it is *Gnan*. Anyone can maintain equanimity in a state of equanimity. To say, ‘I did this, I did that, I worshiped,’ is all egoism. *Gnan* is without egoism.

Ranchhodji (Lord Krishna) is not wrong: it is your worship that is wrong. Nevertheless, your worship is indirect worship (*paroksh bhakti*); it is a ‘secondary’ *bhakti* (worship). The fruit of *paroksh* (indirect worship) is *apara-bhakti* (indirect worship of the Self), and the fruit of *aparoksh bhakti* (direct worship), is *para-bhakti* (direct worship of the Self). *Para-bhakti* leads to *moksha*.

All these devotees become intoxicated by the rhythm (*taal*) and beat of the drums. Rarely would you find someone,

who is lost in the rhythm of the Lord. Just doing this in the Lord's name accomplishes so much!

Worship: Direct and Indirect

Questioner: In the path of devotion (*bhakti*), do the worldly difficulties create a barrier?

Dadashri: There are two kinds of *bhakti marg* (paths of devotion). One is indirect (*paroksh*) worship, which yields worldly fruit while it gradually elevates you spiritually. The second is direct (*pratyaksh*) worship, which is directed towards the One in whom God has manifested. And it is here that your work will get done. There are many obstacles in indirect devotion (*paroksh bhakti*). One's own thoughts become obstacles. The path of *bhakti* (devotional worship) is good, but it may disappear according to the changes in one's circumstances; whereas *Gnan* always remains with You.

Questioner: Who bears the responsibility in the path of devotion? Is it God?

Dadashri: Yes.

Even Narsinh Mehta (a great poet and devotee of Lord Krishna) used to say, 'Dear Lord, liberate me!' All devotees experience inner suffering (*artata*). He expressed his inner pain to the Lord saying, 'Dear Lord, liberate me from this suffering.' Even so, such a devotion is still good; his devotion was exclusively to the Lord. Whose devotion is the highest? The true devotee's. He is not worshipping the real God, but he is worshipping the indirect God. Nevertheless, it is still a true worship, because it will lead to the direct (*pratyaksh*) God (the Self within). But when can one be called a true devotee? When *sankalp-vikalp* (worries and doubts) do not seize him, he is considered a true devotee. He leaves everything to God, saying that God will do the *sankalp-vikalp*. Whereas here, when a man gets his son married, he takes all the credit for it and when

the child is born, he distributes sweets to everyone. But when the child dies, he blames God. A true devotee will leave everything to the God. He will say to God, “Lord, why should I worry? It is Your reputation that is at stake here.” Such devotion is very rare to find.

One ‘realizes’ the ‘relative’ and another ‘realizes’ the ‘real’. What happens when devotees claim to have had the direct experience of the Lord? They ‘see’ within them the image of the flute-playing Lord Krishna. They have brought with them from their past life, such spiritual energies (*siddhis*).

If he came to me, I would tell him, “What you see is the image (*drashya*), and you are the Seer (*Drashta*). The Krishna you see playing the flute, is not the real Krishna. That is the image (*drashya*) and the one who sees the image is the real Krishna, which is You yourself. This is just the vision (*drashti*) that has fallen on the image (*drashya*). When the vision (*drashti*) falls on the Seer (*Drashta*), then the goal can be accomplished.”

Even the devotees have not attained this goal. They too yearn for this. Once there is a goal (*dhyeya*), only then can one become *dhyata* (the Self), but to understand the nature of the goal, one needs a guru.

What did Narsinh Mehta sing?

*‘Jaha lagi Atma tattva chinhyo nahi; tyahaa lagi
sadhana sarva joothi.’*

‘Until one attains the *Atma* (Self); the entire search is
in vain.’

Worship: From the Gross to the Subtlest

Questioner: Scriptures of every religion place great importance on name (*naam*), and the chanting of names. Why is that significant?

Dadashri: It is all done for the sake of concentration (*ekagrata*). ‘Name’ is something *sthool* (gross-concrete); therefore it is *bhakti* at a gross level. Then instillation of an idol (*sthapana*) is subtle worship (*sookshma bhakti*). *Dravya* (actual presence) constitutes subtler worship (*sookshmatar bhakti*). And lastly, *bhaav* (intent; here it means vision as the Self) which is subtlest worship (*sookshmatam bhakti*). There are these four types of worship (*bhakti*). Even reciting Lord Mahavir’s name is *sthool* worship. When one does *sthapana*, i.e., placing a picture of Lord Mahavir and then reciting, “Mahavir...Mahavir,” it is considered subtle worship (*sookshma bhakti*).

Instead of doing *bhakti* in front of my picture, if you do it in my presence, it is considered subtler worship (*sookshmatar bhakti*). Moreover, if you just abide by my *Agnas*, it is *sookshmatam bhakti* (the subtlest kind of worship). What I am saying is that when my *Agnas* become established in Your *bhaav* (vision and understanding), it is considered *bhaav bhakti*. This will give you immediate results. The other three kinds of worship (*naam*, *sthapana* and *dravya*) give you worldly benefits. But only ‘this’ one will give you the real ‘cash’ (the fruits are realized immediately), which is why I say, “This is the cash bank in the world.” The reason it is called a cash bank is because it is ‘here’ (in the presence of the *Gnani Purush*), that the final and the ultimate *bhaav* worship happens.

Naam bhakti is not entirely wrong. There is no rule about names. As far as names go, it is fine to utter Rama, and it is also acceptable for someone to keep saying ‘*limdo, limdo* (Neem tree)’. All that is needed, is a name for it to be uttered. It allows you to maintain focused concentration (*upayog*) in whatever you are saying, so that your attention is not diverted somewhere else. The *atma* (self) must never be allowed to stay idle at any given moment, which is why you need something to preoccupy it, and that is why recitation of a name (*naam-smaran*) is not entirely

wrong. There is nothing that is wrong in this world. However *naam*, *sthapana* and *dravya* are all *vyavahar* (interactions related to the world); whereas *bhaav* is *nischay* (related to the Self). In *vyavahar*, they have been doing the same thing over and over, throughout infinite past lives; they have roamed and roamed and roamed and roamed! Throughout the ages, people have become *acharyas*, *sadhhus*, *sadhvis* (spiritual leaders and monks), and this is how they have wandered around, but they still have not found the right path.

Moksha: Through Gnan or Bhakti?

Questioner: Is *moksha* attained through the path of devotion (*bhakti marg*), or through the path of knowledge (*Gnan marg*)?

Dadashri: What do you understand by the path of devotion? *Bhakti* follows after the path of *Gnan* (knowledge of the Self) begins. Will you not follow the directions that you have been given to go to the station? To follow the directions of the path, from the knowledge (*gnan*) given to you, is considered *bhakti*.

What is the real meaning of the word *bhakti*? This word *bhakti* incorporates *aashraya* (the intent and the goal). All these people, to whom I have given *Gnan*, are also on the path of *bhakti*. You have to do *bhakti* (worship) of whomever that shelters you.

Questioner: So is there also a *bhakti marg* in the *Akram* path?

Dadashri: ‘This’ is *para-bhakti* (direct worship of the Self). In the *Akram* path, the *bhakti* that one does after attaining the Self is the *bhakti* of one’s own Self. The one, who is making a garland, is doing the *bhakti* of her own Self, even if she puts the garland on me. Doing the *bhakti* of a *Gnani Purush* is essentially the same as doing one’s own (of the Self)

bhakti. Until your own *Atma* has not fully been expressed, the *Gnani Purush* is your *Atma* (Self). The *Gnani Purush* has no *shalya* (internal torment). He has a *chit* that is pleasing to others (*prasanna*) so that it brings great joy for those who come to do his *darshan*. Mere *darshan* of the *Gnani* destroys the sins of many lifetimes.

Direct Worship: Indirect Worship

The worship (*bhakti*) that the whole world is in search of is *apara-bhakti* (worship through the non-Self; through intellect and ego). Any *bhakti* (worship) in which the intellect (*buddhi*) does not enter at all, is called the *bhakti* of *moksha* (liberation). *Bhakti* should be for *moksha*. And when the intellect enters into it, it becomes *apara-bhakti* (of the non-Self). When the intellect comes out of it, it then becomes *para-bhakti* (the worship of the Self). The *bhakti* that goes on 'here' (in Dada's *satsang*) all throughout the day is *para-bhakti* and the fruit (reward) of that is *moksha* (liberation). Ours is a path of *moksha*. Where there is no path to *moksha*, there is the path of the worldly life (*sansar*). When the intellect enters into *bhakti*, it renders a person emotional, and makes him aware of his 'relative' self, 'I am Chandubhai, I am the chief blacksmith.' The intellect will not allow *para-bhakti* to occur. Whereas here, after you attain the *Gnan*, it is all *para-bhakti*. *Para-bhakti* would be that which is done for the *Atma* (Self); for the *Shuddhatma* (pure Soul), and anything else that is done for the sake of the *Atma*. If one remains awake (aware) for the Self, one is 'sleeping' with regard to the world. Eating for the benefit of the *Atma* (Self) is fasting, and doing *bhakti* for the *Atma* is *para-bhakti*.



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The Guru and The Gnani The True Guru

Questioner: I already have a guru from before, so can I make you my guru now?

Dadashri: You need two gurus. The worldly (*sansari*) guru teaches you about the *shubha-ashubha* (what is beneficial and what is harmful in life); whilst here I free you from the shackles of *shubha-ashubha*. In truth, this is not a *gurupad* (position or a state of guru). You will not find anything detrimental (*badhak*; obstructive or harmful) here; there are only *sadhak* (conducive to attaining *moksha*) things here. Nevertheless, you do need a guru in the worldly life (*sansar*). If you have his blessings, they will be useful to you for your happiness in the world (*bhautik sukh*). However, 'this' (*Gnan*) goes beyond the material things of this world. Those others are considered worldly (*laukik*) gurus.

Questioner: What is a worldly (*laukik*) guru?

Dadashri: Someone who teaches you good things is a worldly guru. What can improve your current worldly life? It all happens based on the planning that was done in our past life. Therefore, you receive good parents and good grounding in your upbringing. You come prepared with everything from your past life. The *Gnani's* grace is silent. He would never say outright things like, 'May you be wealthy' or 'May you have a son'. Through the *Gnani's* grace, you attain *moksha*!

Questioner: If everyone is going to *moksha* anyway, then why would we need a *Gnani*?

Dadashri: First, you must arrive at the Central Station (the Self), only then can you make such a statement. Every living being (*jiva*) has been around from time immemorial, but it is only when one meets the *Gnani Purush* that one arrives at the beginning of the end.

Questioner: So, is there a need for a guru on the path of *moksha*?

Dadashri: Yes, so many people say that there is no need! That would be like snuffing out a light. The guru is a light, but wouldn't you have to recognize the guru? When you believe that darkness is light, how can you attain anything?

All these *acharyas-maharajs* (religious teachers and heads) are considered gurus. Who is a *sadguru*? It is someone who has attained the Self (*Sat*). If he has attained such a state, he will not become irritated with you, if you do something wrong. And the *Gnani Purush* is one who has *swa-purusharth* (constant awareness and conduct as the Self). The *Gnani Purush* is considered the wonder of the world.

Questioner: How can we recognize a *Gnani*?

Dadashri: Say to the (so called) 'gnani', "Sir, help me solve my problem," and if he says to you, "Go and do this much," then you should tell him, "Sir, I have been doing that for such a long time, but it has not got me anywhere." If you try to get a small child to run errands for you, is he likely to do it? Only adults have to do that. In the same way, if you meet a *Gnani Purush*, ask him directly what you want. A real guru is the one who gives you liberation from the worldly life (*sansar*). There are many other kinds of gurus, but what are they good for? You would even need a guru who knows the directions, if you wanted to go from here to the station.

Worldly Gurus

These worldly gurus may not be *Gnanis*, but do you

know ‘who they are’? They are like the railway ‘point-men’. If there is a train going to Delhi, a point-man will set it on the right track. But these days, the trains to Delhi have been diverted to Surat which has caused head on collisions. Hey! You are being paid to do your job as a ‘point-man’ so why can you not even do that? Simply by winning debates and arguments, they have set themselves up as the gurus of the world! Are they gurus by attribute, or just by name? Would you not have to judge that for yourself? If he is a guru by attribute, it will raise further questions. There is no problem if he is by name.

The Lord had said, ‘I am the disciple of the entire world.’ No one can become a guru of the whole world. Nowadays they have become just commercial enterprises; no devotion to religion remains anywhere. Their preoccupation is with eating, drinking and ensuring their status and fame. Do you think I like using such stern words? Nevertheless, I have to do that, so that you can stay mindful. Only the one who does not need anything will speak the truth. There are however, some true and sincere persons, but they are very few and far between, perhaps two or five percent. Who can make you walk a straight line? Only those who walk the straight line, one hundred percent themselves can make you do the same. How can they teach others if there is something wrong in them? I can teach you only that in which I myself am a hundred percent correct. Only then will my words be effective (*vachanbud*).

Relative Religion Is Like a Companion

The ‘relative’ religion is like a companion. If the person that is accompanying you is good and strong, then your path will be smooth, but if he is a rogue, then he will rob you. Company means that which has a ‘beginning’ and an ‘end’. What good is company that has no beginning and no end? Company means a natural coming together of like-minded people. Ours is a

‘science’, from zero to one hundred. It takes you all the way, in relation to the past and the future.

Religion is something that carries you from one end to the other. But that never happens now, does it? And if it does, then your work is certainly done. But if you do not find anything, then it is better to have the companionship of ‘relative’ religion.

There Must Not Be Any Business in Religion

The one who becomes a disciple of the whole world is worthy of being a guru. If you do not have awareness, even for a moment of, ‘He is my disciple,’ then you can make disciples. I have given *Gnan* to five thousand people, but I have never felt for even a moment, that they are my disciples.

The Lord has said that it is fine if you do everything else wrong, but when you choose a guru, make sure that he is straightforward. For infinite lifetimes you have been wandering, because you have come across the wrong gurus. People in India have made a business out of religion and that is wrong. There should be religion in business. But you cannot have business in religion. Even if the guru is not a *Gnani*, if you feel at peace just by seeing him, then you should stay there. But do not stay with someone that makes a business out of religion. If you cannot find honest men, then it is worth following Bhima’s example. When Bhima (character from the epic Mahabharata) could not find any honest person to make his guru, he took a pot, painted it and wrote on it ‘*Namo Neminathaya*’ (I bow down to Lord Neminath) and there he did his worship. It really is nobody’s fault. This current time cycle is very peculiar and what we find today is typical of this time cycle. What can that poor man (the guru) do? He is trapped in it too.

Questioner: If we go and bow down to an ascetic (*sadhu*), does that mean that we have made him our guru?

Dadashri: No, you have to talk to him; you have to

make a bargain with him. This is all for a ‘business’ that you have to draw up a ‘contract’ with him by telling him, “From today onwards I embrace you in my heart as my guru.” Once you have established him as your guru, you are considered to have laid the foundation, and once that is done, it is a sin to destroy it. Do not lay a foundation otherwise. In the Lords words, do not lay a foundation, and if you do, then you must not destroy it.

If there is anyone that knows how to make a guru, it is the Khojas (ethnic group of Shia Muslims). If your guru were to get married, not even married, but if he interfered with someone, you would all gang up on him and keep beating him. Whereas when the Aga Khan (hereditary title of Imam -high priest- of followers of the Shia faith) married a European lady, they all celebrated his marriage. That is called a true disciple. You should not see faults in your guru. You can look at other people’s faults, but do not see faults in your guru; otherwise do not make him your guru. Where religion is concerned, the one who eradicates mistakes is considered God. You must not find faults in anyone; it is a grave liability to do so.

Do you know what Sahajanand Swami (The Godhead of the Swaminarayan religion in the Swaminarayan sect of Hinduism) discovered? ‘The guru is the fifth doom.’ If you see even the slightest fault in your guru, then you are doomed! And should you happen to see anything negative about him, you should tell yourself, ‘No, that is not so’ and then close your eyes. Otherwise, all the living beings (*jiva*) will fall (out of grace). Only the followers of Aga Khan have remained protected. Just look! Has anyone amongst them ever complained? And if our people were his disciples, they would judge him in so many ways.

I am not asking you to worship (*aradhana*) a guru, but do not speak negatively (*viradhana*) about him. However, if

one does *aradhana*, then he will surely be blessed, but he does not possess the strength or energy for that. What I am saying is that even if you have to have a really crazed guru, then go ahead and have one, but as long as you make sure that you remain completely sincere to him your whole life, you will be truly blessed. If you remain completely sincere to a guru that is absolutely crazy, all your *kashays* (inner enemies of anger, pride, deceit and greed) will come to an end! But you would need to understand at least this much! The least you can do is reach this level of understanding that is precisely why the deity is depicted in stone for you, because given people's mentality, they cannot demean it or find fault in a stone effigy. Oh, but no! They even find fault with the stone, by criticizing the adornments, 'that *aangi* (The silver-plating over the idols of God) is not quite right' on the statue. These people are so nitpicking! They are so analytical, to the extent that they find fault in their guru. Forget about looking at their own faults, but they even pick faults in the guru. That is how much 'alertness' they have!

I guarantee you that if you were to make any crazed guru your guru, and you remained sincere to him throughout your whole life, then it is possible for you to attain *moksha* within three lifetimes. Mind you, the guru must be living. People could not afford to do that, which is why these stone idols have been established instead.

Questioner: And whatever *agna* (special directive) the guru gives us, we have to follow it, don't we?

Dadashri: Yes, even if that *agna* is outrageous, you still have to stick with it. If you want to go to *moksha*, then if you make a guru, you have to remain sincere to him throughout your life. A true disciple is one who finds his own happiness in the happiness of his guru. He looks for what pleases his guru. And if he does this his whole life, then all his *kashays* will end. A crazed guru is a vehicle for you to get rid of all your own

kashays, or else a *Gnani Purush* can wash away your *kashays*. Any others, that come in between will only make you wander around unnecessarily. To remain under the *Agna* of the One who is liberated is true religion.

Once you establish someone as your guru and you worship him, you should not criticize him, no matter how crazed he is. If the guru's weaknesses are exposed, you should not criticize him, at all. If the guru does something wrong, it is entirely his responsibility and no one else's. These Khojas do not criticize their guru. They are so wise! One should adopt that kind of wisdom. Even the *vitargas* used to say that one should adopt any attribute of wisdom one sees in others. Being as 'developed' as they are, the Hindus are quick to criticize things, 'how can this be?' They have even become the guru's judges! They begin to interfere. Cast your intellect aside! I call such people *purva viradhak* (the one who has opposed and criticized in the past life) because all the garbage that was left over came over into this time cycle. The beings of the fourth time cycle are the leftover 'rubbish material' from the *Satyug*, *Dwapar* and *Treta* (previous time cycles); therefore they all possess nothing but *viradhana* (criticism and opposition). They talk negatively about those who feed them, they speak ill of the gurus who teach them, and they even speak negatively about the mothers and fathers who feed them. They complain to neighbors, "My dad fights with my mom, he is a worthless." So the neighbors will then incite the son. He divulges all the family secrets to the outside world! Alas, there is no sincerity left at all these days.

What a Magnificent Principle of the Gnani Purush!

Once you venerate someone, then no matter what wrong he does, you do not change the way you view him. My principle has always been that if a plant that I watered and

nurtured is in the way of my plans to run a railway line, I would take the track around it, but I would never uproot the plant! There has to be a principle (*siddhant*) in place. Once you have built something, you must never destroy it. Not just speaking about destroying, but the impression I have of you from the first time we meet, will always remain the same. It will not ever change; not even for a moment. Today, if I have decided that this gentleman is honest, and he takes money from my pocket, then even if someone came and told me that he had himself witnessed the man taking the money; I will still maintain that he is not a thief. That is because my understanding is different. I have seen what he has been like all along, so I would not make a mental note of his actions and dismiss his actions that are driven by circumstances. The whole world makes a mental note (*nondha*) about actions that are propelled by circumstances. The *purva viradhak* (those who have opposed and criticized in previous lifetimes) beings are prone to thoughts of *viradhana* (criticism and contempt); therefore, I do not regard them as being at fault. What I am saying is that it is not unusual to have such wayward thoughts, but You do not get caught up in it, and become that.

You will be able to go to *moksha*, if you have destroyed your every mistake. But without destroying your mistakes, you cannot go to *moksha*.

When you remain tranquil, under whatsoever circumstance, and your commitment to your goal does not change, then you can indeed say that you have attained religion. People “remain” good in order to appear good in the eyes of others or they remain good because adverse circumstances do not arise for them. Our goal is just *Shuddhatma* and *moksha*, and so nothing else affects us at all. Circumstances of the non-Self do not affect me (the Self). Presently your entire day is spent in a state of the non-Self, and you are looking for *moksha*?! You only need that single goal for *moksha*.

The Meaning of Religion

Religion (*dharma*) exists even outside. Religion exists in places of worship; in temples and monasteries, and everywhere people go. But there is no meaning left in it. You cannot find meaning (*marma*) there any longer. If you have a nice big mango, but when you slice it, all you find is just the stone and the skin around it, so what meaning (*marma*; substance) is there to it? It is just like the religions of today; without substance! Religion means to look for the real thing (Self), but with a wrong belief. 'This' (*Akram*) here, is a science. Religion should be something that helps you gather the tools (*sadhan*) to guide you for spirituality.

Even That Kind of Awareness Is a Great Awareness!

Viradhana of the guru is to oppose, criticize and offend the very person from whom one has attained something; it is to destroy the foundation that one has created through one's guru. Such a person is called *purva viradhak jiva* (did *viradhana* in his previous life). In this era, there are *purva viradhak* souls, of which I myself too was one once. I became aware that I too was one of them and it was after this realization that the *Gnan* manifested in me.

Recognizing The Guru

Questioner: If I make someone my guru, without much thought, and later I realize that it was a mistake and I picked the wrong person, what should I do?

Dadashri: You do not have to recognize the guru; you just develop a liking for him that leads you to make him your guru. No one knows how to recognize a guru. Where is the art of recognizing precious jewelry? These people are likely to present you with glass instead of diamonds. We have ways to test authenticity of diamonds, but where are you going to find

ways to test humans to see if one is a genuine guru. What happens is that you become overwhelmed by the person and you make him your guru on the spur of the moment: 'As of tomorrow sir, you are my guru.'

Questioner: Yes, so do I have to stick to him once I make him my guru?

Dadashri: After you make him your guru, if he happens to go insane as a result of the effect of his *karma*, do you assume that his position as guru goes away? His madness is displayed because of his unfolding *karma*, and for someone to hang on to his position of guru, the Lord considers as *aradhak pad* (the state of being worshipped), which means that you must never have contempt for the person once you have worshipped him.

Questioner: It is also said that without a guru, you will not attain *gnan*.

Dadashri: The guru shows you the way, and he guides you on the path and the *Gnani Purush* gives you *Gnan*. The *Gnani Purush* is the one for whom there is nothing left to know. He remains only as the Self. The *Gnani Purush* can give you everything, while the guru guides you in your worldly life (*sansar*), and if you do what he tells you to, you will be happy. Nevertheless, with the guru your suffering (*dukh*); external suffering (*upadhi*) do not go away, do they? External problems will be there all the time. At the most, when people worship a guru, they may find some worldly (*sansarik*) happiness, but their external problems will still be there. The one who gives you bliss (*samadhi*); amidst mental suffering (*aadhi*), physical suffering (*vyadhi*) and externally-induced suffering (*upadhi*) is the *Gnani Purush*.



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The Purpose of Penance

Penance, Renunciation and Fasting

Questioner: Are penance (*tapa*), vows (*vrata*) and disciplined rituals (*niyam*) necessary or are they unnecessary?

Dadashri: All the medicines that are available in a pharmacy are all necessary, but they are necessary for other people, and you only have to take the medicine that you need. In the same way, penance, fasting, renunciation, vows, etc., are all necessary. There is nothing false or wrong in this world. Stealing is not wrong and neither is levying income tax. When your pocket is picked, it is the Nature's tax! The one's imposing the tax are the thieves themselves! There is nothing wrong in that either. There is nothing wrong with fasting, penance or chanting. Everything is correct according to each individual's viewpoint and expectation.

Questioner: So is it necessary to do *japa-tapa* (chanting or penance)?

Dadashri: No. Is it necessary for you to take all the medicines that are in a drugstore? You take the medicine according to the illness that you have, and you will only need a couple of bottles of it. If you took all the bottles, it would kill you! If you are fond of *japa-tapa*, then you should do it.

Questioner: Is it possible to be fond of *japa-tapa*?

Dadashri: Would anyone do it without being fond of it? This is how it goes: fondness for women, for alcohol or for

cigarettes, etc., are considered *ashubha* (inauspicious) fondness; whereas this *japa-tapa* is considered *shubha* (auspicious). Everything that one has to do day in and day out, is considered fondness.

Questioner: Does one bind *karma* doing *japa-tapa*?

Dadashri: Of course, you bind *karma* in it! You bind *karma* in everything. Even when you sleep at night, you bind *karma*. And with chanting (*japa*) and penance (*tapa*) however, there is considerable binding of *karma*. But that will be *karma* of merit (*punya*), which in the next life, will bring one happiness and material wealth.

This entire path of the *vitaraḡ* is a path of *labhalabha* (gain and loss). Do not expend even five cents on religion, if you can help it. A person fasts, and then goes around bragging about how many days he fasted, but when his son comes along, he starts quarreling with him: ‘Why were you not at the shop this morning?!’ For goodness sakes, why bring the shop into this? Why don’t you just get on with your fasting! When the son replies, ‘I could not go to the shop today’, he has a row with him. While in the other room sits the mother, who has also been fasting, and when she hears the sound of breaking glass, she yells, ‘What happened? What just broke?’ Dear old lady, it is your soul that just broke! Just one glass breaks and her *chit* is out there! They are all suffering nothing but loss.

Penance That Presents Naturally

In this day and age people do not need to go out in search of penance (*tapa*). People have been told to do penance that presents itself naturally. This is because, in this *Kaliyug* (current era of the time cycle characterized by lack of unity in mind, speech and conduct), people are already suffering, be it at home, in the bedroom or at the temple; they are already in torment. What is the point of making someone do penance

(*tapa*) when he is already suffering (natural penance)? It is like putting a turban over your combed hair. There is no point to it. Do penance if a glass smashes. If your son does not go to work, you do penance. When the *prakruti* (the relative self) starts acting up during adverse circumstances, it creates a lot of inner turmoil, and that is when you have to do penance (*tapa*). In this age, you need to do the penances that just present themselves to you on their own. In *Satyug* throughout his entire life, the man of the house never had to worry about where the family's rice came from, or how much it cost! Things came naturally. Today, however, everyone in the family would know that he had gone out to buy the ration and he will return with some rice and sugar. Just look at these *punyashadi* (lucky people) here! They have constructed the tallest of buildings, but they have fallen short of merit *karma* (*punya*)!

Is There Renunciation and Acquisition for the Gnani?

A man who follows the path of the *Vitarag* must spend his life with applied awareness (*upayog*). He uses this awareness to turn inauspicious (*ashubha*) situations around into auspicious (*shubha*) ones.

Questioner: 'The *Gnani* does not have to renounce, nor does he have to acquire anything'. Would you please explain this sentence?

Dadashri: It means that if the *Gnani* is served a plate of food and if the soup (*kadhee*) is salty, the *Gnani* will settle for it (with equanimity). And if the soup (*kadhee*) is very tasty, he will settle for that too. He will not say, 'I have renounced this'. When you say *tyaag* it is considered scorn (*tiraskar*). And *atyaag* (acquisition; *grahan*) is attachment (*raag*). The *Gnani* does not have attachment (*raag*) or abhorrence (*dwesh*); therefore, *tyaagatyaag* (renunciation and acquisition) is never an issue for him. He accepts whatever comes before him with

vitaraḡ bhaav (complete non-attachment from within), and he deals with it.

The Lord does not consider, what people in general consider, as renunciation (*tyaag*). True renunciation in the Lord's eyes, is the renunciation of *murchha* (infatuation due to attachment) incited by material things. This 'Dada' has all the things. He has wealth, he has a business in his name, and he has checks in his name. Dada has not renounced a thing. And because he has no *murchha*, it means that he has renounced everything. A *sadhu maharaj* should never say that he was born in such and such a town, because despite having renounced everything, he still carries it all inside and so that *murchha* and *moha* (attachment for illusory things) do not go away. Whereas, in whatever I am telling you, there is no cause for any sort of renunciation. What is there that does not warrant renunciation anyways? Things do not have to be renounced, but what does need to be renounced, is the *murchha* for them. What is *murchha*? It is *mohaniya karma* (*karma* that does not let one see 'as it is'; *karma* of illusory attraction). People have renounced many things; however all those things still stand, because their *murchha* over them has not left. After attaining the knowledge of the Self, you no longer have *murchha*. This is because You are now *Shuddhatma* (pure Soul). Upon becoming *Shuddhatma*, all the *murchha* vanishes. Your *mohaniya karma* is completely destroyed; otherwise the awareness of the *Shuddhatma* could never be established. As long as there is even a drop of *mohaniya karma* left, the awareness (*laksha*) of *Shuddhatma* can never be established.

The Awareness of the Pure Soul

Questioner: Dada, is one considered to have attained the awareness (*laksha*) of the Self, when he experiences the Self?

Dadashri: When you wake up at night, what is the first thing that comes into your awareness (*laksha*)?

Questioner: I am *Shuddhatma*.

Dadashri: Just know, that if ‘I am *Shuddhatma*’ happens by itself, the awareness (*laksha*) has been established. You do not have to make the effort to remember it. And if you tried to remember, you might not be able to if your memory was not all that good. *Laksha* is awakened awareness (*jagruti*). And You also have the *anubhav*. Experience (*anubhav*), awareness (*laksha*) and conviction (*pratiti*) – You have all these three. Only after you experience the Self (*Atma*), can you perform your actions with equanimity and make progress (towards absolute Self-realization).

Agiyaras According to Dada

Doing *agiyaras* (fasting on the eleventh day of the lunar fortnight) is also ‘scientific’. If a person does Dada’s *agiyaras* just once in his life, he can attain salvation. Just once, in Dada’s name, it should be done.

Questioner: How should I do Dada’s *agiyaras*?

Dadashri: Do not give any nourishment to the five *gnanendriya* (sense organs of knowledge), five *karmendriya* (organs of action) and the mind, which makes up the eleventh component. The eyes (see), ears (hear), mouth (taste), nose (smell) and touch are sense organs of knowledge (*gnanendriya*); the *karmendriya* are the hands, feet, excretory, etc., and the eleventh is the mind. Just for one day, You deprive them of their ‘food’. Of course, the ears will hear, but You should not listen out. You will see with your eyes, but do not get up to look. You should not do anything the whole day; just starve the mind.

Questioner: Can we move about?

Dadashri: No. You cannot do anything.

Questioner: Can we go to sleep?

Dadashri: You can lie down.

Questioner: What if we feel sleepy?

Dadashri: Then you should sit up again. You have to spend the entire twenty-four hours in constant awareness. The *Atma* will be completely separated if you did just one *agiyaras* like this.

Questioner: This is difficult to do.

Dadashri: If you make a firm decision (*nischay*), you will be able to do it. If your decision (*nischay*) is there, along with my power and energy of words (*vachanbud*) you will definitely be able to do it.

Questioner: If we want to fast, do we need your *agna* (permission) for it?

Dadashri: I do not give people such *agna* (permission) to fast. But if you want to fast, then you should make a firm decision (*nischay*), then come to me for my *agna* and then go ahead and do it. Through the *agna* and with my *vachanbud* (power of the *Gnani's* words), your work will be done.

Questioner: If you are not here in Mumbai and I want to do a fast, should I take the *agna* from your picture?

Dadashri: Yes, there is not a problem in you taking the *agna* first before you do it. I will be present if you call for me, but you do not know how to call me!

Questioner: I understand about the *karmendriya* (five organs of action) and the *gnanendriya* (the five senses of knowledge), but what about the mind, Dada? Doesn't it just wander around?

Dadashri: Let it wander around. Just do not give it any food; starve it. Even if it jumps around or settles down, just do not feed it. Do not give your hands any 'food'. Do not give food to your eyes. On that day, you should just sit and not 'feed' your

legs. Do not sit with a book, keep saying “Dada,” but not out loud; just in your head. In your mind, keep reciting Dada’s name. Just doing one of these *agiyaras*, will benefit you completely. However, on the contrary, when these people do *agiyaras* they stuff themselves even more on that day, with *moriyo* (special grain), *laddu*, *puri* fried in *ghee*, *kadhee* and a variety of vegetables (*shaak*).

Questioner: What does one get out of doing penance, fasting and *aayambil* (Jain practice of eating bland food just once a day)?

Dadashri: It purifies the body and the mind. At times, it can improve the speech or sometimes even ruin it. If you asked someone to speak after he had dined well, on a full stomach he may not even be able to. And on the other hand, if his stomach was empty, he would show signs of anguish!

Aayambil: A Scientific Process

Questioner: How old is the practice of *aayambil*? Does it date back to the time of Lord Mahavir?

Dadashri: *Aayambil* is a science. It goes back to the time of Lord Rushabhdev. It is not for the purpose of attaining the *Atma* (Self), but for the body’s benefit. It serves to keep the body healthy. Anyone whose body has toxicity or who does not keep well, should do *aayambil*. It should be done systematically. You should only eat one staple food, which is one staple grain, and nothing else. *Aayambil* is considered very practical and correct. ‘This’ is the only ‘chamber’ from the Lord *Tirthankar*’s palace that is still standing today. Everything else has collapsed into ruins.

Questioner: In the *aayambil*, the rituals they perform, the prayer beads they do and all that, is all of that considered right?

Dadashri: There is no connection with *aayambil* and

those rituals. That is something completely different. *Aayambil* only means that you should eat just one type of grain, only just once a day, and keep reciting the Lord's *mantras* that is all. You can still say that you have practiced *aayambil* if you just eat one type of grain just once a day, even if you do not chant the Lord's name. Even Muslims can do that. Just to sustain yourself with eating just one kind of grain, is an enormous physical penance (*tapa*). It is the best way to rid the body of all kinds of toxins. It was the *Tirthankar* Lords who made this scientific discovery. That is why I tell all those who are Jain, that they are so fortunate to have retained this science. Even today people eat just one kind of grain and stay healthy. Many skin diseases are cured with *aayambil*. It is beneficial for vitiligo as well.

Questioner: Many people have been doing *aayambil* for years and years. What is the benefit in that?

Dadashri: *Aayambil* is only beneficial if it is practiced for a certain period of time. It is detrimental if it is prolonged over an extensive period of time. It will create deficiencies in vitamins and other nutrients that the body requires. Everything needs to be within normality.

Applied Awareness While Fasting

Questioner: What is it when people fast for three days, nine days, one month, three months?

Dadashri: Fasting is a good thing, but it is for those who have eaten too much. Why should those unfortunate ones, whose food is rationed, have to fast? The Lord has not said anything wrong when he said to fast. He said, 'You may fast, but if at the end of your fasting you do not find the *Atma*, then the fasting was done in vain.' If at the end of your fasting period, you do not have the awareness of the Self (*Atma*), then you will reap some benefits in the worldly life (*sansar*)

and you will bind *karma* of merit. These people have been fasting through countless lifetimes. The Lord has called it fasting without understanding. This is because all the fasts that you have done without the right awareness, have been done in vain!! You are more likely to succeed in doing penance if you sit with someone who does penance. The Self never eats; it is only the body that eats. You will only understand this after you realize what the Self is, and unless you do, you will never understand this.

The Lord said, that if you do just one single fast with pure applied awareness (*upayog*), you will accomplish your work. Since You have attained the knowledge of the Self, You will be able to fast with *upayog* (applied awareness) of the pure Self and therefore, your fast will be done with pure applied awareness (*shuddha upayog*). You have the 'main' thing (the Self) in Your hands; the kite's string is in Your hands. To stop it taking a dive, is in Your hands. If you can manage a single fast, then try it and see for yourself. Experience the 'taste' of it yourself! On a Sunday. When you do not have to go anywhere, you can do it then. On that day, you should not sleep. You cannot maintain awareness during sleep, now can you? This fast should be done with pure applied awareness (*shuddha upayog*). During this time, if you read or sing spiritual songs (*pado*) throughout the day, there will be inner and outer purity. Or else, use Dada's Five *Agnas* for support.

If you spend the entire day in *shuddha upayog* in this way, you will not even feel that you have fasted the whole day. You will only feel hungry, if you happen to slip away from *upayog* (awareness of the Self). You will be aware of the hunger, but You will not suffer its pangs. If you suffer the hunger, it means that you have lost the *upayog*. But 'to know' the hunger, is *upayog*. Many people feel very good on the day of their fast. They feel comfortable experience (*shata vedaniya*). Therefore, everything depends upon the belief.

Questioner: Dada, there is no *upayog* anywhere, so no one talks about it.

Dadashri: There is no *upayog* left anywhere. That is why no one is talking about *upayog*. People have failed to use *upayog* and that is why it has been set aside. Otherwise, is it not easy to understand *upayog* when it is explained to you?

Questioner: It is easy when someone explains it.

Dadashri: The Lord has said that if you turn something that is inauspicious (*ashubha*), into something auspicious (*shubha*), do it with applied awareness (*upayog*). And once you enter *shuddha* (pure), then it is *shuddha upayog* (pure applied awakened awareness), which means that You are now *Parmatma* (the Absolute Self). That is why You have been told to maintain *upayog*. Really, you can do just about everything, but it does not mean anything. Nevertheless, you will benefit in some way, your efforts will not go to waste. Not even for a minute have I ever forsaken *shuddha upayog* (pure applied awakened awareness) any given day. I am constantly in pure awareness. I have no use for *shubha upayog*.

‘*Shuddha upayogi ne samatadhari, gnan dhyan manohari,
Karma kalank ko dur nivari, jiva vare shivnari*’

‘The one with *shuddha upayog* is poised in the Self
His knowledge and meditation captivates the mind
Aloof he remains from the binding of *karma*,
Becomes he the absolute (Shiva)’

Questioner: What if our *mahatmas* who have attained Self-realization practice fasting?

Dadashri: It will help them a lot. A single fast will give them a whole year’s benefit, but they must maintain a lot of awakened awareness (*jagruti*).

The Lord has said that if a person fasted for just one day

with *shuddha upayog* (pure applied awareness) it will generate an entire year's worth of *shuddha upayog* for him. For fasting, you have to 'lock up' (no eating or drinking) on the night before. Before going to bed, you have to make a firm decision that you are going to fast with pure awareness the following day. After giving you my *agna* (special directive), you will maintain the awareness of, 'I am pure Soul' and you will also be able to remain in the Five *Agnas*. In this way, if you can, put a lock on your mouth for thirty-six hours, you will attain awareness for a whole year. And the Lord has also said that if you have not attained *Gnan* and you fast, you will reap the benefit of staying hungry; if you have a fever, you will feel better. So many people fast, just to get on a procession carriage (celebrating the effort and courage of those who have fasted).

For crying out loud! Why are you bothering to fast when all your ribs are showing? It is only good for someone who is fat. The fasting that the Lord spoke of is not wrong. In fact, it is very beautiful, but who was it meant for? If you fast with the awareness as the Self that I have given You, You will indeed reap the benefits that the Lord has spoken of.

Fasting was recommended for the bygone people who enjoyed pure fresh milk in the morning and pure *ghee* (clarified butter) at mealtimes. Their grain was not rationed, their *ghee* was ample and everything they ate was unadulterated, unlike today's food. The wretched mortals today are already starving, so why would they want to fast? Is there even any strength in them? You can even see their ribs! It is okay to do two or three fasts.

Dada's Way of Fasting

Questioner: How many times did you fast in order to become a *Gnani*?

Dadashri: To tell the truth, I have not fasted even once. I am always doing *unodari tapa* (the penance of eating less than

full satisfaction). This is something I have discovered. Constant *unodari* is like fasting all the time. If you went about trying to practice all the twelve *tapa*, when would it all ever end?

Unodari for Awareness

Questioner: What if I cannot fast in order to make progress on the path of *moksha*? Is there anything else I can do?

Dadashri: Do *unodari* (consuming less than what the stomach demands).

Questioner: What does *unodari* mean?

Dadashri: If you eat four *rotlis* (flat unleavened wheat bread), then first you start with eating three, and then two. That is called *unodari*. This 'pot' (stomach) is not meant to be filled to the brim!

Questioner: If we do not eat enough, then how are we supposed to make an effort to practice religion?

Dadashri: *Unodari* means that, if you are hungry, then you should eat, you are not asked to practice religion on an empty stomach. With *unodari*, you are less likely to doze off. *Unodari* is one of the best things you can do. Divide your meal into four parts. Allow one part for *rotli* and vegetables, one part for water and keep one part vacant for air to move around in. If you do not, then you will lose your awareness (*jagruti*) for sure. Real *unodari* is where awareness (*jagruti*) never fails you. You should fast if you have overeaten or you feel sickly. However fasting is not mandatory.

Fasting, and Yet Kashays?

Questioner: On the day I fast, the moment I wake up, I feel it would be good if someone were to do my work for me.

Dadashri: It would be better if you did not do penance

(*tapa*) than to have such beggarly thoughts. Lord does not tell you to become dependent instead of independent.

Questioner: On the day I am fasting, if I start feeling like eating something, I have to remind myself that it is my fast day, but I still make sure to set aside some of my favorite food so that I can eat it the following day. Is that wrong to do?

Dadashri: The person who eats will be better off than that. This is because the person who fasts is bound, by his wrong deed (*dosh*). Whereas the person who does not fast; does not get bound. He eats and forgets about it. On the other hand, someone who despite not eating, is fixating, ‘I will eat tomorrow’, and so he becomes bound. When this deception eventually comes into fruition, he will find himself in the primal form of a four-legged beast! Isn’t that the whole lunacy of religion? My goodness! This is a mighty responsibility that you have taken on. ‘I will eat it tomorrow’ you will think to yourself at night, as you think about your pantry, and your focus (*dhyan*) will be, ‘It is in the pantry so I will get to eat it tomorrow.’ Now is there anything that this *dhyan* is not capable of? It can make two legs into four legs (take one from human to animal life-form). If you keep falling over with two legs, then you will have four; at least you will not keep tripping over then!

Here they are all fasting, and yet along with it they do *kashay* (anger, pride, deceit and greed). If you want to do *kashay*, then do not fast, and if you want to fast then do not do *kashay*. Your fast should be void of *artadhyan* (adverse internal meditation that hurts the self) or *raudradhyan* (adverse internal meditation that hurts the self and others). However, on days where a person is not fasting, if he does not get to eat until two in the afternoon, he creates havoc. The ‘top’ (Dada’s analogy for people- *bhammardo*—Dadashri uses this analogy: the string wound around it represents causes or charging of *karma* in past life. And the spinning, as the string unwinds, represents the effect

or the discharge of those *karmas* in the present life) would go haywire. ‘What sort of town is this, where there are no restaurants?!’ he would yell.

This presents the right occasion for him to exercise caution. For goodness sakes! Just do the fast the *vitarags* have told you to do, so that your mind does not go bouncing around and bothering you. And when it comes to a wedding feast, where there are all kinds of good food to eat, a person will say, ‘I am fasting today’. He just says that and stands around! That is what has become of them all!! People have no clue about when they should fast. When you do not have anything to eat, or you do not get what you like to eat, then do penance (*tapa*). Food will present itself to you naturally, when the time is right. And when you do not get any food, you should simply accept the fact that it might not be possible on that day, and that would mean that it is a day to fast. A hungry businessman, on the other hand, would go into a ‘Laxmi Lodge’ (wayside cafe), climb upstairs and comment, ‘This place is filthy and they all look dirty.’ He comes back down and does *kashay*.

Everything is all there and waiting for you. All the different foods and spices; such an abundance and array that people could easily tire of. And yet why is it that you do not have access to it and it does not appear in front of you? It is because you have brought so many obstacles (*antaray*) with you. It is possible for one to get a meal that consists of thirty-two different dishes, but people have brought so many obstacles with them that they cannot even get *khichadee* (staple rice and lentil mixture) with pure *ghee*.

The Lord tells us that we should not to do any *kashay*. It would be better not to do any penance at all rather than doing it with *kashay*. *Kashays* carry a greater value. The losses incurred from *kashay* far outweigh the benefits of doing penance (*tapa*). The religion (*dharma*) of the *Vitarag* places emphasis on benefit over loss (*labha-alabha*). This means that if out of

a hundred percent profit, you have a loss of ninety-eight percent, you should conduct your business with the understanding that you have the net gain of two percent. With *kashays*, everything is destroyed. *Kashay* devours everything. How does it devour it? It is like a blind man who weaves a rope while on the other end, a calf chews on it. The blind man thinks that the rope is getting longer, but all along the calf is chewing it up. All this is the fruit of deeds done in ignorance.

It is possible to move ahead once you have understood this. You have been doing the same thing over and over throughout countless lifetimes. People have done chanting (*japa*) and penance (*tapa*), except that it was done without permission (*agna*). They did it with their own viewpoint (*mata*), and with *swachhand* (self-guided). If you have a guru who is Self-realized; with the right vision, then you should do it according to his *agna*. The guru must be *samkiti* (Self-realized; with right vision); a *mithyatvi* (with deluded vision) guru will not do. A guru with a deluded vision will not be able to rid you of your deluded vision; nevertheless, you can still offer him your services (*seva*) if required. But to get ahead, you do need a guru that has realized the Self (*Atma*). If you make a guru of someone who has realized the *Atma*, you will succeed in getting your work done. Otherwise, if you begin a relationship with a *mithyatvi* guru, not only will it prevent your progress, but it will lead you astray and you never know where you might end up stranded.

Questioner: What is a ‘fast done with awareness’?

Dadashri: If your fasting is done with the guidance of someone who has awareness (Self-realized; *jagrut*), then it would mean that it is done with awareness. At this moment, I am the person with full awareness, and if you fast according to my words, then it would be regarded as a fast with awareness.

Questioner: Didn’t Christ and Buddha also fast to attain enlightenment?

Dadashri: It was not just fasting. They did so many other things.

Food in itself is an intoxicant. Regardless of the kind of food it is, it is intoxicating and people take pleasure in its intoxication. Through fasting, the intoxication is reduced. But if fasting does not support one's awareness, then it would be futile. All it does is keep the body healthy, and perhaps clears the mind a little, and that is about it. But later on, the person may not be able to stay awake so he falls asleep. Sooner or later he will have to eat, will he not? However, once you are fully aware (*jagrut*) it does not matter whether you eat and drink. Once his 'eyes are opened' eating and drinking will not get in the way. You have to take in whatever food that suits you. If the 'food' of penance appeals to you, then you should take it, and if it does not appeal to you, then don't. Even penance (*tapa*) is food. Nevertheless, if you have indigestion, then you should fast. There is no connection between God and food. Why would the *Atma* (Self) need to fast? People fast and say that they are doing it for their *Atma*. And the *Atma* says, how are you obliging me by doing this? So if you feel like undertaking the penance, then you should go ahead with it.

Is There Liberation Through Fasting?

Every day you keep feeding this body, so if you did not give it anything to eat for just a day, it would stay clean, your mind would stay well and all in all, everything would be healthy; therefore, fasting is not detrimental. But all this is really not necessary for those who wish to go to *moksha*. Fasting does play a helpful role, but one should not become too obsessed with it. If you want to attain *moksha*, then all you need to know is: 'Am I bound or not?', 'How was this bondage created?', and 'How can I break free from this bondage?' You should know the answers to these.

The way to break the bondage is to ask someone who

himself is free (*mukta*): ‘Sir, if you have become free then I will sit with you; otherwise why would I want to waste my time if I do not get anything out of it?’ I am in bondage and if you are too, then how can we see eye to eye? Haven’t you found anyone who has told you that he has become free?

Questioner: Haven’t I found your *satsang*?

Dadashri: Very well then, ‘we’ are telling you that ‘we’ have become free. So if you want liberation, then come here. There is no fee or anything else, and besides, this is the Lord’s path where there is no such thing as fees. The *Gnani Purush* has no beggarly desire for money, for fame, for disciples, for sexuality or anything in this world. Hence! He attains the state of *Gnani Purush*.

‘Do It’ – But Only Your Faith Will Bring the Fruits

Questioner: The astrologer tells me that the planets Rahu and Ketu are creating obstacles for me, and for that I need to fast on Wednesdays.

Dadashri: Then fast on Wednesday. Is there any harm in it? If you go to an astrologer, then you have to fast on a Wednesday, or else do not go there. Because you went to consult the astrologer, it created a doubt in your mind, right? So then you should fast on Wednesdays. Besides, it will do your health some good.

Questioner: It is a tradition in our house to fast on Mondays.

Dadashri: Then do it. Do you have faith in it or not?

Questioner: Of course, I have faith in it.

Dadashri: Whatever you do, do it with faith, but if your faith falters, then do not carry on with it. Say you got on a train, if you have a niggling feeling like: ‘Yesterday the train was

derailed, what if it happens again today?’ At that very moment, you should get off. What good is it if you have no faith? Do anything, as long as you have faith in it, and if you do not have faith, then stop doing it.

Faith should be such that, even if you are beaten or insulted, it will not be shaken, no matter what. This is how steadfast your faith should be.



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Worldly Religions

Which Religion Is for Moksha?

Questioner: Can any seeker reach *moksha* if he practices religion properly?

Dadashri: A seeker is partial (*pakshapati*), and who do you think God is partial to? Surely He must be impartial (*nishpakshapati*), now wouldn't He be?

Questioner: Yes.

Dadashri: Those involved in partiality (*paksha*) will never attain liberation (*moksha*). Yes, they may receive worldly happiness. There is no *moksha* for those who are in the 'standard' (relative worldly religions). If you come 'out of standard' then you can attain *moksha*. Here, we are 'out of standard'. Everyone comes here. Muslims, Jains and Vaishnavs, they all come here.

All these different religions – the Jain religion, Vaishnav religion, Shiva religion, Muslim religion – are all 'relative' religions. Not one of them is a 'real' religion. A 'relative' religion means it will help you develop. However, it will not help you 'develop fully'. And *moksha* is only for those who are 'fully developed' (known the Self). One can attain *moksha* when, despite having a body, the *Atma* (Self) within remains separate.

The *Vitarag* speech and nothing else, is the only solution for *moksha*. Any other speech contains attachment (*raag*; my-speech). *Vitarag* speech means the speech that does not hurt

anyone's viewpoint (*syadvaad*). It does not violate the foundation of any living being. Even if a butcher came along; he would be in his own *dharma* (carrying out his duty as a butcher). In the *Vitarag's* eyes, no one ever steps out of the bounds of his *dharma* (role in life), not even for a moment. No one can live even for a moment without *dharma*, but despite this, *adharm*a (*kashay*) creeps in. An atheist may not believe in God, he may not believe in religion, but he believes in ethics, and ethics is the greatest *dharma*. Without ethics, there is no religion (*dharma*). Ethics is the foundation of a religion. Even though one does not believe in God, he is in religion (*dharma*) if he is being ethical. No one is without religion. There is *Atma* (Self), and so there has to be religion. Every person has a religion! Yes, and along with it there is also irreligion (*adharm*a).

Religion: Partial or Impartial

Each religious sect asserts its own *matagraha* (obstinacy of viewpoint) and it is deep in *kadagraha* (entrenched in its viewpoint). They all believe that they can attain *moksha* through their own faith. However, they are all uncompromising and opinionated. Those who are insistent (*aagrahi*) will never attain *moksha*. Only the non-insistent (*niragrahi*) will attain *moksha*. People immersed in sects will not attain anything from reading the scriptures of that sect. When one extracts the essence of every sect, reads every scripture of every religion; then one is considered to have attained religion. What is religion (*dharma*)? You will not understand that until you have grasped the essence of religion. Otherwise, all who are trapped within any sect are sheep, and whoever comes out of it, are lions. The Lord says that my opinion is *vitara*g (absolutely devoid of attachment and abhorrence) and yours is full of attachment (*raag*) and abhorrence (*dwesh*).

All the twenty-four *Tirthankars* had *vitara*g opinion. Those who are involved in partiality (sects) do not have *vitara*g

opinion. After the Lord had left, partiality crept in and these sects and divisions began to emerge. Not only did the path to *moksha* not remain true, but relative religion did not remain true either. True religion is to practice and remain within the Lord's *Agnas*. Practice whatever *Agna* you can, even two, but there should not be any falseness in it. Here you have people who keep glancing at their watches while they do introspective meditation (*samayik*)! The Lord says do *samayik* if you can, do a few if you cannot do many, but all the same, do it right and properly. The Lord's *Agna* will never get old no matter if you practice it a million times. But because a person does not understand it, he fails to follow it properly. It is not his fault. You can only practice *dharmadhyān* (virtuous meditation) of the *Vitarag* Lord provided that you do not get caught up with any kind of sectarianism. *Dharmadhyān* disappears when one becomes involved in any kind of partiality. To be partial means to adhere to a particular viewpoint. There will be no differences of opinions (*matbhed*) if You stay in the center, and that is when You will attain *moksha*. If You put yourself at any 'degree', there will always be 'ours' and 'yours', and as long as you stay there, you cannot attain *moksha*.

Business Tendencies Even in Religion

All religions that exist in the worldly life (*sansar*), are termed as business, because they carry some sort of subtle desire. You will not attain the Self, if there is a trace of subtle desire. If one himself is drowning, how can he save you from drowning too? Without *Gnan*, those desires will not leave. Desire itself is a burning flame. When it arises, it ignites itself, so then it has to be extinguished. Today's people are trying to put it out with 'petrol'! If you leave home after a nice and satisfying meal, are you likely to look at anyone's shop for food?

Questioner: No.

Dadashri: In the same way, the *Gnani Purush* gives you

absolute contentment (*trupti*) from within, so that you do not experience external desires.

Questioner: What will become of those who go around pillaging?

Dadashri: Those who are being robbed are really making an ‘earning’. Being robbed in the ‘relative’ would be considered as an earning in the ‘real’.

Questioner: What is *maha-mohaniya* (greatly deluding) *karma*?

Dadashri: Any misuse in matters of religion is *maha-mohaniya karma*, and such a *karma* will bind terrible lifetimes to come. Any money-related business in religion, is not considered so bad, but if there is immorality, then one will bind horrendous *karma*. Misuse in worldly matters is called deluding (*mohaniya*) *karma*, and misuse in matters of religion is called *maha-mohaniya* (greatly deluding) *karma*.

...Therefore a Return Ticket to a Lower Life-Form!

In the worldly religion, if you say to the guru, ‘Sir, do this for me,’ he will be well pleased. That is perfectly fine. Because how can one live without the ego? But money and sexuality should never enter into religion. If I accepted money, then it would mean that people are beggars and so am I. Then what would be the difference between a *Gnani Purush* and other people? Therefore, the *Gnani Purush* does not have any beggarly desire for anything. He desires nothing. I do not have any desire for respect, any desire for money, any desire for sex, any desire for fame or any desire for disciples – No desire of any kind. Wherever there is even a trace of desire, *Bhagwan* (God) and *bhakta* (devotee) remain separate. And in the absence of desire, it means that *Bhagwan* and devotee (*bhakta*) have become one. Not everyone quarrels in religion;

however, the ones that do, are the ones who hold a 'return ticket' (to lower life-form). To quarrel in the worldly life, is not of great consequence, but quarreling in the religion is the work of those who possess a 'return ticket'.

Questioner: What do you mean by 'return ticket'?

Dadashri: It means that one has come into the human form from the animal life-form with a 'return ticket', so that is where one will be going back to. In religion (*dharma*) there should not be any dispute such as our religion is Islam and ours is Hindu. No one should interfere with religion. Only he that has come with a return ticket will interfere. Having contempt for any religion is to have disputes with every religion. Straightforward people would not do such a thing. There are very few people who are that way inclined; with civility.

Only the Gnani Can Make One Realize the Atma

Would the *Vitarag's* speech ever be wrong? Does it sound like a mother-in-law's and daughter-in-law's speech? One has developed a bad habit for bathing and that is why one rubs mud on oneself. Unless his bad habit goes away, he will not stop rubbing the mud. Instead, know God; know the *Atma* (Self). He who has known the Self, knows everything. And the one who has not known the Self, should just go to a jungle and let out a loud cry so that he gets to cry to his heart's content. No one here gets to cry to his heart's content. In the path of the *Vitarag*, each and every word is completely replete with bliss (*sukh*). Has Dada made anyone renounce anything here? He has not given any *pacchakhaan* (*pratyakhyan*; vow not to repeat mistakes) nor has he made anyone renounce anything. Just look at how everyone is experiencing such happiness without having to do anything! And it is the kind that You will never run short of. You have been given light that will never go down. Infinite light!

Worldly Religion Keeps You in Duality

‘Relative’ religions create dualities, but ‘this’ (*Akram*), however is the ‘real’ path. This here, takes you beyond all duality. If there was such a thing as a true ‘shop’ for religion, then it would be well and good, but these just lead you astray, so what good are they? They say, ‘Realize the Self.’ So you say, ‘Even my father told me to do the same, and that is why I have come to you so that you can help me realize it.’ But wherever you go they bathe you with cold water on a cold winter’s day. Without ever having learned a single word about *Atmagnan* (knowledge of the Self), here sits one who has become a *gnani*. How can you call someone a *Gnani* when his anger, pride, deceit and greed are alive and kicking? You would call someone a *Gnani* if he has no *pravrutti* (worldly activity). He does not possess anger, pride, deceit and greed. The one who has become *vitaraḡ* is considered a *Gnani*. This intellect that creates division (*bhed buddhi*) has arisen because of the physical eyes! It even creates differences of ‘you and I’ between two brothers. It will create differences even between a husband and a wife, so that when they quarrel, it is ‘you’ and ‘I’! This is how the ‘relative’ life is; it will not end until it crushes you completely and brings you (your ego) to zero. ‘Relative’ religion causes division (*bhed*); whereas ‘real’ religion carries you all the way, without creating any division. It stays *abheda* (as one).

All ‘relative’ religions are considered worldly religions (*laukik*). They do not take you to *moksha*. They will always tell you to do things, ‘do this or this, or to do that’. They make you do things. You are not the ‘doer’. Nevertheless, they will keep you in ‘doership’; whilst ‘we’ do not tell you to do anything, and that is why this is called an *alaukik* (beyond the world) religion. Anyone that comes here, will surely attain *moksha*. That is why ‘we’ first ask him, “Do you want *moksha*? Do you want to get rid of your ‘disease’?” And then if he wants to, ‘we’ will perform the ‘operation’ (separation of the Self and the non-Self). If he

does not desire *moksha*, but wants worldly happiness, then ‘we’ will even help him make that ‘adjustment’ too. If he has problems at home, ‘we’ will help him solve them and help him adjust at home. ‘Adjustment’ is the main *dharma* (religion). If someone owes you money and refuses to repay you, if there is a breakdown of your ‘adjustment’, then it signifies failure in your religion (*dharma*)!

That Which Produces Instant Result Is Religion

What is considered religion (true nature of a thing; *dharma*)? It is that which produces instant result. It is only religion if it yields immediate results; otherwise it is non-religion (*adharmā*). Doesn’t anger give instant results? Just as non-religion (*adharmā*) gives instant result, so should religion (*dharma*) give you an instant result too. Even if a person who is not Self-realized, practices true religion, he will still have a home that is free from conflict. Where there is *kashay* (anger, pride, deceit and greed), there is no religion. It is a wonder that people are looking for religion where there is *kashay*. People are not capable of assessing. After attaining enlightened view (*samyak darshan*) one will not like the worldly life (*sansar*). And that is why *samyak darshan* says, ‘After you attain me, you will have to go to *moksha*! So think before you worship me.’ This is why Kavi sings:

‘*Jeni re Santo, koti janmo ni punya jaage re,
Tene re Santo, Dada na darshan thaaye re,
Ghatma eney khatkaro khat khat vaage re*’

‘Oh Saints! The one whose merit *karma* of infinite lives has awakened-

They, Oh Saints! Will have the *darshan* of Dada
And they will have the clock-like warning from within.’

Reminder (*khatkaro*) means that once you have met Dada, you will want to keep doing His *darshan*. That is why

‘we’ say, ‘If you want to go back (to *sansar*) then do not get together with me, but if you do meet me, then you will have to go to *moksha*! And if you want to roam around in the four life-forms (*gatis*), I can also make that possible. If you get the stamp (of approval) for *moksha* here, then you will have to go to *moksha*.’ ‘We’ tell you not to get stuck here, because once you do get trapped, you will not be able to get out.



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The Goal Is to Attain Moksha

What Is Moksha?

Questioner: What is the final liberation (*moksha*) and what is freedom (*mukti*)?

Dadashri: Both the words are closely related. They are 'sons' of the same 'mother'.

If you want liberation (*mukti*) from all *karma* and you want full *moksha*, then you must first become free from ignorance (of the Self). This means that you are bound only by the ignorance. Once the ignorance has left, you will find that things will be simpler and straightforward; there will be peace and day by day, you will experience more and more bliss and You will find freedom from *karma*.

Moksha means to attain the awareness of being free. Even while living, the awareness of 'I am free' should always be there. *Moksha* is no good to you after you die. That would be like a deception. *Moksha* should be instant 'cash', it is not acceptable if it is 'on credit' (pending collection; has yet to be experienced). These times are such, that if you ask someone to buy you vegetables, he is likely to charge you a commission for it! So then can you even accept *moksha* on credit in this day and age? If someone offers you such a *moksha*, you should say to him, '*moksha* in the next life'; tell him you do not want that kind of *moksha* if it is 'on credit'. At times like this, you should not be doing business on credit. Adulteration even exists in religion. Gone are the days of adulterating real *ghee* (clarified

butter), by adding vegetable *ghee* (margarine) to it. Now they resort to adulterating even the vegetable *ghee*! If someone says, ‘get rid of your anger, pride, deceit and greed’, you should say to him, ‘Sir, even I know that, but just tell me something that will help get rid of my anger, pride, deceit and greed (*krodh, maan, maya, lobh*).’ What is the point of carrying on like this? Go to someone that has *vachanbud* (power and energy behind words), and whose conduct carries so much energy (*charitrabud*) that anger, pride, deceit and greed will be forced to leave. If a weak person can remove his weaknesses by himself, then why would he need a strong person?

When people go to listen to religious discourse, they call it *shrutagnan* (scriptural knowledge through listening); however, real *shrutagnan* is something that, upon hearing, one’s ‘disease’ (of *kashay*) begins to subside on its own.

The Path of Attaining Moksha

Questioner: How can one attain *moksha*?

Dadashri: There is no method for it. *Moksha* happens when *artadhyan* and *raudradhyan* go away.

Questioner: Even so, how does one attain *moksha*? From whom do we attain *moksha*?

Dadashri: You can attain *moksha* only from the *Gnani Purush*. The One who is himself free, can give you freedom. How can a man free others, when he himself is shackled? So you are free to go to whichever ‘shop’ you want to. But you have to ask there, ‘Sir, will you give me *moksha*?’ If he says, ‘No, I am not ready to give *moksha*’, then you have to go to a second one, and then to a third one. You have to keep looking until you find one that will give you what you want. What happens if you just stay in one shop? You will just end up taking a beating. The reason that you have wandered around for countless lifetimes is because you have been sitting in just one

shop, not bothering to investigate: ‘By sitting here, am I experiencing freedom (*mukti*) or not? Have my anger, pride, deceit and greed decreased?’ You never even looked at that.

When you want to get married, you inquire about the family and its background. You ‘realize’ (investigate) everything else, but you never ‘realize’ this. What a huge ‘blunder’ this is!

Questioner: What is the first step for attaining the state of the *Vitarag* (The one who is free from all attachments)?

Dadashri: The real thing is to go to *moksha*.

Questioner: Isn’t *moksha* attained later?

Dadashri: At this time, there is no *moksha* for the body, but there is always the *Atma’s moksha*, isn’t there? Because of the current time cycle, *moksha* for the body has been prevented from this world (*kshetra*); however, the *Atma’s moksha* is still possible, isn’t it?

Questioner: Yes, it is.

Dadashri: That in itself is more than enough.

Questioner: What should I do to attain the *moksha*? You show me how.

Dadashri: I can show you how, but you will not be able to do it. You will forget when you get home. In this time cycle, you will find that people do not have that kind of stillness and steadiness. Instead, just come to ‘us’, and within an hour ‘we’ will give you instant *moksha*. You will not have to do anything after that. You will only have to abide by ‘our’ *Agnas*.

Moksha Means Eternal Bliss

Questioner: Man has not experienced anything about *moksha*, and yet he attempts to attain it.

Dadashri: In this world, the experience of happiness-

unhappiness (*sukh-dukh*) is essentially just unhappiness (*dukh*). Whatever happiness one experiences is only through one's imagination. Something that you find appealing may make someone else unhappy when you give it to him. Doesn't that happen? True happiness is that which makes everyone happy. Everyone shares the same opinion about real happiness.

Every living being searches for happiness and avoids unhappiness. No one likes unhappiness. Now this happiness is 'temporary', and they do not like it because it is followed by unhappiness. What kind of happiness (*sukh*) do people like? They like permanent happiness (*sanatan sukha*), which once attained, will never allow unhappiness (*dukh*) to enter. What is permanent happiness (*sanatan sukha*)? It is *moksha*; it is liberation (*mukti*)! Only if there is *moksha*, can eternal happiness (*sanatan sukha*) arise. In bondage, there is unhappiness.

Indifference towards worldly pain (*dukh*) is the first experience of *moksha*. You will experience that, the day after 'we' give you *Gnan*. Next you will experience the weight and burden of your physical body and *karma* to lift. Thereafter, you will experience so much bliss that is indescribable.

What Is the State as the Siddha?

Questioner: After we attain *moksha*, what state will we be in?

Dadashri: In the state of *Parmatma* (absolute Self).

Questioner: Does one have to do anything after that?

Dadashri: There is nothing to be done there. Even now, your *Atma* (Self) does not do anything. Whatever is being done, is done through *agnan bhaav* (the intent of the non-Self, 'I am Chandubhai'), a 'mechanical' *bhaav* (intent). The *Atma* (Self) does not have the ability to carry out any actions. It is simply the 'Knower' (*gnayak*), by nature. In *Siddha gati* (location at the

crest of the universe where all liberated souls ascend and reside eternally), they exist in the state of Knower (*Gnata*), Seer (*Drashta*) and in absolute bliss (*parmanandi*). There, in *Siddha gati*, there is so much bliss, that should just a minute's worth of that bliss falls to earth it would create such an abundance of joy in this world, that would last every single day of an entire year!

The Nature of Moksha

Questioner: So after attaining *moksha*, one never takes birth again?

Dadashri: Who would want to come back to this chaotic mess? This is something that gives great misery. Don't you see how much dependency there is in the world? It is like believing yourself to be happy when you are intoxicated with alcohol. This worldly life (*sansar*) is like some sort of possession. You are possessed by the 'ghosts' of the mind, speech and body! You will realize it when you have a toothache. When a king has a toothache, what does he love, his kingdom or his queen?

Questioner: Neither.

Dadashri: This is a horrendous difficulty. Whereas in *moksha*, there prevails natural bliss.

Questioner: In spite of living in the worldly life (*sansar*), can a person experience *moksha*?

Dadashri: If you tie a blind man to a pole, winding a lot of rope around him and then, without touching him, from behind him you slowly cut one round of the rope with a blade, would he not know?

Questioner: Yes, he would.

Dadashri: He would know that the bondage is broken from that side. That is how one experiences *moksha*.

Moksha means a sense of liberation, and you do not feel

bound. Even if you are arrested by the police, you will not feel bound.

No Liberation Even in Heaven

Questioner: What do they mean when they say that *moksha* is like attaining heaven, and to attain *vaikunth* (God's abode), is to merge with God?

Dadashri: There is no heaven, or any such place there. Heaven means a place where you enjoy worldly happiness, and hell is where you suffer worldly miseries. And in this middle world (*madhyalok*; our galaxy) there is a 'mixture' of both worldly happiness and suffering. Even in heaven there is bondage. You will have to stay there even if you do not like it. If you cannot get along with your spouse over there, you will still have to live with them. It is because over there, lifespan cannot be reduced.

For hundreds of thousands of past lifetimes the desire for freedom has always been there in everyone's vessel of intellect (*buddhi no ashaya*), but they still cannot escape and they have made vain efforts. No matter how hard you struggle, you are not likely to find it. Even when a man tries to live without a wife and children (*tyaagi*-renouncing the worldly life), he still gets nowhere, so then in his next life, he becomes worldly (*sansari*). He has tried all kinds of ways to find happiness. Whatever one does in order to attain the *nirvikalp* (the state of the Self), it is all *vikalp* (wrong belief) of *vikalp* (ego). These entanglements are not easy to get rid of. If one's entanglement of the married life goes away, then entanglements of renouncing possess him; there is worldly life there too, is it not?

You Don't Want the Temporary Thing

What should one do for liberation (*mukti*)?

You should have the inner intent (*bhaav*) that You want

nothing else except a *Gnani Purush*. 'I do not desire anything that is temporary in this world.' You should say this five times every morning upon waking up. The one who remains sincere to this will not bind any *karma*. But who is the 'I'? You should decide this before saying it. You should decide that, 'I am the pure Soul (*Shuddhatma*), and it is the body that has needs. It is 'Chandubhai' who wants. That is not excessive, is it? Whatever there is in *vyavasthit* is well and good, and if there is not, then so be it, but nevertheless, 'I do not want anything'. This is the inner intent that you should have. And if you remain sincere to it, then interference (*dakho*) is not likely to happen. You will only receive what *vyavasthit* has in store for you, nothing can make a difference to that. You will however acquire benefits like fewer worries and less frustration. Both these *dravyas* (the Self and the non-Self) are separate. You just have to experience each of them separately. You do not have to do anything else. Even when the intellect (*buddhi*) interferes by entering your thoughts and creating confusion, You are still not the 'doer'. 'You' (the Self) just keep Your part separate. When 'You' (the Self) and 'Chandubhai' (the non-Self) live as neighbors, then nothing touches you! If You remain sincere to 'Yourself', then this is a science of a kind that will keep You untouched (*nirlep*).

You work in the warehouse. When you are at work, are you 'sincere' or not?

Questioner: Yes.

Dadashri: It is difficult to stay sincere in such situations, but it is not so difficult here. If a person feels that he still wants to relish the worldly life, but that his sincerity cannot be maintained, he should let me know so that I can help him find a way out. But if he is confused and bewildered by doubts about whether or not he will bind *karma*, then he will not get anywhere. The theory of binding of *karma* is altogether a different thing. That, You have to understand from me.

When Does the World Yield?

He whose every beggarly desire (*bheekh*) has diminished, is given all the world's scripture in his hands (to speak about them).

How many kinds of beggarly desires (*bheekh*) must there be? There is the *bheekh* for respect (*maan*), the *bheekh* for money (*lobh*), the *bheekh* for carnal pleasure (*vishay*), the *bheekh* for disciples, the *bheekh* to build temples. All sorts of *bheekh*, nothing but beggarly desires. How will such penury be cleared away? Amidst such rampant beggary, how can one attain liberation?

The entire world's realm (*satta*) falls into the hands of, he that is free from any kind of beggarly desire (*bheekh*). At the moment, it is in my hands. And this is because my every *bheekh* has departed. Until you meet the One who is free of all passions, you will not attain true religion (*dharma*). It is extremely rare to meet such a person in this world. You will accomplish the work for *moksha* if you meet one. If you do not find such a person, for how long can you let it go like that? If it is just respect (*maan*) that you are hungry for, then you can deal with that. But for those who covet money, carnal pleasure (*vishay*), and fame, it is inexcusable.

Become Faultless!

Atmabuddhi in the *Atma* (to be in the Self) is *moksha*. And *atmabuddhi* in the *deha* (to be in the non-Self) is the worldly life (*sansar*).

This vision (*drashti*) continues to fall on images (*drashya*; object to be seen), but it never falls on the Seer (*Drashta*).

Questioner: But doesn't one only see what the physical eyes allow one to see?

Dadashri: *Drashti* can never fall on the *Drashta* through

the physical eyes. Only when *divyachakshu* (the vision of the Self) arises does the vision fall upon the *Drashta* (Seer).

To know the *Atma* (Self) you simply have to understand the facts. There is nothing for you to do. Someone asked the Lord, ‘When will I attain *moksha*?’ and the Lord replied, ‘You will attain *moksha* when your understanding (vision; *darshan*) becomes free of mistakes.’ Now tell me, what is wrong in what the Lord said?

Questioner: He is right.

Dadashri: Then he asked the Lord again, ‘What about the chanting (*japa*) and penance (*tapa*) one has to do?’ So the Lord said to him, ‘On the day you have indigestion, you can fast. I do not expect you to do *japa-tapa*. All I want from you is that you make your *gnan* and understanding mistake free.’ How many mistakes do you have at the present time? ‘I am Chandubhai, I am this woman’s husband, I am this boy’s father.’ Just look at all these mistakes... an endless chain of mistakes. If the mistake is at the root, what can you do? One thing is temporary and one thing is permanent. If you try to ‘multiply’ the two, by that time, the temporary will have disappeared. So you will never be able to ‘multiply’ and you will not see a result. ‘Friday never ends and Saturday never comes.’ ‘Every day is Friday,’ and it will remain “Friday”, meaning everything remains as status quo. People have ended up in a crooked alley. Mistakes will not improve even the worldly life, so how do you expect to attain *moksha*? In reality, your own nature is *moksha* itself. You yourself are the *Parmatma*; therefore, all You need is the awareness of *Gnan* (knowledge) that is faultless and understanding (vision; *darshan*) that is faultless. You are indeed *Shuddhatma* (pure Soul), but you need to become aware of that.

The Resolve Only for Moksha

Questioner: Give me that understanding. I have a strong

desire to attain that awareness, and that is why I have come here.

Dadashri: Life after life, people have desired that *Gnan* (knowledge), but they have not made a firm *niyanu* (strong resolution) to attain it. If one had made a true resolution (*niyanu*) then all his merit *karma* (*punya*) would have been spent on just that, and he would indeed have attained what he desired. The nature of *niyanu* is that all your merit *karmas* (*punya*) are expended only on the resolution itself. So much of your merit *karma* (*punya*) has been spent on your extravagant houses and your body. It has been spent on cars and homes and keeping your wife and children happy. As for myself, I only brought with me the *niyanu* for *moksha*, which is why things have run smoothly. I never have any problems. The meaning of *niyanu* is that one should have a single goal: I want only this, and nothing else! It is only worth doing the *niyanu* for *moksha*. The goal should just be for *Shuddhatma* and *niyanu* for only *moksha* (final liberation). That is all, and nothing else. Now all You have to do is embrace it with firm determination (*nischay*) and focus all Your energies on that *niyanu*. If You have just this one *niyanu*, You will no longer prolong your lifetimes. You will be liberated in a couple of lifetimes. This worldly life is nothing but a pit of entanglements.

Moksha: A Location or a State?

Questioner: But what I wanted to know was whether *moksha* is a place where we go to, or is it something we have to acquire or is it some kind of a state?

Dadashri: *Moksha* is your own nature (*swabhav*). Your own nature (*swabhav*) is *moksha* itself. But in order for you to realize your nature, would you not have to do something? Your nature is *moksha*, but because you are not aware of this state, you are not experiencing the bliss from it. You do not have to go to any place for *moksha*. Freedom

from all pain (unhappiness; *dukh*) is the first stage of *moksha*, and the second stage of *moksha* is liberation from the worldly life (*sansar*)! Once you attain the first *moksha*, you will see the second *moksha* right in front of you, it will come to you on its own. The first liberation (*mukti*), is in the form of ‘causes’, and the second is in the form of ‘effect’. After freedom from ‘causes’, you can carry on with your worldly duties of marrying off your children and all that. There is intent of freedom (*mukta bhaav*) even in that and right now, ‘effect’ *moksha* is not possible. I myself remain in the ‘causes’ *moksha* and all other work carries on.

By whichever body (*deha*) one attains the awareness of freedom, one only has one or more lifetimes (*deha*).

Which Is More Difficult, Path of Moksha or Path of Worldly Life?

The *moksha marg* cannot be difficult, but *sansar marg* (the path of the worldly life) is. How many things do you need to boil water in a large tank? And how much effort is required to boil that water? And then what do you have to do to cool the water? Thereupon a person will be baffled by, ‘how to cool it down?’ You being *gnani* (knowledgeable) would say to him, ‘Just put out the fire and get some sleep’. He would be wondering, how after taking so long to heat, the water would manage to cool down so quickly. But the inherent nature of water is to be cold, so naturally it will cool by itself. To heat water is the same as bringing it into the nature of the worldly life (*sansar*). To come into the nature of the Self (*swabhav*) is called *moksha*, and to go out of it (*vibhav*-attribute that is not of the Self; ‘I am Chandulal’) is the worldly life (*sansar*). For you to attain such a *Bhed Gnan* (the knowledge that separates the Self from the non-Self), you must meet a *Gnani*, only then Your work is done; otherwise you will never find any stability for millions of lifetimes.

What Is a True Seeker?

It is stated very clearly in the scriptures, that true *mumukshu* (seeker of *moksha*) is one who can immediately recognize a *Gnani*. He whose only desire is *moksha*, will be quick to recognize the *Gnani Purush* as the one who bestows it. But those who have other desires; respect, fame, disciples, will not be able to recognize a *Gnani Purush*. This is because there is a veil of ignorance covering them. The *Gnani Purush* is so simple and straightforward; he is so easily recognizable. But if upon seeing him your impression is, 'Why is he dressed like that?' Then you are going to head the wrong way!

In What Respect Is the Self Unbound?

Questioner: They say that the *Atma* (Soul; Self) is unbound (*abandha*), then who is it that attains *moksha*?

Dadashri: When it comes to the *Atma*, if you understand the language of the *Gnani*, then you will find the answers. *Abandha* (unbound) is different according to the common language of the world, and in the language of the *Gnani*, it is also different. If you understand *abandha* in the language of the *Sarvagnya* (the *Gnani*, the Knower of all elements), then it is possible for you to attain such a state; the unbound state. In the *Gnani's* language, the *Atma* is unbound (*abandha*), for it is in a constant state of *moksha*. Never has it ever become bound. This is the language of the *Sarvagnya*; it is 'as it is'; 'it is a fact'. If a person has even a momentary doubt about whether or not he is bound, then he will bind *karma*. Beyond any doubt, the Self is unbound.

Who Attains Moksha?

Questioner: How can we differentiate between death, *mukti* and *moksha*?

Dadashri: If you are really Chandubhai, then you will

surely face death (*mrutyu*), and if You are Shiva (the Self), then You have *mukti* (first stage of *moksha*) and the fruit of that *mukti* is *moksha* (second stage). *Mukti* should happen here. I have attained *mukti*.



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Conviction On the Path to Moksha

Attaining Moksha - Clear Vision for This

Questioner: For someone who seeks *moksha*, what religion would he need?

Dadashri: He needs *Atma-dharma* (religion of the Self).

Questioner: In what attire does one attain *moksha*?

Dadashri: Attire and *moksha* do not have anything to do with each other. Whether one runs around naked or clothed, it does not matter. *Moksha* can be attained in any attire.

Questioner: At what spiritual level can one attain *moksha*?

Dadashri: *Moksha* is attained through the *vitaraḡ dharma* (religion). You attain *moksha* at the level of the *Vitaraḡ*.

Questioner: In what state does one attain *moksha*?

Dadashri: In the *vitaraḡ* state.

Questioner: In which sect or division is true religion found? What is a sect? Is there any need for them?

Dadashri: All sects are incomplete religions; 'relative' religion. Where there is any kind of partiality or bias, there is no *moksha*. 'Real' religion is absent. True religion (*dharma*) does not exist in sects, because they are all *ekantik* (individualized perspective; narrow-minded).

Questioner: How can we recognize a *sadguru*?

Dadashri: A *Sadguru* is someone who has the constant awareness of the *Atma* (Self) all day and night. You will have never come across his speech in any of the scriptures, nor ever have heard speech like his, and yet you experience it.

Questioner: How can we say that this is indeed the *sadguru*?

Dadashri: If you feel tranquility in his presence, then he is the *sadguru*.

Questioner: What are the qualities of a *sadguru*?

Dadashri: He is free of all *kashays* (anger, pride, deceit and greed).

Questioner: Where can *sadgurus* be found in this time cycle?

Dadashri: He is sitting in front of you.

Questioner: What do we have to do to attain the *sadguru's* grace?

Dadashri: Absolute humility (*param vinaya*).

Questioner: *Samyaktva* (right understanding), *beej-Gnan* (seed of *Gnan*) or *bodha-beej* (beginning of *Gnan*) are considered main components of religion, so how can one attain them?

Dadashri: From a *sadguru* who is free of *kashay*.

Questioner: How does religion originate or how can we attain religion?

Dadashri: Through a *sadguru* who has no *kashay*.

Questioner: By what ritual (*kriya*; deed) or doing what, do we acquire religion?

Dadashri: Religion is attained through *Gnan kriya* (knowledge; it means to Know and remain as the Self) and *darshan kriya* (vision; it means to See and remain as the Self).

Questioner: By what means do we attain religion (*dharma*)? What is considered religion (*dharma*)?

Dadashri: In order to attain religion your spiritual readiness (*upadaan*) should be there. What is considered religion? When *kashays* decrease, then You will know that religion has arisen. Know that You have attained religion, when your *kashays* have gone.

Questioner: How can we become still in religion (*dharma*)?

Dadashri: By awakening *upadaan* (spiritual readiness), You can find stillness.

Questioner: What is the simple and straightforward solution to *moksha*?

Dadashri: The path of *moksha* becomes easy through serving the *Gnani Purush* who is free from all *kashays*.

Questioner: What sort of tools do we need to attain *moksha*?

Dadashri: One attains *moksha* through *Gnan* (knowledge of the Self). *Moksha* can be attained with *sadgnan* (right knowledge) and *Atmagnan* (knowledge of the Self).

Moksha Is the 'self' Knowing the Self

Questioner: How does it benefit the self (worldly self), unless the conviction of the *Atma* (Self) arises from within? The *Atma* has understood that it is completely separate from the mind, speech and body, and all other substances, but until it becomes free from the states of 'doership' and the states of suffering and pleasure in the worldly life (*sansar*); until that happens, how is one to progress in religion?

Dadashri: Once you have the conviction (*pratiti*), about the *Gnani*, it is inevitable that you will have the conviction (*pratiti*) of the Self. After You attain the conviction (*pratiti*) of the Self, and after You attain the awareness (*laksha*) of the Self, You cease to be doer-sufferer (*karta-bhokta*) in the worldly life (*sansar*). The worldly activities continue on their own.

Questioner: Under the present circumstances, I do not feel that it is possible to live a worldly life and at the same time be on the path of *moksha*.

Dadashri: It is not just a possibility, but it is something that you can experience. You will understand it when You experience it. You may not think it possible, but it is something that you can experience. This is because the two things are separate, and it is possible to experience each one separately. People believe that the *Atma* (Soul) is same as 'I am'. To call that Soul (*Atma*), is wrong. At the moment, it is the 'mechanical' *atma* (self) that they are referring to when they say, 'I am'. The original (*dar assal*) *Atma* (Soul) is separate from that. When you attain the awareness of the 'original Soul', you will become aware of the *Atma* (the Soul). It is then that 'I' will 'fit' into the original Self (Soul). The Self (the Soul) has its *astitva* (existence), its *vastutva* (elemental substance; the Self) and its *purnatva* (the state of being complete; absolute state). All people are aware of their existence (*astitva*), but not their *vastutva* (real nature or what they truly are), so when 'we' give them the awareness of *vastutva* (Self-realization), one 'fits' into 'ones' own Self; moving towards *purnatva* (absoluteness). Thereafter, You (the Self) remain in your own nature, the *pudgal* (the non-Self complex; *prakruti*) stays in its nature. They are both separate and therefore, they function separately.

The *Gnani Purush* has all kinds of special spiritual energies (*siddhis*) that is why this is possible. He has many kinds of special spiritual energies (*siddhis*) and of great wonder. That

is because, He has no expectations of any kind; therefore he has all kinds of *siddhis*.

Questioner: Wouldn't the worldly life present an obstacle on the path to *moksha*?

Dadashri: Essentially what I am trying to say, is that if the worldly life was indeed an obstacle, then it would mean that all these *sadhus*, *sanyasis* and *acharyas* who have renounced their worldly lives, will have had their problem solved; that is what it means. But that does not happen. As a matter of fact, the worldly life does not hinder *moksha* at all. For *moksha*, it is not the worldly life that gets in the way; it is ignorance of the Self. The *Gnani Purush* gives you such a precise and unfailing *Gnan*, that it immediately comes into your *vartan* (conduct as the Self; experience). The *Gnan* that gives results is *Gnan*. Anything else is not *Gnan*.

Questioner: The path of *moksha* is a path of liberation (*mukti*); therefore it should be free of expectations. Then why do we have to please the *Shaashan* (guardian) celestial deities (*devas* and *devis*), that protect the path?

Dadashri: You have to keep pleasing the guardian celestial deities, because humans in this time cycle, are *purva-viradhak*. *Purva-viradhak* means that they are here because in their past life, they have harmed others in one way or another. And that is why until now, they have wandered aimlessly from one life to another. The reason for revering the celestial deities is so that they will not hold any 'claim' against us, nor present obstacles on our path, allowing us a safe passage to *moksha*, and giving us their 'help'. If you have an old dispute with the people of this village, if you maintain an inner intent (*bhaav*) of reverence towards them, it will end the dispute and moreover, it will make things even better for you.

However, even if you are reverent towards the rest of the

world, and not just with the guardian *deva-devi*, you will fare well. The *Shaashan deva-devis* will come to your aid, whenever you are confronted by obstacles in their reign or in any religion. With this particular path of *moksha*, it is not possible to go directly to *moksha* from here. In this path, you will still have one or two more lifetimes before you can attain the final *moksha* (liberation). This time cycle (*kaad*) is so peculiar, that a person brings with him, *karma* which is 'compressed', so that no matter if he flies around in a plane all day long, he never gets his work done. Therefore, one or two lifetimes worth of *karma* remain pending.

So wouldn't you call this *moksha*? You can experience *moksha* here and now. You will experience the awareness of separation; 'I have become separated'.

Questioner: In your opinion, which is the right day (*tithi*) for Jains to observe, *chotha* (fourth day of lunar fortnight) or *pancham* (fifth day)?

Dadashri: Whatever is convenient for you, is right. Anything which allows you to do *dharm*a (religion), is right, and anything that causes *adharm*a (harm) is wrong.

Questioner: Whom can you call a Jain?

Dadashri: *Jina* means *Atmagnani* (the Knower of the Self) and *Jineshwar* means *Tirthankar* (The Absolute Savior; Absolutely enlightened One). Someone who listens to a *Jina* or *Jineshwar* is considered Jain. Someone who has heard it, has faith in it and has observed it to an extent, is referred to as a *shravak*, and someone who observes it fully is a *sadhu*.



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I and My

How Can 'I' Become Separate?

I came across a German couple when I went to Lonavala. What were their names?

Questioner: Susan and Lloyd.

Dadashri: I asked them, “Would you like to be immersed in ‘I’ or ‘My’? There are ponds of this ‘I’ and ‘My’. Those who have been immersed in the pond of ‘I’ have never died, while those who are immersed in the pond of ‘My’ have never lived.” So they said, “We want it to be such, that we will never have to die again.” So I explained, “There is no worry in ‘I’. Don’t worry for ‘My’. ‘I’ is immortal, ‘My’ is mortal.” Therefore, separate ‘I’ and ‘My’!

Within just half an hour they understood this and they were delighted.

Questioner: But how do I understand ‘I’ as separate?

Dadashri: What is your name?

Questioner: Chandubhai.

Dadashri: Who are you?

Questioner: Chandubhai.

Dadashri: Don’t you recognize the contradiction between ‘I am Chandubhai’, and ‘My name is Chandubhai’? When you say, “I am definitely Chandubhai,” do you mean you are also the hand?

Questioner: No, the hand is mine.

Dadashri: Look, first take away the name from what you believe to be 'I.' Then take away all the things that are clearly visible on the outside. Do you experience that this name is separate from you? Anything that comes under 'My' is worth deducting. Both 'I' and 'My' are always separate; they never become one. After you take away the name, do the same for the rest: This is my hand, This is my body, My eyes, My ears... keep subtracting all these organs. After you have subtracted all the physical tangible things, then take away: My mind, My intellect, My *chit*, My egoism. Subtract all that. Once you have deducted all the things that come under My-My, whatever that remains, is *chetan* (the Self). Nothing else should remain besides that *chetan* (the Self). Everything in 'My' is all *pudgal* (the non-Self complex); it is of the non-Self (*parbharyu*). 'I' and 'My' are completely separate. 'My' is a temporary adjustment and 'I' is the permanent adjustment.

Questioner: What should one do to get rid of 'My'?

Dadashri: I can show you the way, but you will not be able to do it. It is complex and this time cycle (*kaad*) is altogether strange. That is why you will need my help. You will not be able to subtract all the 'My' from the 'I'. You will be able to take away the *drashti-gamya* (that which is visible). Then, you will be able to separate the two through *buddhi-gamya* (the intellectual). But you will not be able to subtract whatever lies beyond *buddhi-gamya*. Only the *Gnani* can do that. You will not be able to get rid of the final the subtlest (*sookshmatam*) ego. For that, you will need the *Gnani Purush*. I will separate everything for you. Thereafter, You will continue to experience 'I am pure Soul (*Shuddhatma*).' You should be able to experience that. Besides that, I will also give you the divine vision (*divyachakshu*) with which You will see the *Atma* (Soul) in every living being (*atmavat sarva bhuteshu*).

Only Gnani Gives Original Solutions

Shouldn't we put a 'Demarcation line' between the 'I' and 'My'? One being a 'Spiritual Adjustment' and the other, 'Mechanical Adjustment'; the two need to be separated. Or else how would you tell which one is India and which one is Pakistan? Because a 'line of demarcation' (between I and my) has not been placed, there are conflicts every day.

'My' is completely mechanical. 'I' is not mechanical. 'I' is Absolute.

Nature helps 'My' in every way. Therefore, do not stick your hands into 'My'. All You have to do is just 'see' (keep watching). This 'machine' (the non-Self complex) will continue to receive its fuel, water and air. And even that will be more 'tasteful' and you will get it 'free of cost'!

In the worldly life (*sansar*), the 'My' eats up all the weight of the 'I', so that now the 'I' is five pounds and the 'My' is a hundred thousand pounds. If the weight of 'My' went down, the weight of 'I' would increase.

The 'I' is God (the Self) and the 'My' is illusory attachment (*maya*). 'My' is Relative to 'I'. 'I' is Real. The *Atma's* attributes, if projected on to the 'I', will result in great increase in 'your' energies. Without the *Gnani*, you will never be able to know the main *Atma*; however, the 'I' and 'My' are "Complete separate". If everyone, including foreigners, understood just this much, most of their problems would lessen considerably. Foreign scientists are quick to grasp this discussion. This is a science. This is a fundamentally unique spiritual research of *Akram Vignan*. 'I' and 'My' are absolutely separate. 'I' is the natural state of the Self, whereas 'My' is a sense of ownership.

The foreigners keep trying to research into reincarnation. To them I say, instead, why they do not figure out whether the

‘I’ and ‘My’ are indeed Separate? Do they not say, “My birth” and “My death”?

You may use the word ‘My’ in your worldly interactions (*vyavahar*), but it should be purely “dramatic” (play-acting). You can use it after separating the ‘I’ from it. ‘My’ is for *bhogavavoo* (suffering; pleasure) but not meant to ‘Reinvite’ (create new *karma*). ‘Complete Happiness’ belongs to ‘I’ without ‘My’.



(26)

**Memory Is Dependent on Raag-Dwesh
With Intense Memory Comes Intense Raag-
Dwesh!**

I do not even remember what day it will be tomorrow, and yet this world still carries on. If I ask, there will be three people ready to say it is Sunday. There are many people to remember that.

Whom can you consider to have become a *Vitarag*? It is he who does not remember anything except for the *Atma* (Self), and all the tools that help him attain the Self.

The more the memory goes, the more *vitarag* you become. The *Vitarag* has no memory (*smruti*) of any kind. Not remembering the worldly life (*vismruti*) itself is *moksha*.

People try very hard to increase the power of their memory (*smaran shakti*). But there is no such thing as memory power. Memory power is a result of attachment-abhorrence (*raag-dwesh*). I do not have any attachment-abhorrence and therefore, I have no memory power. You can tell from your memory where you have attachment and where you have abhorrence. That is why people have tried to look for ways to forget the world.

Questioner: Would that mean, that if someone passes his exams with first class, he has a lot of attachment-abhorrence?

Dadashri: He will get higher marks in where his 'interest' lies. If he likes (has *raag* for) History, he will attain higher marks

in that. There are some children who cannot remember anything in their studies. We realize that they do not have any interest in their studies; whereas in the things that interest them, they display a good memory. You become an 'expert' in things that you have attachment (*raag*) for. I had attachment (*raag*) towards spirituality, and that is why I became an 'expert' in it.

Many people have a tremendous attachment for scriptures, which is why they have such an intense memory for them. When the attachment (*raag*) for the *Atma* (Self) develops, worldly life (*sansar*) and everywhere else, is cast into oblivion.

It Is Difficult to Remember, It Is Difficult to Forget!

Questioner: Today, I remembered something that I had not thought about for the past fifteen years. What would you call that? What kind of attachment-abhorrence (*raag-dwesh*) is that?

Dadashri: That is dependent on the attachment-abhorrence (*raag-dwesh*). There are certain things that come into your memory frequently, and there are certain things that only come when the time for it has matured to yield its result.

Questioner: Why is it easy to remember things, but difficult to forget them?

Dadashri: It is not easy to remember and it is also not easy to forget; they are both difficult. Those who cannot remember, find it very difficult to remember. Then wouldn't it be quite easy for them to forget? And those who can remember a lot, find it very difficult to forget.

Questioner: I have a question. How can we be free from the memories of this world? How can we forget?

Dadashri: It is impossible to forget the world even for an hour. Even if you were to spend thousands of rupees, trying to forget just an hour's worth of this world, it would not be

possible to do so. You will remember all sorts of things. While you are eating you will only remember your sick relatives! Now why would you be reminded about a sick person during your mealtime? So it is primarily memory, that harasses people.

Questioner: But then I question how I would deal with paying sales tax and income tax, if I forget about the world. Will that not get me into trouble?

Dadashri: It is not like that. It is possible for the world to remain out of your mind, and your work in the world to go on as well. On the contrary, it will occur spontaneously and naturally.

The Gnani Is Beyond Use of Memory

It is memory that gives rise to misery (*dukh*). I had tremendous memory prior to this *Gnan*, and it caused me lot of misery. It would keep me up at night. From that, I was able to deduce where misery (*dukh*) lies. Looking at it this way, I was happy in every way, but there was endless *dukh* because of this memory. I would remember many things at a time. But memory is a *paudgalik* (of the non-Self) matter; it is not *chetan* (of the Self). Then after *Gnan* I began to 'see'. It was not a 'vision' from memory, but it was a direct and exact 'vision'.

Questioner: You say that you do not have any memory, but today when you give examples of incidents that took place ten years ago, you describe it exactly just as it happened. It seems to come out in a systematic manner, in the same 'link', word for word, just like a recording. What would you say that is? What kind of power (*shakti*; energy) is that?

Dadashri: 'Memory' is dependent on attachment-abhorrence (*raag-dwesh*), and that is why it is never exact. That which comes out of me is based on the vision (*darshan*); therefore, it is exact. I can see everything, from the time I was four years old, until now. I do not have to think about it or recall

anything. If I look back to the age of fourteen, I can see everything or if I look back on age twenty, then I can see that too.

When someone comes to ask me questions, I have to first assess his 'file' and then give my answers accordingly. My answers will be in 'connection' with what I had told him earlier and what the present situation is now. Everyone's 'file' is different and therefore, the answers are all different. The answer depends on the 'file'. Now someone may ask, "Dada, why don't you have the same answer for everyone?" That cannot be so. Everyone's 'files' are different, everyone's ailment is different, and that is why I have different 'bottles' and different 'medicines'. Everyone's ups and downs are different. In my *siddhantik* (involving principle) discussions there can be no changes. No one can ever put a cross over it in any time period – past, present or future. These solutions to the worldly questions depend upon the questioner (*nimit*; the instrumental source).

Whatever you make me remember, I can envision it all. Even if Kanubhai (Dadashri's business partner's son), were to tell me something about our business, I can see everything. I can see the bridge and all its supporting beams, I can see what is where, and where it is not; I can see all that. When you remind me, I place the *upayog* (applied awareness) and I can see everything in its proper order.

Questioner: So you see it through *upayog* (applied awareness), right?

Dadashri: As soon as someone reminds me, the *upayog* goes straight there. If the *upayog* did not go there, there would be a breakdown in the worldly interaction (*vyavahar*).

Prashasta Raag Is a 'Cause' for Moksha

When the time comes, 'we' remember everything. 'We' still have attachment (*raag*) for *satsang*. That is why when it is

time for *satsang*, ‘we’ remember about going to *satsang*. ‘We’ also have attachment (*raag*) for *mahatmas*. This form of attachment is considered *prashasta raag* (attachment of the highest kind – it leads to the Self). It does not bind *karma*, but it does create an account with Mahavideh Kshetra. Everyone has to go to the Lord Simandhar Swami in Mahavideh Kshetra. That is why you should understand about Him and become familiar with Him. That is why I keep making you sing in praise of Him.

Questioner: And what if we keep remembering ‘Dada’?

Dadashri: That is *prashasta raag*. *Prashasta raag* makes you *vitaraag*. Such attachment is worth having! One has to remove attachment from everywhere else and place it in this. There is an enormous difference between the attachment for all that leads to the *Atma* (the Self) and the attachment for the body. The attachment (*mamata*) for the goal that leads to the *Atma* (Self), is the attachment for the *Atma*, which will ultimately give you your liberation.

So many people are like *jada* (lacking sensitivity; impervious or without care). Even these people do not have the ability to remember. Lack of memory without Self-realization, is the same as being inanimate (*jada*). When you eat a lot, sleep a lot and become slothful, it will make the mind ‘dull’. It will take you to a lower life-form.

Memory Is a Huge Parigraha

What is acquisitiveness (*parigraha*)? It is something that you keep remembering. ‘Is the ring still on my finger? Has it fallen off?’ If you are not reminded of this, then you are free from acquisitiveness (*aparigrahi*). You cannot become free from acquisitiveness (*aparigrahi*) through renunciation. On the contrary, the more you try to renounce something, the more you will remember it.



(27)

Open and Straightforward

Nikhalasata Makes One Fearless!

I have no problem with you not reading books or not knowing anything. But become open and straightforward (*nikhalas*). Truly *nikhalas*. Thereafter, knowledge that makes the one who is open and straightforward (*nikhalas*) shine, will manifest automatically.

Questioner: Being *nikhalas* (candid and guileless) in the worldly interactions (*vyavahar*) can cause problems.

Dadashri: But no one can be *nikhalas*. Only after attaining the knowledge of the Self (*Atmagnan*) can one become *nikhalas*.

Questioner: We would be considered fools if we became *nikhalas* in our worldly life.

Dadashri: Fools can never be *nikhalas* (open and straightforward). People consider them as honest (*nikhalas*). Someone who is *nikhalas* is different altogether. He would be frank and honest (*nikhalas*) in everything he does, not just one or two things.

Questioner: Please explain *nikhalas* more clearly.

Dadashri: A *nikhalas* person is a very 'pure' person. He is not just a human; he is a superhuman. Only then can he become *nikhalas*. A *nikhalas* person is very pure and transparent. He does not have a single impure thought. Now

does that ever come about? After attaining the knowledge of the Self one gradually becomes like that.

Questioner: Don't people take advantage of people who are *nikhalas*?

Dadashri: No. The person who comes to take advantage would not even be able to come within a hundred feet of him. He will lose courage.

Questioner: Does *nikhalas* mean to stay in one's own *swaroop* (the Self)?

Dadashri: When I give you *Gnan* (knowledge of the Self), even You remain as the Self. But you would not call that *nikhalasata*. A *nikhalas* person does not have a single thought about worldly life (*sansar*); his heart is absolutely pure. You however, still have those thoughts and you become engrossed (*tanmayakar*) in them. You will not become transparent, as long as you have thoughts about your home, your business, sex and any other kinds of thoughts.

Questioner: What does a *nikhalas* person think about?

Dadashri: He has no thoughts at all. His mind is constantly moving at every moment; it becomes *samayvarti* (prevailing in the alertness of the smallest fraction of time; i.e. it does not get stuck on any particular thing; it is always in the present moment).

A *nikhalas* person has infinite special energies (*siddhis*). But, he does not use them. Ultimately, even You will have to become like that, will You not?

Write an 'essay' about what one has to live life for and bring it to me! Write about all the positive sides and the all negative sides of it. Won't you have to make some kind of progress? How long will you remain as an ordinary man? At the age of thirteen, I had thoughts about becoming an extraordinary

man. To me, 'ordinary' meant being like some sort of vegetable. An extraordinary person is not faced with the difficulties that an ordinary human faces. An ordinary man cannot help anyone; whereas an extraordinary human exists only to help others. That is why the world accepts him.

Questioner: How do we define an extraordinary man?

Dadashri: Extraordinary means that one becomes helpful to everyone; to every living being of this world. When one becomes independent (free), when one transcends the *prakruti* (the non-Self complex), one becomes extraordinary. An ordinary human will experience helplessness. He will be helpless if you keep him hungry for three days. So, become extraordinary and then there will be no end to the bliss within.

When you see an important person, it will develop an inferiority complex within you. You are bedazzled by him. Why are you bedazzled when he is just an ordinary person himself?

There is no need for anyone to be afraid of anything in the world if he becomes *nikhalas*. Such a person will be 'automatically' protected. No one can destroy such a person. After attaining the knowledge of the Self there will arise an absolute state, and no one will be able to hurt or destroy You; no one will even bother You.



(28)

The Laughter of the Liberated One

Faultlessness Gives Rise to the Liberated Smile!

Dadashri: How old are you?

Questioner: Seventy.

Dadashri: Just look at how even at this age, he looks at me and chuckles like a child! That is called simplicity and straightforwardness (*saradata*). Has people's laughter been snatched away from them? Why can't they laugh? One would say it is because of inflexibility and unnaturalness (*asaradata*). So what I tell them to do, is sit here in *satsang*, all day long. In doing so, their inflexibility and unnaturalness (*asaradata*) will go away and their laughter will open up. I make you do *arati* (the ritual of waving lamps in front of an idol or a deity while singing a hymn), because it opens up your laughter. Laughter should arise from the naval (unrestricted). Why do you laugh just from the throat? It is because you have got impurity in your mouth. And when you do *arati*, all that impurity falls out.

Questioner: What do you consider a *mukta hasya* (the smile and the laughter of the liberated One)?

Dadashri: Have you seen such *mukta hasya*?

Questioner: We have seen yours, Dada!

Dadashri: Does it seem free and unrestricted to you?

Questioner: Yes, it is absolutely the laughter (*hasya*) of the *Vitarag* (unattached; free).

Dadashri: That is called *mukta hasya*.

Questioner: We have encountered circumstances to attain *mukta hasya*, so how come it has been obstructed?

Dadashri: It has not happened, because there are all kinds of ‘ghosts’ within you. No one other than a liberated man can remove them for you. The liberated One (*mukta Purush*) can create within you such a *mukta hasya* through his own *mukta hasya*. A person has all kinds of insistence (*khench*) that lie within him, and that is why he does not cry at the time of crying and laugh at the time of laughing.

What creates laughter? Why does this elderly gentleman laugh so much? It is because of his innocence (*nirdoshata*; faultlessness) and because he is *sarad* (flexible; straightforward). *Sarad* means flexible. It means that he will bend (adjust) in whatever direction you want him to, just like gold (malleable). You can mold him anyway you want to, within an hour.

Questioner: So does that mean that as faultlessness increases, so will *mukta hasya*?

Dadashri: Yes, it is the attribute of faultlessness (*nirdoshata*). Today, when people with etiquette, laugh at the dinner table, it is considered a polished laugh. It is a new kind of thing altogether, sort of weird and artificial. It is better to be quiet than to have a fake laughter. It is better to speak less, than to speak artificially.

Since this man has been here, he has been experiencing a new sort of bliss that he has not felt before. Only he and I know this. That is because he is flexible (*sarad*) and he experiences bliss just from my *darshan*.

The Liberated Laughter of the Liberated Purush

The *Gnani Purush* is in a constant state of liberation, and because of that, others become free from within. ‘Our’ mind

remains free; it does not get bound even for a moment by any circumstance. Everyone becomes cheerful just doing *darshan* of the *Gnani Purush* and by doing so, many *karmas* are dissipated.

Except for the completely *vitaraḡ* Lord's, there is no other laughter that is *karma*-free laughter. Such laughter has manifested at such a time (the current time cycle) in the *Gnani Purush* of the Science of *Akram*. And it can destroy all the *karma*. No matter when you look at the *Gnani Purush*, even if you see him at two in the morning, he will still have the same *mukta hasya*, while other people's laughter (*hasya*) is filled with *kashays*.

Questioner: Does *mukta hasya* stop with *vairagya* (dispassion towards the worldly life)?

Dadashri: In *vairagya* there is indifference (*udaseenta*). *Udaseenta* is incomplete (with reference to liberation); *mukta hasya* is complete.

Questioner: While talking to you, sometimes we too laugh freely. Is that considered *mukta hasya*?

Dadashri: Yes, it is unrestrained at that time. That is how You get practice. Otherwise, why would we need to recite, 'Dada Bhagwan na aseem jai jaikar ho'? During that time all the inner garbage comes out and You become free.



(29)

Worry: Equanimity

Who Remembers the Past Now?

Questioner: How can we afford not to worry about tomorrow?

Dadashri: There is never a tomorrow. No one in the world has seen tomorrow. Whenever you look, it is always today. Tomorrow is the reason of difficulty. Yesterday means the time that has passed. Yesterday means the past. So there is no need at all to worry about tomorrow.

Questioner: So then why do you buy tickets in advance?

Dadashri: That is an 'evidence'. Sometimes, it may not even come true. Don't you make plans, for example, that you want to go to Mumbai on the 25th and to Vadodara on the 28th? You have that in your vision. You do not see very clearly through that vision. You see it through a "blurry" vision. In the exact vision, You can remain still and "see" clearly. The rule is that you will have a clear vision up to a certain 'boundary', and if you go beyond that, then for the time being you will stumble. Do not look at what you do not need to. If you keep looking at the clock, you are bound to trip over. Therefore, through this vision, look only at a certain distance ahead of you as you walk.

When there is no such thing as tomorrow, then what is the point? The present time is the now, and the time gone by is yesterday, which is the past. Not even a fool would go looking for the past, and tomorrow is in the hands of scientific

circumstantial evidence (*vyavasthit*). Therefore, remain only in the present; just stay in the present time which is now.

Taking Over Another's Control Leads to Worries!

All kinds of difficulties come to a home that has worries! Worrying is an ego. Do you have any control over running all this? If you take away the control from the one who has the control, then he will not stick his hand in it again. Leave the control in the hands of the controller.

Questioner: What should we do so that we do not have any worries?

Dadashri: Turn around. Or else, get rid of your 'egoism'. If there is a *Gnani Purush* and if he gives you *Gnan*, then you will not have any worries. What is the consequence of worrying?

Questioner: I do not know.

Dadashri: The consequence, is a birth in the animal life-form. Worrying is an 'above-normal egoism'.

Questioner: I worry a lot.

Dadashri: You have relatively fewer worries, which is why you have the chance to even come here. These wealthy businessmen (*sheths*) do not even have the time to use the toilet. That is how many worries they have. They have two businesses and they want to start a third one! Greed, greed and greed. How much have you decided to earn? One million rupees?!

Questioner: The more, the better.

Dadashri: Haven't you had enough yet? Even when your black hair has turned grey, you are still not done? That is why it is a betrayal (*dago*). Now just let go of all this hassle and live in contentment; have your tea and snacks in peace, eat your meals peacefully and get on with your work.

Entering into Thoughts Is the Obstruction

Worrying will delay all your work. Is the morning likely to come any earlier if you spend the whole night, sitting outside, worrying about how soon it will come? On the contrary, it will come even later. Why don't you just get under the covers and go to sleep? Worrying will delay your work. If you worry about whether or not you will find any vegetables, then you will not find them either.

Why worry about something that you have no solution for? There is no remedy for death, so does anyone worry about dying?

What do you do when you worry?

Questioner: Recite the Lord's name.

Dadashri: Do you have a friend with whom you are not acquainted?

Questioner: No, how can one have a friend without being acquainted to him?

Dadashri: Then how can you recite the Lord's name without being acquainted with Him?

When you start worrying, you should know that the work at hand will be ruined, and if you do not have worries, then be assured that it is going to turn out good. Worry is an obstruction to any work. It will ruin the business.

Questioner: What causes this worry?

Dadashri: You have the *aropit bhaav* (a wrong belief): 'I am Chandubhai'. It is because you do not know your 'real' self. When does one worry? Worrying occurs when you become one with (*tanmayakar*) the thoughts that arise in the mind. Thoughts are inanimate (*jada*) while you are *chetan* (living). Worrying occurs because of a mixture of *jada* and

chetan. Worrying is an internally induced suffering of the mind (*parishah*). It gives rise to suffering of pain. In order to avoid worrying, you must realize that thoughts of the mind are subtle circumstances; they are ‘*gneyas*’ (the objects to be known) and You are the *Gnata* (the ‘Knower’ of the *gneyas*). Thoughts will come, but you have to do *pratikraman* for them, or else they have to be made insignificant. Thoughts that come to You are really inanimate. You create obstacles the moment you start worrying. Why stick your hand in the energy that is not Your own?

With the *Akram Gnan* that ‘we’ give you, if you still have worries, then you can hire an attorney and sue ‘us’ if you want. ‘We’ are giving you this much of a guarantee. When your worldly worries go away, that is the first *moksha*. The second *moksha* occurs when the account of *karma* is settled. The second *moksha* is the Absolute State (*purmahuti*).

Is There Peace in Illusion?

How can one attain peace in this world? It would not happen, even if you had millions of rupees. How can there be peace (*shanti*) where there is illusion (*bhranti*)?

Questioner: Why isn’t there peace all the time in spite of our practicing so much religion?

Dadashri: It is because you are constantly in the state of the non-Self (*achetan*). If you remain in the Self (*chetan*), you will experience constant peace.

Questioner: What efforts should I make to acquire peace?

Dadashri: You can never find peace if you have to put in an effort for it. It is all *ghadbhanj* (an activity of construction and destruction).

There are all kinds of peace in this world, but they are all

illusory (*murchhit*) peace; whereas *Atma shanti* (peace of the Self), is one without any kind of illusion. There is absolute contentment (*trupti*) in the peace of the Self, and in the others there is no contentment.

When a state of bliss replaces a state of restlessness (*ashanti*), realize that the binding of *karma* has ceased and only then will come the solution (liberation).

Bliss in the Presence of the Gnani

We had gone to visit Lake Vihar. There, a gentleman by the name of Shayada Saheb brought a Muslim friend, who was a senior government officer, to do my *darshan*. He brought his wife and children along with him. He was a thinker and a very devout man. As he started to sit down on the dirt someone said to him, “The ants will bite you there, sit next to Dada.” So he answered, “How can ants bite me in the presence of Dada?” Then I made him sit by me. After ten minutes or so, he tells me, “I have visited so many religious places, but I have never experienced the kind of peace that I have experienced here in the last ten minutes, since I have come here. What is the reason behind this?” And I told him, “There is no other reason. You are sitting very close to Allah. Would you not experience happiness and peace if you were in close vicinity with Allah? Allah is sitting right next to ‘me’ – almost touching me – and you are sitting next to me. So then you have come very close to Him, have you not? So what kind of peace are you likely to experience?”

The *Gnani Purush* has a “cash department.” ‘This is a cash bank of divine solution.’ Anyone whose merit *karmas* (*punya*) have matured, will meet me and his work will be done.

Questioner: What is bliss (*anand*), what is peace (*shanti*)?

Dadashri: Peace is ‘relative’ and eternal bliss (*parmanand*) is absolute. *Parmanand* means absolute

contentment (*param trupti*). When all the *karmic* accounts of this body are settled, You will experience contentment and eternal bliss. As long as the burden of the body is there, there will be no contentment.

No Attachment-Abhorrence Where There Is Equanimity

Equanimity (*samata*) is very important. If a man's wife says something hurtful to him and he just listens and takes it in, people call it equanimity (*samata*), but that is not equanimity (*samata*). How can you call it equanimity when there is internal turmoil and restlessness (*ajampo*)?

Equanimity (*samata*) is when there is no attachment (*raag*) towards a person who garlands you with flowers, and there is no abhorrence (*dwesh*) towards the one who insults you. Both the good (*shubha*) or the bad (*ashubha*), are considered as equal. When there is no attachment-abhorrence in good and bad, it is called equanimity. You can only consider the *vitarags* (absolutely enlightened beings) as having this quality.

Sambhav: Samata – What Is the Difference?

Questioner: What is the difference between *samata* and *sambhav*?

Dadashri: There is a big difference. What is *sambhav* (intent of equanimity)? Say we have a weighing scale that is tipped on one side. We will put a counterweight on the other side to balance it out, however, if we were to use a frog as the counterweight, how long would the scale remain balanced? Nevertheless, *sambhav* is considered the highest intent. You are at least trying to maintain a balance, are you not? *Samata* however, means that there is no attachment (*raag*) towards the person who showers you with flowers and no abhorrence (*dwesh*) towards the person who throws rocks at you; moreover, you would even bless him!

The Tenacious Decision to Settle a File with Equanimity

This dictum of *Akram*, ‘Settle all files with equanimity,’ is an amazing thing. If You decide to follow my *Agna*, that you want to ‘settle all your files with equanimity’, then it will be there for You. You just need the firm and resolute determination (*nischay*) that you want to settle matters in this way. These words themselves are in the form of *Gnan*. The rest that happens on the outside, is in the hands of *vyavasthit*. However it requires a strong inner intent of determination to follow this *Agna*.

To settle with equanimity (*sambhave nikal*) means to settle in accordance with the circumstances, without attachment or abhorrence. That is not the case in *samata* (absolute sameness; equanimity).

When someone you do not like, appears before you, the mind, body, *chit* and ego will all ‘jump around’ restlessly. It is at this time, that You have to say, “I have to settle with equanimity,” then everything will calm down. The very moment You make the decision about settling matters with equanimity, it has an effect on the other person and it will calm him down. However, sometimes, the *karmic* account with him may be so ‘sticky’ that it may not appease him! That is not Your lookout. All You have to do is hold a strong decision (*nischay*) that You want to settle the matter with equanimity. Sooner or later he is bound to cool down. Everything happens only according to *vyavasthit*.

Equanimity and the Knower-Seer State

Questioner: What is the difference between *samata* and the *Gnata-Drashta* (Knower-Seer) state?

Dadashri: In the ‘state’ of *samata* you can ‘nod off to sleep’ (lose absolute awareness) and you have to be woken

back up with a small tap. Whereas *Gnata-Drashta* is always awake (*jagrut*).

Questioner: Is *samata* a state of the mind?

Dadashri: It is a state of the mind, but when can the state of the mind remain like that? It only remains if there is awareness and *Gnan* within. Otherwise, the mind always leans towards one side or another. When does *samata* remain? It is when one attains the *Atma* (the Self).

As long as you are ‘Chandubhai’ *vishamta* (*raag-dwesh*, attachment-abhorrence) is bound to occur, and when the awareness of “I am *Shuddhatma*” occurs, Your work is done.

Desire, Satisfaction, Contentment

You get satisfaction (*santosh*) from eating, drinking and enjoying worldly things, but you do not get contentment (*trupti*) from that. With satisfaction, new seeds of *karma* are sown. However, when contentment (*trupti*) arises, desire (*trushna*) will not remain. Desire leaves. There is a great difference between contentment (*trupti*) and satisfaction (*santosh*). Everyone experiences satisfaction, but only few experience contentment. With satisfaction, come further thoughts. If you ate cheesecake, you will have satisfaction, but a desire for it will remain. That is called satisfaction (*santosh*). With contentment (*trupti*), however, there is no desire again and you will not even think about it again. A person who has contentment (*trupti*), will not have a single thought about sex again. No matter how much understanding people may have, they have become ensnared by sexual pleasures, because they do not have contentment! The science of the *Vitarag* brings You contentment (*trupti*).

People say, “I am eating.” Hey! Aren’t you merely putting out the fire of the hunger? The thirst for water is fine, but the thirst for money is very dangerous. No kind of “water” can quench such a ‘thirst’.

Desires will never come to an end. Satisfaction will happen, but there will be no contentment. Satisfaction (*santosh*) is a 'psychological' result; it will not last.

To believe that there is contentment in the non-Self things (*sadhan*), living and non living, is psychology, and contentment in the Self (*sadhya*) is the science of the *Atma* (Self).



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Saiyam Parinam

What Is the Exact Definition of Saiyam?

There are two types of *saiyam* (self-discipline); external and internal.

The Lord does not consider external (visible through mind, speech and body) *saiyam* as *saiyam*. That *saiyam* is dependent upon the unfolding of *karma*. To say, “I maintained *saiyam*”, when *saiyam* is dependent on unfolding *karma*, is an illusion (*bhranti*).

Questioner: What is *saiyam parinam* in the true sense?

Dadashri: *Sampurna saiyam* (complete discipline) is when *par-parinati* (state of the non-Self) does not arise at all. This begins when all the tendencies (*vruttis*) return home to the Self. The beginning of the ‘fractional change’ is called *saiyam*. The state of *saiyam parinam* happens after one attains Self-realization.

Saiyam of sense pleasures (*vishay*) is not considered *saiyam*. Absence of anger, pride, deceit and greed is called *saiyam parinam*. Otherwise, the renunciation people do is just of worldly things; they renounce money, they renounce sex, and we are not negating it, but that is called *tyaag* (renunciation). It is not the *saiyam* the Lord has spoken of. The *saiyam* of the physical body is not called *saiyam*, as that *saiyam* is dependent upon circumstances; it is an effect of previously charged *karmas*. Whereas, the *saiyamit mun* (the disciplined mind), the

mind that does not react to ‘evidences’ of anger, pride, deceit and greed, is dependent on *purusharth*.

Saiyam (absence of *kashay*: anger-pride-deceit-greed) should prevail amidst intense adverse situations.

One lady tells me, “Dada, my husband slapped me last night.” I asked her, “Then what did you tell him?” She replied, “I turned the other cheek for him.” I asked, “What was your inner state at that time?” She told me, “Completely peaceful. I did not have even a single negative thought. Your *Gnan* was present.”

This is called *saiyam*. Everyone in the world suffers pain and adversity with tears, and the *Gnani* suffers it with a smile. You will have to suffer (*bhogavavoo*) it, will you not?

The Energy of the Self Will Manifest Only with Saiyam

If one remains in such a *saiyam* (absence of *kashay*) just once, it will give rise to enough energy within to practice *saiyam* twice. Then the power of two will generate four times, and four will generate sixteen times the energy. It is a rule of multiplication. In all that, the Self has infinite energy. That energy starts to manifest as one comes into *saiyam*.

What is *swanubhav* (experience of the Self) state? After attaining the *Atma* (Self), as much as one remains in *saiyam*, that much is the state of the experience of the Self (*swanubhav*). The one who has a fraction of that will attain the complete state.

Even the Lord has praised the one with *saiyam*. Such a one is worthy of *darshan*, he has conquered death.

Questioner: How has he conquered death?

Dadashri: When one does not have the fear of dying, one is considered to have conquered death.

Take Advantage of the Opportunity of Saiyam

When someone says, “Chandubhai has ruined everything,” the inner results within will change as a reaction. However, to know that “what is happening within is wrong” is half the *saiyam* (*ardha-saiyam*). And if such results do not arise at all, then it is considered complete *saiyam*.

Questioner: When someone scolds me, or insults me, I just shut the window on that side. I will not listen to that. They can just carry on talking.

Dadashri: You had the ‘scope’ to practice *saiyam* in that situation, but you did not take advantage of it. If you were to say to someone, “Tell me off so I can try and practice *saiyam* (equanimity, absence of *kashay*),” that will not work, will it? This opportunity for *saiyam* happens naturally and rarely, and when it happens, people turn a deaf ear to it and shun it, “Oh go away! He will say that, he has a bad habit of doing that!” How much do you benefit in doing that? If there is a foul stench and you pinch your nose, what *saiyam* did you exercise?

At one time, I even put out a reward of five hundred rupees, stating that anyone in need of money, should come here and slap me and collect the five hundred rupees. Would anyone be ready to slap me for free? Goodness! No, no one came to slap me despite the reward. People told me, ‘Dada, where would we go if we slap you?’ That is how it is. Therefore, do not miss the opportunity when it comes around.

My energy has increased through the multiplication of *saiyam*. After attaining the *Gnan*, a state of endless *saiyam* resulted in me. So whatever I received, was beneficial. During external adversity, the *saiyam* of the Self that prevails is tremendous.

Saiyam Is Indeed the Purusharth

Real *saiyam* (*kashay*-free state) arises in the presence of

the Self. From the moment conviction (*pratiti*) of the Self is established, true *saiyam* begins. Thereafter, one begins to see one's own faults and does *pratikraman* (apology coupled with repentance) for them. That is a true *saiyam*. *Saiyam* itself is *purusharth*. Only after one becomes a *Purush* (the Self), after knowing the Self, can one do *purusharth*. *Saiyam* applies only to the *Purush* (the Self), and not to the *prakruti* (the non-Self). The *Prakruti* is dependent on the unfolding of *karma*; how can there be *saiyam* there? One is considered to have come into real *saiyam* only after the Self manifests. Otherwise, this worldly *saiyam* is like the 'practice' to improve the worldly interactions.

Only the one with *saiyam* has the awareness of the Self. Such people will not allow one mistake to give rise to another. If someone drops a hot charcoal on you, you have already incurred one loss, but then you create another big loss by getting agitated within (*ajampo*) and expressing it (*kadhapo*; visible anger; outburst that hurts other). This is how one becomes 'bankrupt'. Endless loss is created from just one loss. The *Gnan* will shake it off and the bliss of *saiyam* that arises from it defies all words!

When is worldly interaction (*vyavahar*) considered good? From the time *saiyam* (self-discipline, absence of *kashay*) begins. The worldly interaction (*vyavahar*) of the person without *saiyam* is not considered complete. The *Gnani's* speech, conduct, everything about him has *saiyam*, and this state will win over the minds of others.

Saiyam Against Greed

Questioner: Please explain the *saiyam* (equanimity against *kashay*) of pride (*maan*) and the *saiyam* of greed (*lobh*).

Dadashri: Some people have already attained a fraction of *saiyam* against pride. If someone were to insult them, they would be able to maintain *ardha-saiyam* (partial freedom from

reaction to *kashay*). In the case of greed however, one loses complete self-control and awareness. And in this situation there is more *asaiyam* (expression of *kashay*; discomposure). Then later, when the awareness comes, one fourth of the *saiyam* will arise. The Vaniks (business class) have a large tuber (*granthi*; knot) of avarice, and Kshatriyas (the warrior class) have a large tuber (*granthi*) of pride. One is not able to maintain *saiyam* in the *kashay* in which one has a large tuber (*granthi*). In that case, one has to come into *purusharth dharma* (be the Self through the Five *Agnas*), and in the state of *parakram* (extraordinary effort as the Self).

When confronted with situations that create internal suffering (*parishah*) and external suffering (*upsarga*) one does not let it affect him, and if the suffering does arise, to ‘know’ that, it is *saiyam*. To ‘know’ the suffering is *saiyam*. Lord Mahavir just ‘knew’ of His suffering; He did not suffer. He suffered only “dramatically” (with the prevailing exact knowledge of the Self and the non-Self).



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The Laws of Fulfilling Desires How Methodical Nature Is!

The things in the world are limited, but the desires of human beings are endless, are infinite. If you make a note of all the desires the human beings of the world possess, and a note of all the wealth in this world, will you be able to match them?

Questioner: What should I do to fulfill my desires?

Dadashri: The nature of mind is such that it will always look for something new. It will look for a new sofa for the home, it will look for a new apartment, etc. A person starts talking about a new flat when he is healthy, if his health is not good, he will say, 'I do not want the flat anymore.' Then for his health to improve, he will make some kind of religious pledge. The mind will jump around like a monkey and that too without a tail! Nature says, "Accept what I give you and consider it *vyavasthit*. I will slowly fulfill all your desires at my convenience before you die."

When your desire for something dies, the object of your desire will come to you of its own accord. One man had a desire to get married right up until the age of fifty-five. He would tell people to find him a bride. And then, when he turned fifty-eight, someone came to him and said, "I have a daughter if you want to get married." So now the man says "No, my desire is now dead."

What is the point of buying diamond earrings for a seventy-year-old lady?

But the laws of nature are different. The laws that carry one into a higher life-form are different from the laws that drag one down to a lower life-form. Nevertheless, everyone's desires will be fulfilled for sure.

The law of nature is such that if one desires something and the desire is immediately fulfilled, one is slipping down into a lower life-form. And if you have a desire for something and you do not get it, but when you do get it, you no longer desire it, it will transport you to a higher life-form. That is a good thing.

Questioner: Some people's desires are fulfilled the very moment the desires occur. What would you call that?

Dadashri: When a person's desires are fulfilled immediately, he becomes so full of himself (intoxicated with ego) that he cloy himself to the point of death and heads for a lower life-form. Because the nature of the mind is such that once it finds a place to jump around in, it will keep on jumping.

This is *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body), and so the fulfillment of desire increases a person's ego, and the 'wagon' goes the wrong way (crazed ego). Therefore, it is better to stumble and fall in this time cycle. Desires are fulfilled because of merit *karmas* (*punya*). Because people's desires get fulfilled, they create all kinds of tumult. They squander their merit *karma* (*punya*), and that gives rise to all these entanglements. Isn't that all because of the mad ego? Therefore, in this age, this tripping and stumbling to acquire the higher state, is more beneficial to you.

How wonderful Nature's arrangement is! For those who are to go to a higher life-form, Nature arranges everything for them according to their desires, but only after their desires die. And those who are to go to a lower life-form, Nature arranges it so that their desires are immediately fulfilled. Therefore, understand this fact about Nature.

Desire Is Indeed the Obstacle

Questioner: Where does desire (*ichchha*) originate?

Dadashri: Desire arises from the pressure of circumstances. Right now, no one has a desire to cover himself up with a blanket, but if it suddenly turns very cold, everyone will have the desire to cover themselves. Circumstances make them do that.

Questioner: Desire is dependency, so why should one desire anything?

Dadashri: Even though you may not want to desire, it is not something you can be free of, is it?

Questioner: In *parabrahma* (the Self), there is no desire and no mind, is there?

Dadashri: The Self (*Parabrahma*) never has any desires. Desire is a state of dependency. If there is a desire-free (*nirichchhak*) man in the world, it is only the *Gnani Purush*. A desire-free person does not have any kind of desire. Even if you gave him all the gold in the world, he would have no use for it. Such a being does not have even a single thought about sex (*vishay*). He is absolutely indifferent to respect (*maan*) or insult (*upmaan*). He has no beggarly desire for fame (*kirti*), disciples, or building temples. He has become free from ownership of the body (*swamitwa*). Such a *Gnani Purush* makes us free of desire.

When can one remain in applied awareness of the Self (*upayog*)? It is when all desires become weak. Won't they have to be weakened sooner or later? The slightest of desire is a beggary. It is because I have become completely free of desire that I have attained the state of a *Gnani*.

No obstacles remain for the one whose desires come to an end. Obstacles arise when desires arise.

He that desires, cannot see, because the veil of desire shrouds him.

Questioner: How do you fulfill an intense desire?

Dadashri: Whatever you have an intense desire for, is bound to come your way. It will come to you in two years, five years, but it will eventually come to you. Intense desire itself says that it will be fulfilled for sure. The desires for those who are heading towards *moksha* have to be fulfilled. Only then can they go to *moksha*.

Pratyakhyan for Desires

You should all search within you to see which desires still remain. First ask, “Is there a desire to go to the movies?” If the answer is no, then ask about a second thing, and a third thing, etc., and you will get the answers from within. The moment you get up in the morning, say five times with a sincere heart, “I do not want any temporary thing in this world.” Say this much and go about your day. After that, if desire arises, then immediately do *pratyakhyan* (firm determination to never commit the mistake again, and asking for the energies for this). Should a desire arise, where you did not desire it, you should ‘minus’ that ‘plus’ desire with *pratyakhyan*. Then there is no liability.

Questioner: Why do we have hopes and then despair?

Dadashri: Hope, despair and desire is the role (*dharma*) of the *deha* (non-Self body complex). It continues to play its role. Does the Self have any desires? If it did, then it would be called a beggar. All the desires that occur after attaining the Self are ‘discharging’ (effect) desires. ‘Charge’ desires cause bondage.

Questioner: When can we say that desire is ‘charged’?

Dadashri: Are you sure that ‘you are Chandubhai’?

Questioner: No.

Dadashri: Then how can you bind *karma* without you being a 'doer'? 'I am Chandubhai' is ignorance (*agnan*), and the 'doership' is through this ignorance. The 'doership' is gone when this ignorance goes away. Then there is no more 'charging'. All that remains is the 'discharging'.



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The Habit of Watching Television (TV)

...What Is Important at That Time?

Dadashri: There is *satsang* every Sunday, close to where you live. Why don't you attend?

Questioner: On Sundays, I have to watch TV Dada!

Dadashri: What connection do you have with TV? You have bifocals now, and you are still watching TV? In our country, you do not even need to watch TV or see plays, because it is all happening on the streets outside your door. Don't you see it?

Questioner: It will all end when we get there, will it not?

Dadashri: Lord Krishna has said the same thing in the Gita, that humans are wasting away their precious time meaninglessly. Going to work to feed the family is not meaningless. Alas, until one attains the other vision (of the Self), this vision (worldly vision) is not likely to leave, is it?

When would a person rub stinking mud over his body? It is when he feels a lot of burning sensation. Similarly, the TV, the movies, etc., are like the stinking mud. You do not gain anything with substance from them. I do not have a problem with television; you are free to look at anything you want to. But say you had a choice between five to ten minutes of TV or five to ten minutes of *satsang*, which would you prefer? If you have an exam at eleven, and you have to eat at eleven, what would you do? That is the kind of understanding you should have!

Passing Time or Wasting Your Life Away?

There are people in India who would waste eight hours looking for the fifty cents they lost. People's time is spent according to their understanding. One has attained this human life with very great difficulty. This body is invaluable, but it is used according to one's understanding. Would it not be used according to a person's own understanding? I am not saying that what you are doing is wrong. There is no such thing as "wrong" in this world. But wouldn't you be wasting your time in it? It is a 'waste of time'. Just because of such a lack of understanding one forfeits this rare human life-form, only to end up with four legs, six legs, eight legs. You wander around while all precious time turns to dust.



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Greed

Why Be Greedy When It Is Not in Your Hands?

Questioner: I have a ‘knot’ of greed, what can I do about it?

Dadashri: You should say, “Whatever it is to be in *vyavasthit*, let it be. And whatever is not in *vyavasthit*, so be it”.

Do You Gain or Lose with Greed?

Questioner: When does the ‘knot’ of greed explode?

Dadashri: When you have accumulated ‘99’. (One is constantly striving to turn that sum into 100 and so one becomes greedy in the process). A person may be a millionaire, but how is it possible for him not to have any greed (*lobh*)? A greedy person is obsessed with just one thing. He is not too bothered about pride. It will trouble a proud man to be insulted; whereas a greedy man will say, “I made two hundred rupees today, so what if he insulted me?” As long as there is pride and anger in a person, he is not considered greedy. Greed is a bad habit that has formed through life after life. A greedy man may make a profit for the first five to ten years, but in the end he will incur a loss without fail. An honest man will not lose anything. But when Nature changes its results, no one is spared. What is for certain is that an honest man will have less to fear.

Without Knowing the Self, Contentment Is Not Possible

The antonym of greed (*lobh*) is satisfaction (*santosh*). A person receives satisfaction for something good that he did in his

previous life. He may also find a degree of satisfaction in understanding the world. But where there is knowledge of the Self (*Atmagnan*), he will experience nothing but contentment (*trupti*). If he has enjoyed something for countless lifetimes, he may not want anything, because he is already experiencing satisfaction. The person who has not had that experience, on the other hand, will perpetually feel, “I want to enjoy this, I want to enjoy that.” If you have enjoyed royalty in your past life, you will not like it if you were offered the same in this life, because you will get tired of it.

Questioner: There are some people who want what others have. If they see others with a car, then they want it too.

Dadashri: When does *loksangnya* (*loksangnya* – to be dictated by what the world does; societal influence) arise? It arises when one is not satisfied from within. Even to this day, I have not found a single person who could give me happiness. Even when I was young I never felt the need to have a radio. Aren’t all these just living, walking ‘radios’?

A Greedy Person Looks for More, Despite Having It!

Questioner: Isn’t a greedy person (*lobhio*), also miserly (*kanjoos*)?

Dadashri: No, misers are different. A person becomes a miser because he does not have money; whereas a greedy man may have twenty-five thousand rupees at home and yet his *chit* will be stuck on where he can find the cheaper *ghee* (clarified butter). His *chit* is constantly in greed. Even when he goes to the market, he looks for a heap of cheap vegetables.

The one who has awareness in every facet of greed is considered a greedy man. A man who goes to the neighbor and gets something from him, because he has run out at home, is not greedy. The one who has everything and yet keeps looking for it elsewhere is considered greedy.



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Let Go of the Reins

Then the Practice of 'Doership' Will Go Away!

Here, in *Akram*, we do not have worldly *samayik*, *dhyān*, or any other rituals. All that, you find on the outside. Worldly *samayik* or *dhyān* means that you decide on an external boundary for yourself and then you do not allow anything to enter into it. You continue to push out anything that tries to come into it. But things will come in even if you try to keep them out. Whereas in our *samayik*, You simply have to “see” what enters, and what happens within. You just have to go on ‘seeing’ all the thoughts that come along, whether they are good thoughts or bad thoughts. When you watch a movie and you see the actors fighting and creating havoc, you do not get emotional, do you? Just as it is in a cinema, so it is a ‘cinema’ within you. This *samayik* is like watching a movie within you. It is indeed beneficial, especially if you do it for forty-eight minutes.

Just try this experiment, of letting go of the reins, just one day of the week. On Sunday, let go of your reins early in the morning and say, “Dada, I am handing this rope over to you.” Hand over to Dada the reins of all the five “horses” (the senses), and then just see how they all run. I will not let this “chariot” fall into a ditch or do anything else. You do not know how to handle the reins which is why you let go of them on a downward slope and keep pulling hard while going uphill and so the poor “horses” get exhausted and bleed from their mouths. That is why Lord Krishna told Arjun to sit and let him guide the chariot. Arjun’s chariot began to run straight when

Lord Krishna took over the reins. I ask you to let go of the reins only once a week. However, if mistakes still occur, then say, “Dada, I apologize for taking over the reins again. I will not do that again,” then let go of them again. Initially, you will make mistakes. It takes time for it to come into practice. You will get it right after two or three times. Then for further progress You have to continue ‘seeing’ what ‘Chandubhai’ is saying, and whether it is correct or not.

The Gnani’s Process

In our *Gnani’s* program, I see each and every *kriya* (action through mind, speech and body). That is why I call “this” speech a record. I keep “seeing” what this record is playing and what it is not; whereas people become engrossed (*tanmayakar*; become one with) with their speech. To remain completely *nir-tanmayakar* (one does not become one) is considered absolute knowledge (*Kevalgnan*).

The way the world sees things is also the way the *agnani* sees things. But what they ‘see’ will be of no use to them. This is because their ‘basement’ is ego (*ahamkar*). ‘I am Chandubhai’ is their ‘basement’ (foundation), and our (*mahatmas*) basement is ‘I am *Shuddhatma*.’ Therefore, whatever I see counts towards a fraction of *kevalgnan*. For whatever fraction You ‘see’; however much of a fraction you ‘see’ yourself as being separate; your speech as being separate and you ‘see’ what this ‘Chandubhai’ (the non-Self) is doing, all gives rise to a corresponding fraction of *kevalgnan*. When someone insults me, it is in my *Gnan* and when this ‘record’ speaks, it is also in my *Gnan*. It is in my *Gnan* when this ‘record’ says anything wrong. For me there is complete awareness (*jagruti*) all the time. And complete awareness is *kevalgnan*. In the worldly life, people have worldly awareness, but that awareness is based on ego. Whereas “this” awareness, is the awareness that comes after You become *Shuddhatma* (pure Soul). This is a fraction of

the awareness of *kevalgnan* and from that point onwards, it becomes *kalyankari* (ultimate benefit towards salvation).

Do not allow the inner machinery to slack off. You have to keep an eye on where the wear and tear occurs and what happens to it; with whom you used harsh words? There is nothing wrong with saying them, but you have to keep 'seeing': 'Wow! 'Chandubhai' spoke harshly!'

Questioner: But wouldn't it be better to stay quiet as much as possible?

Dadashri: It is no longer in Your hands, whether to speak or not. You are a general manager, so you will immediately understand when I explain things to you.

The Science of Charge and Discharge of Karma

What is considered a 'discharge'? Say there is a motor, which runs when you wind it up. The winding is equivalent to 'charging'. Then when you leave it to 'discharge', would it be under your control?

Questioner: No.

Dadashri: It is not under our control after that. It will unwind only as much as you wound it. If you wound it only half way it will go only half the way, if it is wound a quarter of the way, it will only go quarter of the way, and if you gave it a full turn, it will unwind fully. You will not be able to stop it. That is called 'discharge'. The speech is being discharged in the same way. Three 'batteries' are being discharged; the batteries of the speech, the conduct and the mind. Even thoughts, whether you wish them too or not, continue to 'discharge'. They go on discharging whether they are good thoughts or bad. As these three 'batteries' discharge on one end, simultaneously three new ones are being 'charged' at the other end: a new mind is forming, and new speech is being 'recorded'. As long as a

person does not have awareness of the Self, there is no such 'basement'; these new 'batteries' will continue to be charged. They will carry on discharging as well. So they are just 'batteries'. All three, run down and all three are getting charged. As long as the imposition of the wrong belief (*aropit bhaav*) of 'I am Chandubhai' is there, the batteries just carry on charging, because of the ignorance of the Self. And when You have the awareness of, 'I am *Shuddhatma*,' you no longer 'charge' any new 'batteries'. The old ones of course, will continue to 'discharge' for everyone; the Self-realized and the non-Self-realized alike, as well as for the animals – they all will have batteries that 'discharge'.

No effort is needed in this 'discharge'. Their nature is to discharge; therefore, they will continue to discharge on their own. Your hand will move on its own even if you decide you do not want to move it. That is because all this 'machinery' is 'discharging'. People however, try to alter the 'discharge', now how can that be possible? At the very least, they can change the 'charge' in the 'charging' process. When the 'discharge' occurs according to a person's wishes, his ego will increase, because he feels that everything is going his way. But when it goes against what he wants, he will say, "God did this to me. My *karmas* are not good." They utter all kinds of nonsense. It is 'discharge' when it happens according to one's desires and it is also 'discharge' when it happens contrary to one's desires. It shows its nature 'discharge'. Two kinds of things happen here – either you like it or you don't. For the world, this gives rise to attachment (*raag*) and abhorrence (*dwesh*) towards things. Attachment towards things one likes, and abhorrence towards what one dislikes. So the world persists through attachment, abhorrence and the ignorance (*agnan*) of 'I am Chandubhai'. Jainism calls it *raag* (attachment), *dwesh* (abhorrence) and *agnan* (ignorance of the Self) and Vedanta (Hindu scriptures) calls it *mudd* (impurities), *vikshep* (obstructed view; false projection) and *agnan* (ignorance of the Self).

As 'Discharge', Others as Faultless

It is a different matter to look at everything from the outside but when You continue to 'see' within, You will be in the realm of *kevalgnan*. But that would be a fraction of *kevalgnan*, not the absolute *kevalgnan*. If you have bad thoughts, you should just 'see' them and if you have good ones, you should just 'see' them as well. Have no attachment (*raag*) towards the good and no abhorrence (*dwesh*) towards the bad. You do not need to look at what is good and what is bad, because you have no control over it. So what do *Gnanis* look at? They see the whole world as faultless (*nirdosh*). They see that all this is nothing but 'discharge', so how can all the poor things be blamed? It is a 'discharge' when someone insults or curses you, and it is a discharge when the boss confuses you. The boss is an instrumental (*nimit*). No one is at fault in this world. The fault you see in others is your own fault (effect of the cause in the past life), and that is the very 'blunder' which gives rise to the worldly life. Enmity is created through seeing faults or negativity in others.

In the 'Dramatic' There Is No Doership!

If you do not have the 'real' vision (vision as the Self), you will see everything the way people of the world see it with their worldly vision of, "This is my brother-in-law, this is my uncle...". By saying "my," attachment (*raag*) arises. However, after you attain the knowledge of the Self, when You say "my", it now becomes 'dramatic'. The 'my' carries a 'dramatic' intent (*bhaav*). 'Dramatic' (characteristic of drama; fictitious, acting: There is a clear separation in the vision of the Self and the non-Self). It is a short and simple thing. You only have to understand it.

The mind, speech and conduct are continually discharging, and now all You have to do is keep 'seeing' them. The 'discharge' is not in your hands. It is no use trying to meddle in

it. You (the Self) have to just 'see' what 'Chandubhai' (the non-Self) is doing. This is the only thing that Lord Mahavir was doing. He was only 'seeing' what was going on in his *pudgal* (non-Self complex) and nothing else. How wise He was! Just talking about Him gives me so much joy!

Questioner: But even by being 'dramatic' in the worldly life, doesn't one still have to do things?

Dadashri: Nothing needs to be done in the 'dramatic'; it all happens on its own. Besides, there is nothing worth doing, it happens by itself. You fall asleep when it is time to sleep and you wake up when it is time to wake up. Everything just goes on happening. You cannot say, 'It is got to be done, it is worth doing' or you cannot say, 'It is not to be done or it is not worth doing' either, because 'doership' is not in Your hands. The *Atma* (the Self) is not the 'doer'.

Saiyam of the Final State

Questioner: But whatever *karma* one has to do in the worldly interactions (*vyavahar*), are bound to come, aren't they?

Dadashri: All that happens on its own. You (the Self) have to say to 'Chandubhai' (the non-Self), "Chandubhai, it is time for you to go to work, why are you not going?" That is all. You have to alert him to this much. It all happens. 'Discharge' means that it continues to happen. If you say something hurtful to someone, there is nothing wrong in telling 'Chandubhai' that it would be better if he would not say hurtful things to others. Despite this, if something hurtful does get said, then You should tell 'Chandubhai', "Why did you do *atikraman* (aggression through thoughts, speech or action)? You said things that hurt this young man, so do *pratikraman* for it." Then You make him do the *pratikraman* in the young man's name. This is all You have to understand.

To miss ‘seeing’ ‘what is happening’ is considered *asaiyam*, and to continuously ‘see’ ‘what is happening’ is *saiyam*.

This is the final *saiyam*; it is the *saiyam* of the *Gnanis*. People generally consider *saiyam* as referring to the control of the body’s functions. But all that is talk at the gross level, while ‘this’ is the ultimate discussion about *saiyam*. With ‘this’ *saiyam*, the rule is that the *pudgal* (body complex) of the one who attains it, will gradually become *saiyamit* (natural and without *kashays*). Alas! This ultimate *saiyam* is the only thing worth coming into.



(35)

The Theory of Karma

What Is Karma and What Is Dharma in Vyavahar?

When two people interact and resolve their pending accounts of *karma* with each other, it is called *dharma*.

Not to resolve a pending account amicably with anyone, is *karma* (binding new *karma*).

If the vegetable dish is too salty, to eat it is *dharma*, and to say, “Why did you make it so salty?” is *karma*.

The World Only Knows the Theory of Doership

Questioner: The theory of *karma* is not in Jainism, but it is in the Gita, why is that?

Dadashri: The theory of *karma* has been accepted in Jainism, as well as in other religions. Those who believe in ‘life after death’, believe in the theory of *karma*.

Understand the theory of *karma*. All people look at, is the ‘theory of doership’ of *atma* (worldly self). They have seen the theory of “He insulted me; he is the ‘doer’”, but they have not come across the theory which states that the other person’s action is the result of the unfolding *karma* of the one being insulted. Many people say, “My *karmas* are obstructing me”, but they have not seen that theory. If they understood what *karma* is, then there would be no grounds for accusing the other person by saying, “Why did he do that to me?”

Because of *karma*, all living beings (*jivas*) are experiencing

terrible suffering. Moreover, at the same time, they go around accusing others, “He did this to me and he did that to me.” And in this way, the *karmas* only double. If they would just understand the root cause behind why things happen to them, and that the reason why their loved ones bother them so much, is because of their own *karmic* accounts from the past life, and that the fault is of the sufferer; then their suffering will abate.

Questioner: Does the worldly life run according to the theory of *karma*?

Dadashri: No, there is no theory of *karma* in it.

Questioner: What is *karma*? There is no resolution if one even depends on the theory of *karma*. If one considers God as the ‘doer’, even then it does not fit into the equation. Then there has to be something else that regulates all this. What is that?

Dadashri: It is all run by scientific circumstantial evidences. The whole world is run by this energy. These words are not easy to understand unless you think about them very closely.

Who Is the ‘Doer’ of Karma?

Questioner: What is *karma*? What is the root of it? How is *karma* bound?

Dadashri: *Karma* is bound through ‘doership’ (*karta-bhaav*). “I am doing it” is ‘doership’. Someone else does it and one claims, “I did it.” He passes his college examinations on the basis of some other energy, and yet he claims that he passed the exams. That is a wrong belief and this is what binds *karma*. ‘I am Chandubhai’ is itself *karma*.

Questioner: Then who does the *karma*? Does *karma* affect the *Atma* (the Self) or the *pudgal* (the non-Self complex)?

Dadashri: If you are a *Gnani* (Self-realized), then the

karmas do not belong to you, but if you are *agnani* (ignorant of the Self), then they are yours.

It is wrong to believe that the *Atma* (the Self) is the ‘doer’ of *karma*. In fact, the *Atma* is not the ‘doer’ of *karma*. If it was the ‘doer’ of *karma*, it would never attain liberation. Even the absolutely liberated ones, the *Siddhas* who have gone to *moksha*, would continue binding *karma*, if the Self was a ‘doer’ of anything. There is no superior entity that binds *karma* or releases one from *karma*. What there is, is only you.

Questioner: If the Self is pure (*shuddha*) then who gets smeared and tainted by *karma*?

Dadashri: The ‘doer’.

Questioner: If the *pudgal* (non-Self complex) is the ‘doer’, doesn’t it remain here (after death)?

Dadashri: Neither the *pudgal* (non-Self complex) nor the Self create, or bind *karma*. It is in the presence of the Self that ego arises. And it is that very ego that is the doer of *karma*. This is the ego that says, “I did this, I am happy, I am unhappy, I attained *Gnan*, I slipped into ignorance (*agnan*).” The ego does all this. Once the ego leaves, one becomes the Self. Just so that the world could comprehend this, the *vyavahars* have said that the self from the perspective of the *vyavahar* (worldly interaction) is the ‘doer’; however, from the perspective of *nischay* (of the Self), it is a ‘non-doer’. ‘By relative viewpoint’, the self is a ‘doer’ of *karma*. However, it is not the ‘doer’ of these visible *karmas* (those evident through mind, speech and body), it is the ‘doer’ of *bhaavkarma* (‘I am Chandubhai’), and this charges *karma*. The ‘doer’ of the visible *karma* is Nature; it is *vyavasthit*.

“By ‘real’ viewpoint” the Self is the ‘doer’ of *swabhav karma* (its natural state of Knowing and Seeing).

One's own wrong belief of 'I am Chandubhai' arises! With this wrong belief *karma* is created. The *pudgal* (non-Self complex) alone cannot create *karma*. It requires the *Atma*'s presence. The ego that arises because of the presence of the *Atma* (Self) is doing the work. All this ends when the ego is 'fractured'. The ego binds *karma*, and Nature frees you from *karma*. Nature frees you from *karma* when the timing is right, and when all the other 'evidences' come together. When you are being freed from that *karma*, the ego suffers (*bhogavey*) it and binds a new *karma*.

Who Removes That Ego?

Questioner: Do you mean to say that the *Atma* (Self) binds ('charges') and 'discharges' *karma* through the body complex (*pudgal*)?

Dadashri: No, it is not like that. The Self has absolutely no involvement in this. In fact, the Self is free. It is independent. It is the ego, which has been created through a false imposition (of 'I am Chandubhai') that binds *karma*, and it is the ego that experiences the fruits of *karma*. You are *Shuddhatma* (the pure Soul), and yet you claim 'I am Chandubhai'. To claim to be what you are not, is called the ego. This is the false imposition of the ego. Egoism is to usurp someone else's space and call it your own. When this ego departs, You can return to Your own place.

Questioner: Can we get rid of our ego through our own efforts, or does it happen naturally?

Dadashri: You cannot get rid of it completely, however, you can up to a certain extent. When you wash clothes with soap, the soap will leave its residue behind on the clothes. Then Tinopal (stain-remover) will leave its residue behind if you try to remove the soap residue with it; the final residue will not come out on its own. You need a *Gnani Purush* to remove the final

“dirt,” but until that happens the ego breaks down through a series of natural beatings.

Continuous Binding of Karma Where There Is Ignorance

Questioner: Aren't we binding *karma* at each moment right now?

Dadashri: Not just every moment, but even at night while you sleep. During the day, you are aware that you are binding *karma*, but you are also binding *karma* during the night. That is because even while you are sleeping, you do not forget, 'I am Chandubhai.'

No Binding of Karma in the Presence of Gnan!

Questioner: How do we stop binding *karma*?

Dadashri: It is when You have the awareness of your own *Atma*. After the *Gnani Purush* gives You the awareness of the Self, You will no longer bind any *karma*. After that, you will not bind any new *karma*, and the old ones will continue to 'discharge'.

Questioner: How can one become free from the *karmas* that are being bound through the bodily functions of eating and drinking?

Dadashri: After Self-realization, you do not bind any *karma* whatsoever. From then on, in eating, drinking, wandering about or wearing spectacles, you do not bind any *karma*.

Questioner: But doesn't eating and drinking kill a lot of living beings (*jivas*, embodied souls)?

Dadashri: As long as one is violent (*himsak*), there will always be violence (*himsa*) in one's every action. 'I am Chandubhai' is a wrong belief, and that in itself is a violent intent

(*himsak bhaav*). And where you yourself become the Self, it means that you have become a non-violent (*ahimsak*), and the fault (*dosh*) of violence (*himsa*) does not fall on You. But because there is no awareness of the Self, only violence prevails everywhere. Only the vision (*drashti*) needs to change.

Lighter Karmas Are Bound Through Repentance

Questioner: Are you saying that I do not bind any *karma* if I have non-violent intention in my heart, while carrying out worldly obligations with my body?

Dadashri: No. You will still bind *karma*. As long as you have the belief of, ‘I am Chandubhai’, the violence (*himsa*) does occur, even though in your mind, your inner intent (*bhaav*) is, “I do not want to do any violence.” Despite that, if it does happen, you will still have to confront the consequences of your *karma*, and what would that be like? You will probably get hit by a small stone and your *karma* will be paid off. Whereas another person with the inner intent of, “I want to do *himsa*” will be hit by a large rock. The violence (*himsa*) is the same for both, but because of the differences in the inner intent, the fruits of the *karma* are different.

Questioner: Do I have to repent for carrying out the body’s functions (*dharma*)?

Dadashri: Of course! Until you attain the awareness of, ‘I am the *Atma*’, you will bind even stronger *karma* if you do not repent. The ‘knots’ of *karma* become lighter as you repent. Otherwise, the consequence of that demerit *karma* (*paap*) will be very grave. You will even lose the coming life as a human being. And should you happen to be born as a human again, you will encounter many difficulties. You will never come across any food, drink, or respect; only unrelenting disrespect and insult. That is precisely why repentance and all these other actions are

so necessary. This is called indirect (*paroksh*) worship (*bhakti*). Until you attain *Atmagnan* (knowledge of the Soul) you have to do this kind of indirect worship.

Karma Is Bound Only in the Human Form

Questioner: If I do not repent for my daily actions, do they accumulate in the long run?

Dadashri: No, they do not accumulate. *Karmas* will shed once they are bound. For example, if one binds *karmas* that lead to the animal life, then one takes birth in an animal life-form and dissipates *karmas* there, before returning back to the human form. *Karmas* do not accumulate from one life to another. One lifetime's earning of *karma* (causes in human life), he will spend them in five to seven lifetimes in the animal life-form, before returning.

Questioner: Does one bind *karma* in the animal life-form?

Dadashri: No, *karmas* are not bound there. Only humans bind *karma*. Even the celestial beings (*devas, devis*) do not bind *karma*. Everyone goes into other life-forms, only to dissipate their *karma* (discharge).

Questioner: The living beings (*jivas*) of the *Tiryancha gati* (lower life-forms) are violent (*himsak*) too. Even they have *kashays*, so don't they bind *karma*?

Dadashri: No. No animal binds *karma*, except for humans.

Questioner: Will the *karma*, bound in the human form, have to be suffered in a lower life-form?

Dadashri: Yes, if you have taken or enjoyed anything that is not rightfully yours, it is a 'bestial' *karma* which will have to be suffered by going into the animal life-form.

Questioner: And after suffering there, does he return to the human life-form?

Dadashri: Yes, he returns to the human life-form. Even if he goes into the celestial life he has to return to the human life. One only has the right to venture into the realms of other life-forms from the human life-form. In the human life-form, there is both ‘charging’ and ‘discharging’ of *karma*, whilst in other life-forms, there is only ‘discharge’ of *karma*. Only human life is a “test examination”. Those who fail, will go to a lower life-form or to some infernal realm. Those who pass, will remain as humans, and if they have an ‘exceptional grade’, they will go on to life as a celestial being. The fifth *gati* (realm or life-form) is *moksha* which is only attained by way of the human life-form.

Questioner: Does one have to make a stop in the human life-form, on the way from one lower life-form to another lower life-form?

Dadashri: No, from one lower life-form to another lower life-form, is eight lifetimes at the most and no more. One then returns to the human life-form.

Questioner: You also find the same sort of human understanding in the animal life-form, so why do animals not bind *karma*?

Dadashri: Animals have ‘limited’ understanding and humans have ‘unlimited’ understanding. Animals even have limited ‘minds’. Therefore, they are unable to bind *karma*.

Karma – A Balance of Many Lifetimes

Questioner: Are my present *karmas*, from my countless past lives?

Dadashri: Each life is in the form of a ‘balance sheet’ of endless previous lives. It is not the sum of all previous lives,

because the rule is that upon maturation, the *karma* has to bear its fruit, or else so many *karmas* will stay pending!

How Is a Karmic Account Paid Off?

Questioner: If we have created enmity (*veyr*) towards someone, then do we have to face him in another life to settle it?

Dadashri: No, it is not like that. A score is not settled in that way. When enmity is created, attachment-abhorrence (*raag-dwesh*) is involved. If you had created enmity with your son in the past life, wouldn't you wonder about which lifetime it would be settled? How will you come together again like this? Your son may even come as a cat in this life. If you offer it milk, it will scratch you on your face. That is how it all is! This is how your enmity gets settled. The rule of the maturation time for *karma*, is that the *karmic* account (*hisaab*) is paid off quickly.

When I ask you, have you done anything for *moksha* in your countless past lives? It means, what is the balance sheet of all your past lives? Isn't it that *artadhyan* and *raudradhyan* have continued to carry on?

Whatever you have to experience and suffer, is itself the fruits of your past *karma*, and nothing else. You cannot see *karma*. You can see the 'fruit' (effect) of *karma*. When someone slaps you or you have a stomachache or headache or paralysis, etc., is all referred to as *karma*, but it is not that at all. Some attribute these afflictions to this body (*pudgal*) and its actions. But in truth, it is not that. The body (*deha*) is not *kusangi* (a negative influence; wrong company). If the understanding veered in this direction, it would help them along their way to *moksha*. This is just a glitch in one's understanding.

The belief that 'I am Chandubhai' and everything done under this belief, is the cause of the worldly life (*sansar*).

Questioner: Often, when people burn themselves or fall,

in the absence of a *nimit* (instrumental person), what *karma* has caused that?

Dadashri: You get hurt because in your past life, you made an inner intent (*bhaav*) to hurt another. And if you had not made such an inner intent, then nothing will harm you.

When everyone around is being robbed, but if there is an honest man in their midst, he will never be robbed. The thieves themselves will not be able to rob such a man. That is the kind of “safe-side” there is in this world.

Aashrav, Bandh, Samvar and Nirjara

Questioner: How should I understand the term ‘discharging of *karma*’?

Dadashri: What is the root cause of *karma*? Attachment-aborrence (*raag-dwesh*). In Jainism it is said, ‘If you want to go to *moksha*, then you have to get rid of attachment (*raag*), abhorrence (*dwesh*) and *agnan* (ignorance of the Self).’ And in Vedanta it says, ‘You attain *moksha* when *mudd* (impurity), *vikshep* (obstructed view; false projection) and *agnan* (ignorance of the Self) go away.’ *Agnan* (ignorance) is common to both. *Agnan* is the basis for attachment-aborrence (*raag-dwesh*). *Karma* will begin to fall off when ignorance of the Self (*agnan*) goes away. How can you get rid of ignorance (*agnan*)? With *Gnan* (Knowledge of the Self). Liberation is halted because of the ignorance of the Self.

Who do you think is the ‘doer’ of *karma*?

Questioner: The *Atma* (Soul).

Dadashri: How can the *Atma* be *kriya-vadi* (‘doer’ of anything)? This is very important to understand. No one is able to shed even a single *karma*. *Karma* is shed when *samvar* (stoppage of *karmic* matter) occurs. With all this continuing *aashrav* (influx of *karmic* matter), how can the *karma* be

shed? To discharge (shed) *karma* and at the same time *aashrav* (influx) to continue, is contradictory. If you want to shed *karma*, you must have *samvar* (stoppage of the influx). But first, unless you make the distinction between *jiva-ajiva* (living-nonliving; the Self and the non-Self), you will not get anywhere. Essentially all you will be doing is enduring the inauspicious (*ashubha*) *karma* and binding auspicious (*shubha*) *karma*. Otherwise, the *karma* will continue being bound.

Questioner: How does *aashrav* (influx of *karmic* matter) occur?

Dadashri: When you have bad thoughts in your mind, it is called *udaya-bhaav* (intent that arises due to the unfolding of past *karma*). If the *atma* (relative self) becomes involved (*tanmayakar*) with the thought, it is called *aashrav* (influx of *karmic* matter). Now for that *atikraman* (negative *bhaav*), if you immediately do *pratikraman*, it will get erased. If you cannot do *pratikraman*, then the *karma* will bind.

Just one lifetime going to waste is not of great consequence, but what is crucial, is that one will bind *karma* for another hundred more lifetimes.

Questioner: What is *samvar*?

Dadashri: *Samvar* means the stoppage of ‘charging’. As long as there is this awareness of ‘I am Chandubhai’, both influx (*aashrav*) and bondage (*bandh*) will continue. And if the awareness of ‘I am *Shuddhatma*’ is present, there will be *samvar* (stoppage of charging new *karma*). How long does the awareness of ‘I am *Shuddhatma*’ remain with you?

Questioner: It stays with me the whole time since you gave me the *Gnan*.

Dadashri: Therefore, there is no binding of *karma* (*bandh*) for You from now on. You have *samvar* (blockage),

and the *aashrav* (influx) from before, will continue to discharge (*nirjara*). Now no more new *karma* is bound. There is discharging (*nirjara*) of *karma* for every living being. When you do not have the knowledge of the Self, your past *karma* will continue to discharge (*nirjara*), but at the same time, you will continue to bind new ones.

After *swaroop Gnan* (knowledge of the Self), there is only discharge of *karma* (*nirjara*). In other words, the charging of *karma* ends, leaving only those that need to be ‘discharged’. With whatever inner intent (*bhaav*) the *karma* was ‘charged’, it will be ‘discharged’ with the same inner intent. Except, in this case, You have no new charging (*samvar*) while the *karma* is being discharged; you do not charge any *karma*, whilst others do.

Those who have pure awareness of the Self (*shuddha upayogi*) do not bind a single *karma*.

Questioner: Can bondage be destroyed in the smallest fraction of time (*samaya*)?

Dadashri: Yes, it can. On account of pure applied awareness (*shuddha upayog*) it is possible. Through *Akram Vignan*, it is possible for one to remain in *shuddha upayog*.

Questioner: What is true penance? What is the discharge (*nirjara*) of *karma* that Lord Mahavir has shown us?

Dadashri: As long as there is no ‘charging’ of new *karma* (*samvar*), *sakaam* (*moksha hetu bhoot* – for the purpose of attaining liberation) discharge will not occur. *Sakaam* discharge occurs only when there is no new charging (*samvar*). Even cows and buffaloes have *akaam* (without ultimate purpose) discharge.

Questioner: Please explain what is *bandh* and *anubandh*?

Dadashri: With *anubandh*, your *karma* is unfolding and

coming into effect. Your meeting with Kaviraj is because of *anubandh* (effect). At that moment you again bind *karma* (*bandh*). So you have to understand where the responsibility lies.

Questioner: What causes *bandh* (binding of *karma*) and *anubandh* (discharge of *karma*)?

Dadashri: It is because of the belief of ‘I am Chandubhai, I am the ‘doer’ of this.’

Questioner: Does that lead to *bandh* (binding of *karma*) or *anubandh* (discharge of *karma*)?

Dadashri: *Anubandh*.

Questioner: Then how does *bandh* occur?

Dadashri: After *anubandh*, the same old process continues. As long as the ‘doership’ stays, *bandh* (binding of *karma*) continues. But if You have the realization at that time that, ‘I am *Shuddhatma* and *vyavasthit* is the doer’, then the ‘charging’ will not occur. In spite of *anubandh* (discharge of *karma*), there will be no *bandh* (charging).

The Thermometer for Good or Bad Karma

Questioner: What is the “thermometer” (gauge) to recognize *shubha* (auspicious) *karma* and *ashubha* (inauspicious) *karma*?

Dadashri: When a *shubha karma* unfolds, you feel its sweetness, you feel peaceful and you have a sense of comfort and tranquility around you, but when a bad *karma* (*ashubha*) is unfolding you feel a bitterness and your mind feels uneasy and restless. A bad *karma* causes you internal suffering, while a good *karma* lets you experience pleasure.

Questioner: There are times when we feel we are binding bad (*ashubha*) *karma*, even though externally the event unfolding is one of good *karma*.

Dadashri: Yes. That happens. Right now the event may be of *shubha* (good) *karma*, but one may be binding bad *karma* from within.

Overt Karma: Subtle Karma

Questioner: How can we tell whether a *karma* is old (discharging, effect) or new (charging, cause)?

Dadashri: Nobody can see whether a *karma* has been created (charged) or not. Only the Lord, the One with absolute knowledge (*kevalgnan*), can know this. There is not the slightest trace of new *karma* in what you see in the world today. As long as you stay as the Knower-Seer (*Gnata-Drashta*) of the unfolding *karma*, you will not create a new *karma*. But if you become *tanmayakar* ('I am Chandubhai, I am doing this'), then you will bind new *karma*. It is only after You become *Atmagnani* (knower of the *Atma*), that you stop binding *karma*.

All the *upchar* (remedies-spiritual/religious) and medicines that are around in this *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body) are wrong. If a man does charitable work, is pious in his religion, donates money to temples, he does all that throughout his day, he is regarded by people as a 'religious' man. But within him, the man conceals intentions like, 'How do I amass more?' And 'How can I find gratification?' His real desire is to take from others, what is not rightfully his. In this *Kaliyug* (the current era of the time cycle), people generally desire to take things that are not rightfully theirs. They are always ready to enjoy something they have no right to. He may, on the outside, be displaying his generosity by acting charitably and flaunting his 'religious' nature with visible austerities, but internally he is harboring thoughts of illicit money and sex. The Lord does not grant such a man a single penny's worth of credit. Why is that? It is because these are all *sthool* (perceptible; overt) *karma*. All of which you see

on the outside; what you see in a person's behavior, is overt (*sthool*) *karma*. The person will realize the fruit of his *sthool karma*, here and now. People think of these *sthool karmas* as *karma* for the life to come, but the fruits of these *karmas* will be realized here in this very life. Whereas the fruits of subtle (*sookshma*) *karma* that are being bound internally, that are not perceptible to others, will be realized in the next life.

If a person were to steal today, the stealing is overt (*sthool*) *karma*. And he will receive the fruit of that *karma* in this very life. In one way or another he will be disgraced; with punishment from the police perhaps – but in any case he will receive the fruit of his overt (*sthool*) *karma* in the present lifetime. When someone gives a generous donation, people will give him considerable praise and importance. ‘Oh, what a great philanthropist he is!’ they will say. While all along, the man is having negative thoughts about his donation! This is the subtle (*sookshma*) *karma* that he is binding from within. This overt (*sthool*) *karma* and overt (*sthool*) conduct that is overtly visible, will be of no help to you ‘over there’ (in the next life)! Over there, only ‘What is subtle (*sookshma*) thought?’ will carry weight. And ‘what is subtle (*sookshma*) *karma*?’ is all that will be helpful to you over there. Now the whole world has “adjusted” (become accustomed) to the overt (*sthool*) *karma*. The practice of meditation and penance by the monks and ascetics is all overt (*sthool*; effect) *karma*. Where is the subtle (*sookshma*) *karma* in all that? There is no subtle (*sookshma*) *karma* in it for their next life. For their overt (*sthool*) *karma*, they will receive praise in this life. The *acharyas* do their *pratikraman*, *samayik*, give lectures and discourses, etc., but that is their conduct; their overt *karma*. But you have to look at what is going on inside. It is what is being ‘charged’ inside that is going to help you over there. Their conduct today is a ‘discharge’. Their entire external conduct is in the form of ‘discharge’. They all say, “I did *samayik*, I did *dhyan*, I

donated.” One will be rewarded for all that, here. For all that, they will be rewarded here (in this life), but what does that have to do with the next life? The Lord is no fool that He will accept such falsehood from you. They may be doing *samayik* on the outside, but who knows what is going on inside.

One man was doing introspective meditation (*samayik*) when someone knocked on his door. His wife opened the door. A man had come looking for him. “Where is the *sheth* (the boss)?” he asked, and the wife replied, “He has gone to a garbage dump (a bad part of town, renowned for illicit activities)!” The *sheth*, upon hearing his wife’s reply, looked within and realized that indeed, that is where his mind was! Although on the outside he was doing a *samayik*, he kept having bad thoughts within. God does not allow such falsehood to carry on. If *samayik* prevails internally, although it may not be the case on the outside, it will still be acceptable ‘there’ (*moksha*). But this external ostentation will not work over there.

I will explain to you what overt (*sthool*) *karma* is. Say you become very angry. Even though you do not want to get angry, the anger still comes. Doesn’t that happen?

Questioner: It does happen.

Dadashri: When that anger happens, you reap the consequences right here and now. People will say, ‘Let him be, he has got a ferocious temper anyway.’ Someone may even slap you. Therefore, either through disgrace or by some other way, you will receive the fruit of your *karma*. So, to become angry is your overt (*sthool*) *karma*. But if your inner intent (*bhaav*) of today is one of, ‘It is necessary to get angry’, then it would be, that you are creating another account of anger. But if today you have decided in your mind that you do not want to get angry at all, but despite that if you still do, then there will be no binding (*karma* of anger) in the next life. In this overt (*sthool*) *karma*, because you displayed your anger, you will have to suffer its

consequences in this lifetime. Even then, you will not bind any *karma* for the life to come. This is because, you have firm resolve (*nischay*) in the subtle (*sookshma*) *karma*, to not become angry.

Now if a man does not get angry with anyone, but thinks to himself, ‘These people will only shape up if someone got angry with them’, then in his next life he will become an angered individual. So whatever anger one displays on the outside, is overt (*sthool*) *karma*, and whatever internal intent he has at the time, is subtle (*sookshma*) *karma*.

If you understand just this much, there is no binding in overt (*sthool*) *karma* whatsoever. That is why I have put forward this science in a different light. Until now, people have been brainwashed into believing that bondage of *karma* occurs through the overt (*sthool*) *karma*, and that is why people are very frightened.

You have a wife at home. You want to go to *moksha* and you are married. You may think to yourself, ‘I am married, how can I go to *moksha* now?’ Look here, it is not your wife who is getting in the way, she is not an impediment, but your subtle (*sookshma*) *karma* is. Your overt (*sthool*) *karmas* are not an obstacle. That is why I ‘open’ this science to you. If I do not ‘open’ this science to you, you would feel constant fear and nothing but confusion and anxiety. Those ascetics proclaim that they will attain *moksha* (liberation). How on earth are you going to manage that? You do not even know what you are going to renounce in the first place. You have only renounced the things that are overt (*sthool*; perceptible). You have renounced what you see with your eyes and what you hear with your ears. The fruit of that will be rewarded to you in this very life. This, however, is a new kind of science! It is *Akram Vignan*. This science ‘facilitates’ people in every way; it has made it very easy for people to attain liberation. How can you leave your wife and

run away to *moksha*? And is it possible for one to attain *moksha* after having abandoned one's wife? Is it possible to attain *moksha* after hurting someone? So take care of all your obligations and responsibilities towards your wife and children. So calmly eat what your wife serves you, and know that it is all your overt (*sthool*; effect) *karma*! But make sure that the opinion you have behind the overt (*sthool*) *karma* is not one that will lead you to 'charge' subtle (*sookshma*) *karma* for the next life. For that very reason I have given you these 'Five statements' (*Agnas*). Within you, You should not have the opinion that, 'This is correct, what I am doing, and what ever I am enjoying is correct.' You should not have such an opinion. If you change your opinion, just this much, then that is all that is needed.

Parents become furious when their teenager has bad tendencies, and they go around saying, 'My son is like this; he is a thief, he is worthless'. Good heavens! Just drop it, why don't you. What is done is done! For the present time, change his inner intent (*bhaav*). Change his internal opinions. The parents do not know how to change their child's intents. This is because they are not 'certified' parents. They do not have a 'certificate' and they have become parents? If the boy picks up a habit of stealing, his parents will keep scolding and punishing him. They will keep telling him, "You have no sense, you do this and you do that." This is how the parents go 'overboard' (talk excessively). Needless to say, such extreme reactions on the part of parents do not help. So what does the child do? Mentally he decides, "Let them say what they want to, I am going to do it anyway." The parents are turning this boy, more and more into a thief. People have started to use the tools that were employed in the ages of *Dwapar*, *Treta* and *Satyug* in today's *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body).

Nowadays, the way to turn children around is different.

You have to change their inner intent (*bhaav*). Talk to your child affectionately. Embrace him and tell him, “Come here son, let your mom yell. She may yell, but how would you feel if someone took money out of your pocket, the way you stole from someone else? Imagine how bad you would feel at the time. In the same way, wouldn’t he too feel bad?” You have to explain this whole ‘theory’ to your son. You just need to impress upon him once, for him to realize that his actions are wrong. If you keep punishing over and over, he is likely to get more agitated and defiant. You just need to change the way you deal with your children.

In this case, the father is like a policeman. At home, his wife and son cannot laugh or open their mouths in his presence. That is how tight a control he has of them. Should there be such control and fear? Are you some kind of an animal, like a lion or a tiger? You should not exercise such fearful authority on others. One eye should be stern, while the other should show affection. The reason for your strictness should be so that they do not go away and venture on a wrong path. Don’t they have emergency alarm chains on the trains, in case something falls out? But say a pack of cigarettes fell out and you pulled the chain, wouldn’t that be considered a violation?

The world has only understood overt (*sthool*) *karma*. It has failed to understand subtle (*sookshma*) *karma* altogether. And if it had understood subtle (*sookshma*) *karma*, it would not be in the state that it is in!

A wealthy businessman donated fifty thousand rupees to a charity. So his friend asked him, “Why did you give away so much money?” and the businessman tells him, “I am not the sort that would give even a penny, but I got pressured into it by the lord mayor.” Now what consequences will arise from this? The fifty-thousand rupee donation he made was overt (*sthool*; visible) *karma*, and the businessman will glean its reward in the

here and now. People will sing his praise and he will attain fame, but what sort of subtle (*sookshma*) *karma* must he have bound? It would be, 'I am not the sort that would give any money'. And the fruit of that, will come for him in his next life. This means that in his next life, he will not be able to give a single penny towards a donation. Now who could understand such a subtle thing?

Questioner: Dada, is the 'doer' of *sookshma* (cause) *karma* and *sthool* (effect) *karma* different?

Dadashri: Yes, the 'doers' are different in both cases. These *sthool* (effect) *karmas* are 'discharge' *karmas*. Just like a battery, once charged, wouldn't it just go on discharging? Even though you do not want it to, wouldn't it continue discharging?

Questioner: Yes.

Dadashri: That is how the overt (*sthool*; effect) *karmas* are 'discharge' *karmas*, and the new ones, that are being charged internally, are subtle (*sookshma*; cause), which will 'discharge' in the next life. And in this lifetime, charged 'batteries' of the previous lifetime are continually discharging. The battery of the mind, the battery of the speech and the battery of the body are all discharging, while simultaneously new ones are being charged from within.

When I speak, you believe that, 'I (Dada) am speaking', but that is not the case. This is a 'record' that is playing! It is the speech's 'battery' that is discharging. I am not the one speaking. Whereas all people say, "Just look at how well I spoke!" That is all a wrong belief. They are merely doing 'egoism'. Is there anything else left once the 'egoism' leaves? This egoism alone is ignorance and it is itself the illusion of the Self (*Bhagwan ni maya*). This is because the 'doer' is someone else, and yet your 'adjustment' is your belief that 'I am the doer'.

The subtle (*sookshma*) *karmas* that are charging within, all go into a “computer”. One computer is *vyashti* (individual) and the other computer is *samashiti* (universal). The subtle (*sookshma*; cause) *karmas* first go into the *vyashti* (individual), then they go into the *samashiti* (universal) ‘computer’. From there, the *samashiti* takes over and does all the work. All the rest, are subtle *karmas* that are being charged, so there is no real worry. But to really say and believe that, ‘I am Chandubhai’, is the very way that a *karma* is bound. “Who am I?” If you just realized this much, then from that point on you will become free of all the *karma*.

Therefore, ‘this’ science is presented in a simple and straightforward way. Otherwise not even millions of efforts can make you the absolute Self. ‘This’ is the exact “theorem of Absolutism”!

Liberation from Wrong Deeds

Questioner: I do wrong things, but I do not have the courage to extricate myself from them.

Dadashri: You will not have the courage. How can you find courage, when at such a time, the burden of wrong deeds has increased so much? So, for once you just have to declare ‘bankruptcy’. Then you can begin to pay off your debts. You will have to pay off your debts (suffer the effect), will you not? I will find a way for you.

Questioner: When people know that after they die, there is another life to come, why do they keep doing bad deeds? How does one do good deeds?

Dadashri: It is against one’s wishes that one does wrong. From the moment you wake up in the morning, nothing is under your control; it is all beyond your control. That other control is in the hands of another energy which I call ‘*vyavasthit*’. What does this *vyavasthit shakti* (energy) do? When your merit

karma (*punya*) comes into fruition, it brings together circumstances that are agreeable. And when your demerit *karma* (*paap*; sinful) comes into play, it dismisses those agreeable circumstances. Therefore, everything, whether it is good *karma* or bad *karma*, is in the hands of this external energy! Every living being (*jiva*) is under this external control until it attains ultimate vision of the Self (*paramartha samkit*).

Karma of Paap-Punya

Questioner: Are demerit *karma* (*paap*) and *karma* the same thing, or are they different?

Dadashri: *Paap* and *punya* are both *karma*. But the *karma* of *punya* (merit) will not bother you, whereas the *karma* of *paap* (demerit) will not allow things to go the way you want them to and it will create problems for you.

Questioner: What sort of *karma* would people have done to merit worldly happiness?

Dadashri: If you give happiness to someone who is unhappy, you will bind *punya*, and as a consequence, you will receive the same happiness in return. If you give unhappiness to someone; you will get unhappiness. Therefore, give to others what you would like for them to give to you.

There are two kinds of merit *karma* (*punya*). With one kind of merit *karma* (*punya*) you receive worldly happiness and the other kind of merit *karma* (*punya*) will procure real liberation for you.

Defamation Binds Karma

You should not do anyone's *ninda* (criticize or slander a person in their absence). Hey, you should not even talk about them even a bit. From that you will acquire great fault (*dosh*). Particularly in this *satsang*; in this gathering of enlightened beings, you must not utter a single word about anyone. Just an

inkling of negativity will bring a tremendous covering of ignorance over your *Gnan*. So can you imagine how dense the cover will be if you criticize or speak negatively about a *mahatma* in his absence? In *satsang*, you should blend with others just like sugar dissolves in milk. It is the intellect that interferes in all this. I know everything about everyone, but I never say a word about it to anyone. Even a single negative word will bring a huge veil of ignorance over your *Gnan*.

You bind tremendous *karma* when you say, “He cheated me”. Instead if you slapped him a couple of times you would bind lesser *karma*. You are cheated only when your *karma* for getting cheated unfolds. How is it the other person’s fault? On the contrary, he did help you shed your *karma*. He is a *nimit* (instrumental).

The Supreme Power to Destroy Karma

Questioner: We have to suffer the effects of our *karma*, don’t we?

Dadashri: Yes. That is the law of *karma*.

Questioner: Can the *Gnani* free us from that?

Dadashri: The *Gnani Purush* destroys your *karma*. But there are two kinds of *karmas* involved. Some have become frozen solid like ice, while others are like water and vapor. The *Gnani* eliminates the *karmas* that are like water and vapor, but you have no choice but to suffer the effects of those that have solidified like ice! However, after attaining knowledge of the Self, there is a difference in the way these *karmas* are suffered. The cut from the jab of a dry thorn will feel like a small pin prick. The suffering will seem a lot less intense. The *Gnani Purush* can destroy those *karmas* that remain in the ‘causal’ form, but those *karmas* that are in the ‘effect’ form, those that have become solid like ice, will definitely have to be suffered.

Help by Remembering God

Questioner: Our *karma* either sinks us or it keeps us afloat. Why should we think about God and pray to Him (*prabhu smaran*) during that time?

Dadashri: God is light, it is absolute Light. If you do not think about Him, you will not receive the light; that is the only problem. Otherwise, He does not interfere in anything else. If you want help in sinking or in swimming, then you should remember God (*prabhu smaran*). You are bound to receive His light if you remember Him. Your *karma* will improve through the light. But your remembrance of Him (*prabhu smaran*) should be done with a true heart. You should not have the wrong belief, like 'He is up there!' There is no one up there. He that sits inside you is God Himself!

Karma Binds Even God!

Questioner: All those who became God on this planet like Lord Rushabhdev, Lord Mahavir and Lord Neminath, weren't they also subject to the bondage of *karma*?

Dadashri: Everyone had come under the bondage of *karma*, which is why they were born from a mother's womb. There is not a single God who has not taken birth from the mother. Those who became a God, had attained knowledge of the *Atma* (Self) in their two or three previous lives, and lastly they became God. It is possible for those who have attained awareness of the *Atma*, to become a God in two to four more lives. If you want to go directly to *moksha*, it is possible, and if you want to work on the salvation for the world, then it is possible for you to become God. You can do one or the other.

The Divine Karma of the Gnani Purush

The scriptures say that the *Gnani's* every *karma* is divine (*divya*) *karma*. This is because he is completely egoless, and he

resides in a state that is completely void of 'doership'. That is why he is called *vitaraḡ*. You cannot find an absolute *Vitaraḡ* in this present age. I am *vitaraḡ*, but I am not complete *vitaraḡ*.

I am *vitaraḡ* with every single one of the countless living beings (*jivas*) in this world, with the one exception being, that I still have attachment (*raaḡ*) for the salvation of the world (*jagat kalyan*). There is still a little bit of attachment (*raaḡ*) left in me, to interfere for the salvation of the world, but only as much as to 'discharge' my *karmas*. I in general, am always in a perpetual state of *moksha*. The *Gnani* remains untouched by time, *karma* and illusion (*maya*). He who moves about unrestricted by physical matter (*dravya*), place (*kshetra*), time (*kaad*), inner intent (*bhaav*) and life (*bhav*) is a *Gnani*.

The Nature of Karma

People say that *karmas* take a hold of them. But *karma* is neither female nor male. It has no gender. And You the Self are *Parmatma* (absolute Self).

Karma is neither non-living (*jada*; inanimate) nor living (*chetan*; animate), but it is *nischetan chetan* (lifeless life; mechanical). One receives the fruit of *karma* because of the presence of the Self. *Karma* is charged because the *nischetan chetan* (mechanical self) comes into contact with the pure *chetan* (Self). Once you attain the knowledge of the Self, you will cease to bind *karma*.

Questioner: What kind of relationship does the *Atma* (Self) have with *karma*?

Dadashri: It is a 'relative' relationship.

Questioner: Does the *karma* entrap the Self, or does the Self bind the *karma*?

Dadashri: The *karma* entraps the Self. The *puḡgal*

(non-Self complex) has so much energy; just look how it has entrapped the *Parmatma* (absolute Self)!

Questioner: Can the *atma* (worldly self) shed the *karma* if it wanted to?

Dadashri: How can one become free when one oneself is bound? *Karma* can only be shed if you attain the state of the Self. Once you attain this state of the Self, you will be able to shed any kind of *karma*. Behold how the *Gnani Purush* destroys all the *karmas* within just an hour! That is precisely why You maintain the constant awareness of the Self, that you would not manage otherwise.

Karmas are in the nature of the *pudgal* (influx-output; non-Self), and they will continue to display the *par-parinam* (results of the non-Self). You, *Shuddhatma* (the pure Soul), are *swa-parinam* (result of the Self). *Par-parinam* (results of the non-Self) is in the form of *gneya* (that which is to be known), and ‘You’ (the *Atma*) are in the form of the Knower (*Gnata*).

Karma and Vyavasthit

Questioner: Is the *vyavasthit* that you talk about, according to *karma*?

Dadashri: *Karmas* do not run this world. The world is run by *vyavasthit shakti*. Who brought you here? *Karma*? No. *Vyavasthit* brought you here. The *karma* was already lying there within. So why didn’t it bring you here yesterday, why did it bring you here today? *Vyavasthit* brings the time, the place and all the other circumstances together, and so you come here. *Karma* is just one part of *vyavasthit*.

Beware of the Seeds of Bhaav!

The Lord has said, ‘You are *Parmatma* (the Supreme Soul). You are separate from the effect (*dravya-bhaav*; discharge intent ready for the next life; past life cause ready at

the time of effect in this life). You are separate from each and every circumstance. But people cling to circumstances more.

Isn't there a difference between the seed that is in your hand and another that has fallen on the ground?

That is why the Lord tells us to gently put away the seed that is in your hand aside. But keep a lookout for the seed that fell on the ground, because if it comes across other 'scientific circumstantial evidences', it will sprout. Once the seed falls on the ground, it will meet up with other 'evidences', so be careful. If there is the slightest sign of growth, you should uproot it and discard it or else it will grow into a tree.

All the negative intent (*bhaav*) that come to you right now, are 'seeds' that have already fallen. Although you do not want to kill an insect, it still gets crushed under your feet, so you should know that it was a seed that had already fallen. In such a case, you should be mindful and do *pratikraman*.

Past *karmas* continue to burn (being discharged) in the world's 'sacrificial fire', while new *karmas* continue being bound.

Conviction of Destruction of Karma

Questioner: How can we tell if the effect of a *karma* has been wiped out?

Dadashri: Whatever the circumstance your *karma* is related to, if you do not experience any attachment (*raag*) or abhorrence (*dwesh*) in it, then you can be assured that the particular *karma* has been destroyed. If it gives rise to like and dislike, then you should understand that the *karma* is still at large.

The Mirror of Life Is the Cause of Karma

Questioner: What is the link between the subatomic

particles (*parmanus*) and the binding of *karma*? How is *karma* bound?

Dadashri: The energy of the Self (*chetan shakti*) is such that with ‘wrong belief’ it creates the *vikalp* of: ‘I am this, I am this’, which is itself the bondage of *karma*. Just as when looking in the mirror, you capture an instant image, because the *parmanus* (indivisible particles of an atom) are active, whatever *vikalp* arises, the corresponding *parmanus* (subatomic particles) immediately arise accordingly. The fundamental *parmanus* are in an elemental (*tattva*) form, but when they come together they become the situation (*avastha*). These are all miracles of *sakriya* (nature of action). It is this *pudgal* (non-Self matter) which confuses the *Atma*. It is its action that brings about confusion. The activity of the *pudgal* is such, that even though it is inanimate by nature, it creates the illusion of being animate. It is just like a little bird that pecks at the image of itself in the reflection on the mirror; perceiving it to be another bird.

The Solution to Become Free from ‘Sticky’ Karma

Questioner: Is it because *karmas* are very ‘sticky’ that we have to suffer pain (*dukh*; unhappiness)?

Dadashri: The *karmas* were created by you, so it is your own fault. No one else in the world is at fault. Others are just instrumental (*nimit*). The pain (*dukh*) is yours, and it is brought to you in the hands of the *nimit*. If you receive a letter notifying you of the death of your father-in-law, how can you find fault with the postman who brings the letter to you?

Questioner: What do you mean by ‘sticky *karma*’?

Dadashri: When you do anything with absolute unity of your mind, speech and body where no other contradictory inner intent (*bhaav*) is present, you bind terrible ‘sticky’ *karma*. The *karma* you create with such intensity for the purpose of attaining

the Self will liberate you in two or three lifetimes. But the 'sticky' *karma* created for the worldly life (*sansar*) will take significantly longer to mature. This is why the worldly life is still thriving.

If a straightforward man were to pick someone's pocket for the first time, he will get caught. This is because his *karma* will mature immediately, and he is freed from this *karma*. And the experienced pickpocket, on the other hand, will never get caught. People would normally perceive the one getting caught in the act, as the guilty one. Nature, however, is in his 'favor'. Nature will give the gentler person his 'reward' and take him to a higher life-form; whereas the experienced one, already shows signs of heading for a lower life-form, in the simple fact that he cannot be caught.

What Is 'Sticky' Karma?

So many *karmas* simply fall away on their own. Many *karmas* can be shed through repentance. The 'sticky' *karmas* are those that, even after much repentance, still cannot be shed, but have to be endured. The Jain refers to them as sticky (*nikachit*; heavy and 'sticky' *karma* that one has no choice but to suffer its effect) *karma*. If someone spits on you, and you throw some water on it, it will immediately wash off. Some may spit on you, but no matter how hard you try to wash it off with soap and water, you still will not manage to remove it. Now those are extremely sticky.

Questioner: Why is it that although I have made a strong decision (*nischay*) to settle matters with equanimity (*sambhave nikal*), I still come across dispute?

Dadashri: In how many places does that happen? A hundred?

Questioner: It only happens in one place.

Dadashri: Then that is sticky (*nikachit*) *karma*. How

can you wash away such sticky (*nikachit*) *karma*? Through *alochana* (recall transgression; confession), *pratikraman* (petition for forgiveness) and *pratyakhyan* (avowal never to repeat transgression). The *karma* will lighten as a result of this. Thereafter, you will be able to stay Knower-Seer (*Gnata-Drashta*). You have to continuously do *pratikraman* for that. As much 'force' it took for that *karma* to become sticky (*nikachit*), you will need just as much 'force' in your *pratikraman* in order to wash it off.

Questioner: What kind of effort (*purusharth*) should one do towards sticky (*nikachit*) *karma*?

Dadashri: You have to maintain tremendous awareness there. When you come across a slippery patch, notice how cautious you are? When you see wolves and tigers in the jungle, how cautious are you? So if you can keep similar awareness in this as well, you can be free.

How Can One Create Nishkaam Karma?

Questioner: Does rebirth (*punarjanma*) happen because of attachment (*aasakti*) or as a result of *karma*?

Dadashri: Attachment (*aasakti*) exists as a result of *karma*, and it is because of attachment (*aasakti*) that rebirth occurs. Attachment (*aasakti*) is a 'stepping'.

Questioner: Is there rebirth even for someone who does *nishkaam* (without expectation of reward) *karma*?

Dadashri: Even if you do *nishkaam karma*, it is not possible to prevent another life. It can be stopped only after one attains the knowledge of the Self.

Questioner: How does *nishkaam karma* bind *karma*?

Dadashri: When a person does *nishkaam karma* with the belief of 'I am Chandubhai,' he binds *karma* without a

doubt. By doing *nishkaam karma*, the worldly life (*sansar*) will run smoothly. In truth, without first ascertaining, 'Who am I?', *nishkaam karma* is not possible. How can *nishkaam karma* be done as long as there is the presence of anger, pride, deceit and greed?

One believes he is doing *nishkaam karma* when the doer is someone else. Whatever activity he does, is all discharge. To believe 'I am doing *nishkaam karma*' is itself bondage. As long as there is a doer of *nishkaam karma*, there is bondage.

Lord Krishna showed people a different way by which to attain worldly happiness! What is considered *nishkaam karma*? You have your own income. You receive income from your land and some from the printing press you have started. In twelve months you receive an average of 20-25 thousand from your assets. But if you base your expectation on this amount, and you make five thousand, you feel the loss of 20 thousand. And what if you had not made any expectations at all? *Nishkaam karma* means to do everything without expecting anything in return. Lord Krishna has given people a very wonderful thing, but is it possible for anyone to achieve this? People are not capable of this. It is very difficult to understand *nishkaam karma* precisely. That is why Lord Krishna said, that there might be just one or two persons who would understand the subtlest meaning of the Gita.

Questioner: If we do something without any intent of expectation (*nishkaam bhaav*), then we will not bind any *karma*, will we?

Dadashri: Do it with *nishkaam bhaav* (the intent of *nishkaam*). However, as long as you have the belief of, 'I am Chandubhai,' and you do *nishkaam karma*, then you will bind merit *karma* (*punya*). No matter what, the binding of *karma* will occur. If you become the 'doer' then the bondage of *karma* is inevitable.

Questioner: How can one become *nishkaami* (doing without expectation)?

Dadashri: Do your work without thinking about the results. Continue working without worrying, whether or not your boss will reprimand you or get upset with you. If you decide to take an exam, then do it without worrying or thinking about whether you will pass or not.

They have not understood a single word of what Lord Krishna was saying to them and they go around accusing Him of indulgence in worldly pleasures. Heavens! Who do you think was indulging in pleasures? Was it Krishna or is it you? Krishna was Vasudev, from human He became God!

The Atma and Karma Are Always There

The *Vitarag* have said that *karma* and the *Atma* have been in existence since time immemorial. Neither of them have a beginning (*aadi*). Therefore, it is *karma* that gives rise to inner intent (*bhaav*), and inner intent (*bhaav*) that gives rise to *karma*. And this is how it continually carries on. The *Atma* remains exactly where it is.

To Do, to Make Others Do, and to Incite Others to Do!

Questioner: What is the difference between doing something yourself (*karavu*), making others do it (*karavavu*), and encouraging and instigating others into doing it (*anumodana*)?

Dadashri: The greatest fault (*dosh*) falls on those who do *anumodana* (instigating and encouraging others into doing something). The secondary and lesser fault, befalls on the one who makes others do something (*karavavu*). The one who does (*karavu*) it himself, is guilty of a lesser fault. The butcher who chops up goats and sells the meat, commits a lesser fault (*dosh*) than those people who say, “We should eat meat,

because there will be a shortage of grain if we do not.” Those that preach in this way, commit a greater fault (*dosh*). The poor butchers are just doing it to ‘feed their bellies’ (provide for their family). And what about the ‘goats’(!) these zealots of the religion of *ahimsa* (non-violence) kill? What are they killing for?

Questioner: I did not understand that.

Dadashri: These butchers who kill goats are better! They kill the animal with a single clean (*halaal*) cut, but they do not torture it. Whereas these people inflict a slow torture. If they lend you five hundred rupees, in twelve months, four hundred of it alone will be the interest! And again, they kill you with their intellect (*buddhi*); they do not need a handgun. If a customer ventures into a fabric shop, he will be enticed by, “This is a high quality fabric, just newly imported from Allahabad.”, so – being as naive and gullible as he is – he ends up buying it. The shopkeepers recognize that the customer is not very astute, so they take advantage of him. So they shoot him with their ‘bullet’ of intellect (*buddhi*). This is considered tremendous *raudradhyan* (adverse internal meditation that hurts the self and others).

What is going to become of them? These businessmen (*sheths*) use such far out tactics that all the farmers in the district bring their money home to them. They charge interest upon interest upon interest, so the poor farmers who are laboring so hard to pay off, the exorbitant interest, are reduced to corpses; whereas the *sheths*, strut around with their corpulent 150kg bodies! But when the time changes, that very body will be reduced to *chutney* (crushed condiments)! Krupadudev Shrimad Rajchandra said that, those who eat to increase their body flesh are all flesh eaters. Food is meant for survival. But instead, it bloats up here and plumps up there, until it is a fat tub!

Questioner: So the one who encourages and instigates (*anumodana*) others is at greater fault?

Dadashri: There are two kinds of *anumodana* (instigation). One *anumodana* is where all the activities are solely based on the person instigating them. The other *anumodana* is where one says 'yes' to everything, "Yes sir, yes sir" (agreeing to what is being done). There is not much of a fault (*dosh*) here. If others are doing something and you say, "Yes, I like this, it is very good," it is not really very significant. Whether you said it or not, they were still going to do it. You commit a greater fault, if an action, which would otherwise not take place, is carried out solely because of your own *anumodana* (instigation). Which *anumodana* that carries the greatest weight? It is the one that runs the world.



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Bhaav, Bhaavya and Bhaavak

Only the Bhaavak Is the Doer of Bhaav

Questioner: Who is the ‘doer’ of inner intent (*bhaav*)? Is it the Self?

Dadashri: The ‘*bhaavako*’ within, is the one which makes you do the *bhaav*. The Self does not do *bhaav*. People believe that it is the *bhaavkarma* (causal *karma*) that takes possession of them. But in fact, those that make you do inner intent (*bhaav*), are sitting within you. The Self never does *bhaav*.

Questioner: Who is this *bhaavako*?

Dadashri: It is not the only *bhaavak*. There is the *krodhak*, which makes you do *krodh* (anger). There is the *lobhak* that makes you do *lobh* (greed). There is the *nindak*, which even though you may not want to, will make you do *ninda* (gossip). The Self does not participate in any of this. Now if the Self were to do the *bhaav*, what state would it be in? It would be finished. There are others too that make you do *bhaav*. They are called *bhaavak*. The *bhaavako* make you do *bhaav*. At that moment in time, the ‘self’ becomes *bhaavya* (tainted with *bhaav*). ‘It’ likes that. Because one does not have awareness of the Self, this effect comes about.

If You Enter into Bhaav, Then You Become Bhaavya

‘Mahila *bhaavak bhaavya bhadey to,*

Chitraman navu thaaya ja chhe sto.'

~ Navneet

‘When one mixes with the one with the inner intent,
It creates a new cause for sure.’

~ Navneet

When a *bhaav* arises within, the *bhaavya* (the self) becomes one with the intent (*bhaav*). This paints a new ‘scenario’ for the next life (binds new *karma*). The self (worldly self) is *bhaavya* and from within, the *bhaavako* (of *kashay*: anger, pride, deceit and greed) makes one do *bhaav* (inner intent). What is wrong in having the *bhaav*? If the *bhaavya* (self) does not become one with the *bhaav* (inner intent), but just continues to see: “Wow! The *bhaavako* are even making one do these kinds of *bhaav*!” Let the *bhaavako* make you do whatever *bhaav* they like, all You have to do is just keep ‘seeing’, and You will not bind *karma*. This is the ultimate science.

The Nature of the Bhaavak

Questioner: How does one know that the *bhaavak* made one do the *bhaav*? Can you explain this in detail?

Dadashri: You have lived in the busy city of Mumbai and suddenly you have to leave and you find yourself in a desert. There are no trees and no shade. This is when you have *bhaav* like: ‘Where shall we sit? Where can we find coolness? Where do we take shelter?’ It is the inner *bhaavako* that makes you have such *bhaav*. They are all sitting inside you. The whole world is on this natural path to *moksha*. This is all a natural flow, and all the living beings (*jivas*; embodied souls) are naturally flowing along in the current. Along the way, all sorts of *bhaavako* (what makes one do *bhaav*) arise on this path.

Questioner: Does it mean that *shata-ashata vedaniya* (*karma* of pleasant and unpleasant experience) has occurred?

Dadashri: No, no. Not *shata-ashata vedaniya*. *Vedaniya* (suffering) can only be called *vedaniya* (suffering). Whereas this is *bhaavako*. They make you do all kinds of *bhaav*. You may not want to be afraid of anything; you may be free from fear, but the moment you see a snake, it will immediately make you do a *bhaav* of fear. Would it make you do that or not?

Questioner: It will. Is that called *vikalp*?

Dadashri: No. It is not even called *vikalp*. As you see the snake pass, you become involved (*tanmayakar*) with the *bhaav* of fear prompted by the *bhaavako* of fear. It is the *bhaavak* of fear.

Worldly Knowledge Is the Bhaavak's Support!

This worldly knowledge is such that it makes one become *bhaavak*. If You have the main *Gnan*, then it would not dare bother You. *Gnan* means 'I am *Shuddhatma*'. Once you have this awareness of 'I am *Shuddhatma*', the *bhaavak* no longer has any influence. But until then the *bhaavak* will continue to push and manipulate you. It will push you from here and from there, making you collide, just like a football.

Questioner: In which part of the *antahkaran* (the mind, intellect, *chit* and ego) is the *bhaavako* located? Is it in the mind?

Dadashri: No. The *bhaavako* is even separate from the *antahkaran*! It is not a part of the *antahkaran*. The *antahkaran* will do what the *bhaavako* makes it do. The *bhaavako* makes the *atma* (self) *murchhit* (immersed in illusion), and so the *atma* (self) becomes the *bhaavya*. This then starts up the *antahkaran*. And if You have the awareness of, 'I am *Shuddhatma* (pure Soul)', then even if thousands of such *bhaavako* were to come along, you would not have any problem. The *bhaavak* (which makes one do *bhaav*) inside is not alone. There is a *krodhak* (which makes one do anger), a

lobhak (which makes one do greed), a *nindak* (which makes one do malicious gossip), a *chetak* (which makes one become cautious), and many such 'k's inside. 'K' means *karavnaar* (that which makes you do things). There is an entire universe within!

Questioner: So does the *bhaavako* give rise to such *bhaav* that make the *atma murchhit* (deluded)?

Dadashri: No, it is not like that. The *bhaavako* gives rise to such a state within, that the *atma* (self) becomes immediately deluded (*murchhit*). *Murchhit* means that one completely loses one's own awareness. Wouldn't everyone be made unconscious if there were a gas explosion? That is how the *bhaavako* makes the *atma* (self) do the *bhaav*, which causes the effect. Who is not affected? The one who has the awareness of the Self, is not affected. If not, this 'worldly knowledge' does not guard the self from its effect. There is so much pressure from the circumstances that it does not allow it to stay free from effects. When one knows, 'I am *Shuddhatma*,' the *bhaavako* will not exert its influence. The common understanding is that the Self does the *bhaav* and that is why time, *bhaav* and *karma* are bound. But if the Self were to do *bhaav*, we would be done for, it would be the end. That would mean that the Self is beggarly and needy.

The *bhaavako* makes one do the *bhaav*, and it is *bhaavako* that makes the self (*atma*) *bhaavya* (one with the *bhaav*).

Questioner: Is this *bhaavako* in the form of subatomic particle (*parmanu*) or in the form of a solid knot (*gaanth*)?

Dadashri: They are *parmanu*. They are in the form of *pudgal parmanu*.

Questioner: Does it mean that the self becomes absorbed in (*tanmayakar*; one with) with whatever it likes?

Dadashri: Yes, and it does not become absorbed (*tanmayakar*) with anything that it does not like. This means that as long as the self does not become *bhaavya*, nothing will happen.

Questioner: So does it mean that as long as one does not become absorbed in (*tanmayakar*), the ‘picture is not drawn’ yet?

Dadashri: It is fine if you do not become absorbed (*tanmayakar*), but ‘it’ (self) will not be able to manage that. Only if the self has the awareness of the Self, then it will not become absorbed (*tanmayakar*).

The Bhaavak Forever Changing in the Samsaran Path

The *bhaavako* will also continue to change. The *bhaavako* on the tenth mile, are different from the ones on the eleventh mile and the ones on the twelfth mile will be even more different. That is because all living beings are all on a course of progression (*samsaran* path). So in reality, there is no real ‘doer’. Neither the *Atma*, nor the *pudgal* (the non-Self complex) is the ‘doer’ in this world. If the *pudgal* were the ‘doer’, then it would have to suffer, and if the Self were the ‘doer’, it would have to suffer. But neither the *Atma* suffers anything, nor does the *pudgal* suffer anything. It is just the ego that suffers.

Questioner: Everything that has arisen, has come about because we have brought it with us in our intents (*ashaya*), is that not so?

Dadashri: No, no intents (*ashaya*) or anything of the sort. People have just become trapped. If it did happen because of your intention (*ashaya*), then you would be considered the guilty one; you would be the ‘doer’.

Questioner: All that has arisen prior to one attaining

Atmagnan (knowledge of the Self) is because of the *ashaya* (intent of the past life), isn't it?

Dadashri: From the *ashaya*, it will seem to you that a result may be created by a particular *ashaya*, however, the *ashaya* is not the 'doer'. You may feel that these are your *ashayas* and that is why all this has come to you. Whatever your *ashaya*, that is what you will get. The rule is that if you have bought this kind of a ticket, then you will get to Calcutta. *Ashaya* is like buying a ticket.

It is through ego, that one says, this happened because of my *ashaya*. The worldly life (*sansar*) continuously moves along. A man asked the Lord, 'What do I have to do, to speed up my *moksha*?' And the Lord said, 'Your state of development (*bhavsthiti*) is not yet ready. *Moksha* is a long way off for you.' If *moksha* is at the eighteenth mile, how can you go there if you are at the eleventh mile? Even if you spent all your time with the *Gnani Purush*, you still will not get there. However, when you reach a certain 'boundary', and you encounter a *Gnani Purush*, your liberation will be at hand.

It is the *bhaavako* within that makes one do the *bhaav*. This is a very elevated science. If we are in a 'Zaveri Bazaar' (shopping district for jewelry in Mumbai) we have a different inner intent (*bhaav*). If we are at '*darukhana*' (a bar or liquor store), our inner intent (*bhaav*) would be different, and if we were at the '*chor bazaar*' (black-market) we would have a different inner intent (*bhaav*).

Questioner: That happens because the inner intent (*bhaav*) changes every second.

Dadashri: That which changes is not the Self, but it is the *bhaavako*. If you go around as *Shuddhatma* (the pure Soul), you will not be affected by 'Dongri', nor will you be affected by liquor stores and bars, or even when you are at a jeweler's. If

your support comes from ‘relative’ knowledge, then as your location changes, so too will your inner intent (*bhaav*). This is knowledge mediated through the senses (*indriya-gnan*) and it is because of it, that the inner intent (*bhaav*) changes. Once the knowledge of the Self is attained, the *bhaavako* will no longer have the control.

Therefore, all this is an effect of subatomic particles (*parmanus*). Just as the miles (on spiritual path) change, so do the *parmanus*. So one gradually moves forward on the path to *moksha*.

Questioner: So in the end, there are no more *bhaavak parmanus* left? Does the *Gnani* have these ‘k’s’?

Dadashri: In the state that ‘we’ are in, there are no *parmanus* of *bhaavak* left at all. When You arrive at where ‘we’ (the *Gnanis*) are sitting, even your *bhaavak* will not remain. There will not be anything shouting inside you. When You have clear and distinct experience (*spashta vedan*) of the pure Self (*Shuddhatma*), none of the ‘k’ s will remain. All you have to do is understand this ‘science’. This *Gnan* works by ‘itself’ (*swayam kriyakari*). If you understand this subtle fact, only then you will attain *moksha*.

Liberation Is Yours if You Do Not Become One with the Bhaav

What does the Lord deem as penance (*tapa*)? The Lord does not consider the penance that people do, penance. This is people’s penance, which is deemed as worldly penance. The penance for *moksha* is beyond worldly penance. When the inner *bhaavako* makes you do all the inner intent (*bhaav*), at that time You would maintain such a penance that You do not let go of what is ‘Yours’ (maintain separation between the Self and the non-Self). Lord Mahavir practiced the very same penance. Until the very end He unrelentingly endured the penance, and

went on seeing through the *Gnan*, and He remained untouched from all effects.

Questioner: How can one remain unaffected?

Dadashri: All the *bhaavako* are inside you. When you yourself (self) become *bhaavya*, you will have *bhaav*, and so you become trapped. You are *Parmatma* (Supreme Soul). So ‘know’ the inner intent. And if You remain the Knower-Seer (*Gnata-Drashta*) of the inner intent (*bhaav*), You will not get trapped. If there were no *bhaavak*, then you are truly the *Parmatma*. Who is this *bhaavak*? It is the mistakes from the past life that are the *bhaavak*, and the seeds are sown because of them. When the *bhaavak* and *bhaavya* become one, the seed drops into the *yoni* (a seed gets planted). And from that, the worldly life (*sansar*) emerges. If the *bhaavak* and *bhaavya* do not become one, if You remain ‘strong’; You do not become *bhaavya*, then although the ‘discharge’ *karmas* come into fruition, they will dissipate (discharge) without creating any new bondage.

When I give you this *Gnan*, I place a ‘*chetak*’ (vigilant one who alerts) within you. All you have to do is to make ‘him’ strong. “There is joy in sex.” – This is where you will need help from the *chetak*. Surrendering to sexuality (*vishay*) should be like something is being forced upon you by threats from a policeman. That is how strong this *chetak* should become. Only then he will stand up to that *bhaavako*. Otherwise the *chetak* will become weak. This ‘k’ (of sexuality) is very strong and oppressive.

Chetak will caution You against the obstacles in the worldly life (*sansar*). After attaining the knowledge of the Self, new “stations” of *alochana*, *pratikraman* and *chetak*, etc., are established and the generations of the families of the ‘k’s will automatically begin to leave.

Contained 'self' – Manifest Self

Questioner: Please explain:

*‘Vyaapak ne vyavasthit khode chhe,
Divyachakshu eni lhaani maane chhe.’*

~ Navneet

‘The *vyavasthit* is seeking the one who wants to pervade
The divine vision of the Self enjoys the bliss of ‘this’.’

~ Navneet

Dadashri: What *Kaviraj*, in the spiritual song (*pada*), is saying is that ‘*vyavasthit*’ is searching for *vyaapak* (the one who wants to pervade)! The entire world is run by *vyavasthit*, which continually keeps it *vyavasthit* (in order). No one can change that. And *vyavasthit* never makes it *avyavasthit* (disorderly).

Here, a large ‘number’ (strong *karma*) is being divided by a large number (will have strong effect). You may wonder, ‘Why does my own son misbehave and cause so much damage?’ Hey, you! Won’t you need as heavy a ‘number’ (*karma*) to divide with, in order to cancel out your heavy ‘number’ (*karma* cause)? The heavier the number (cause of *karma*), the heavier the ‘divider’ (effect), and the lighter the number (*karma*), the lighter the ‘divider’. But the division does take place.

Questioner: Does *vyaapak* mean *Ishwar* (God)?

Dadashri: Here, in the spiritual song (*pada*) the word *vyaapak* means something else. The word *sarva-vyaapak* (all-pervading; omnipresent) is different and this word is different. Just like *bhaavak*, *chetak*, there is *vyaapak*. The *Atma* (Soul) is *vyaapya* (has the property of being all-pervasive) and the inside is filled with *vyaapako*. These *vyaapako* make the *Atma* *vyaapya* (all pervasive). There are all kinds of *vyaapako* sitting

within. *Vyaapak* means those that bring about the state of pervasiveness, and *vyaapya* means, for example, the light in this vessel, when it is taken out of the vessel and diffuses, it becomes *vyaapya*. As many places it can, it spreads to. It should receive the ‘scope’, or chance to spread. And what does *vyaapak* mean? It remains as *vyaapak* in every living being. It is spread throughout the body. After the Self has expressed, after attaining knowledge of the Self, it remains *vyaapya* (omnipresent). In reality, the Self is *vyaapya* (pervasive; omnipresent), but as far as devotees are concerned, only saying ‘*vyaapak*’ will benefit them.

Prameya-Boundary: Pramaata-the Self

The *Atma* (Soul) is *pramaata*. Whereas, what does *prameya* mean? What is the *prameya* (limit) for these laborers? You would say that it is as far as their ‘maintenance’ and the education of their children. So some towards education and some towards the worldly life. This is their *prameya* (limit) and their *atma* (self) is confined within those bounds. ‘*Prameya pramaney pramaata thai.*’ (The self spreads according to the prescribed boundaries). It spreads as the *prameya* (boundary) enlarges. As the businessman’s wealth expands to ten bungalows, factories, cars, money, etc., and his worldly intent (*sansar-bhaav*) increases, the *prameya* (boundary) will also increase accordingly, and with it, the *pramaata* (self) will increase. But ultimately, who is regarded as the *pramaata* (the Self)? It is considered the true *pramaata* when its light pervades the entire universe! The whole universe is *prameya*. How much of it is *prameya*? Only the part that is within the universe (*lok*), and not the part which is outside the universe (*alok*). The *Atma* (Soul) only reaches the limits of the prescribed space (*pramaata*), which is the universe; it does not venture beyond it.



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The Energy of Action: The Energy of Intent

The Energy of Action Is Dependent upon the Non-Self

Dadashri: Do you want to live through yet another hundred lifetimes, or do you want to go to *moksha* early? Then the *Gnani Purush* can write you a note accordingly. He can do whatever he chooses. That is because he is not the ‘doers’ of anything. The *Gnani Purush* is considered the “giver” of *moksha*.

Questioner: He can point us in the right direction, but then isn't it up to us to do the rest?

Dadashri: The *kriya-shakti* (energy to do) is not in your hands. The only thing that is in your hands, is energy of intent (*bhaav-shakti*). At best, You can do the *bhaav* that You want to follow Dada's *Agnas*. You can do that kind of inner intent (*bhaav*). You cannot do anything else. You are only free to use *bhaav-shakti*. You may say, “I went to Surat and came back.” Well now, did the train go to Surat or did you go? Then you say, “I am tired.” Now if you say, “The train went to Surat and arrived at Surat where I got off,” you will not feel tired. ‘I am doing’, is illusion (*bhranti*). The state of ‘doership’ is the state of illusion. Have you ever understood this before?

Questioner: No, I have never understood this.

Dadashri: The entire state of ‘doership’ is a state of illusion. If the state of ‘doership’ were indeed a real state, then a man would do whatever he feels like, with his beard and

everything else. Alas, would he have allowed himself to go bald? He would rather have a jungle of hair on his head, than a dry patch of 'desert'! But here, some have become deserts and in many other places they have become jungles! You do not have any control (*satta*) in your hands. A single tiny toothache makes you cry out loud!

Fruit According to Bhaav!

Aside from doing inner intent (*bhaav*), we do not have the power to do anything else. Even your inner intent (*bhaav*) should not be expressed. When you do inner intent, the ego is always behind it. Except for the attainment of *moksha*, it is not worth having any other kind of ego. It is not even worth having the ego to do *jagat kalyan* (salvation of the world). Everyone is a *nimit* (instrumental). No one is a 'doer'. Why are they called *nimit*? How does someone become a *nimit*? If someone makes the inner intent, 'I want to sort these people out,' his inner intent (*bhaav*) gets 'deposited' by Nature and becomes 'noted'. And when the time comes for Nature to 'sort them out', it draws all the necessary circumstances towards the *nimit* who had made the *bhaav*. So for the person who made the inner intent (*bhaav*), the event that he made the *bhaav* for, occurs.

The world continues to do *bhaav* and *abhaav*. *Bhaav-abhaav* (relative positive and negative intent) is in itself attachment-abhorrence (*raag-dwesh*). When 'we' give You the knowledge of the Self, from that time onwards, You stop making *bhaav*, as 'we' put a halt to both the positive and the negative *bhaav* for you. But when a prior *bhaav* comes forth to fruition, you wonder why you have such a *bhaav*. Actually, it is not a *bhaav*, but a desire (*ichchha*; a wish).

The Difference between Bhaav and Ichchha

Questioner: What is considered *bhaav*?

Dadashri: What is considered a real *bhaav*? It is not

what you see, but the plans that are being carried out. In the next life, they will come into effect. The planning is conducted through these *bhaavs*, but you will not be aware of this.

Questioner: What is desire (*ichchha*)? Why does one have desires?

Dadashri: It is like a corn cob. This only happens if a seed has already been sown. Whatever *bhaav* you have, its desire will arise. The desire is a result (*karmic* effect) and *bhaav* is the ‘cause’. Desire is all ‘effect’. You should decide that you do not want any worldly thing, and this will become ‘sealed’ (ratified) within. After attaining knowledge of the Self, all the desires that you have, are an ‘effect’. And you have to suffer all the ‘effects’.

Bhaav Is the Root of All the Circumstances

Questioner: What is the difference between a circumstance (*saiyog*) and an inner intent (*bhaav*)?

Dadashri: There is a big difference. A circumstance is a *sthool* (a tangible and overt) thing and *bhaav* is a very subtle (*sookshma*) thing. Actually, even *bhaav* can be considered a circumstance (*saiyog*). That is why Lord Mahavir said:

‘*Shesha mei baheera bhaava savve sanjog lakhana.*’

‘The rest are all my external intents, all circumstances have recognizable attributes.’

The rest are the external intents (*baheera bhaava*). So how can one recognize them as such? The answer is that you can tell from the circumstances you encounter, what kind of *bhaav* you had created in the past life.

What kind of external *bhaavs* did you make in order for us to meet?

Questioner: Of *satsang*.

Dadashri: That is why this circumstance of this *satsang* came about, and what if you had made the *bhaav* to drink alcohol?

Therefore, you encounter circumstances according to your *bhaav*. You can infer what your *bhaav* must have been for such a circumstance to occur, and destroy it by its root. The *Gnanis* discover the root cause from the *bhaav* and destroy it.

Bhaav Are Different and Thoughts Are Different

Questioner: To have *bhaav* and to have thoughts, what is the difference between the two?

Dadashri: *Bhaav* is not what people understand it to be. “I have a great *bhaav* for *jalebi* (Indian sweet),” – the word *bhaav* used here, is random and used very loosely, in all kinds of situations. The fact is that *bhaav* is not something that you can perceive with your eyes. What people refer to as a *bhaav* is actually a desire.

Thoughts and *bhaav* have nothing to do with one another.

Questioner: Thought arises and *bhaav* occurs. There is no ‘demarcation’ between the two.

Dadashri: Whatever thought arises, is in the form of ‘discharge’ and *bhaav* is ‘charge’. No matter how many thoughts you have, there is nothing wrong with them as long as ‘You’ remain in *Gnan*.

Questioner: Does one reap the fruit in this very life of *bhaav* done in this life?

Dadashri: No. So many things have to come together before the *bhaav* comes into effect (*dravya*). It takes a long time for the *bhaav* to manifest into an effect. It is only when the *karma* matures, that it comes into fruition.

Just because you bring some milk, does not mean that it has become *doodhpaak* (milk delicacy). You need to light the stove, put the milk in a pan, keep stirring it, and then the *doodhpaak* will be made.

Only Bhaav Has Value!

In the worldly life (*sansar*), worldly things do not present an obstacle, but your *bhaav* is an obstacle. The Lord said that if the *dravya* is there, the *bhaav* will occur. This is what it was like during the good eras of the past time cycles. When a person made a donation, he would be so elated, that he would wonder when such an occasion would arise again. Whereas in this age, the effect (*dravya*) is different and so is the inner intent (*bhaav*). Nowadays, while giving the donation a person's inner intent (*bhaav*) will be, 'I would never give it, if it was not for the mayor who pressured me into it.' Therefore, the mind is different, the speech is different and the conduct is different. That is how they bind causes for a lower life-form. Because they are deceitful.

When a person goes to worship God, along with that, he also has to worship his shoes and his business! (his mind is on his shop and his shoes he left outside). The *dravya* (effect) is towards God, and the *bhaav* is towards his shoes and his shop. So what God says is that your *bhaav* is not according to your *dravya*; therefore, you have not practiced your religion (*dharma*) at all, and to believe 'I practice religion', would mean that you are being deceitful. For that reason you will definitely go into a lower life-form. On the path of the *Vitarags*, even this much of insincerity cannot be afforded by anyone.

Bhaav is of value. Today, nothing happens according to *bhaav*, does it? You may have made *bhajiya* (fritters), but if you have made them with *bhaav*, then they are worth even more. People do not know how to recognize *bhaav*. Even when they are offered delectable food with *abhaav* (absence of *bhaav*;

negative intent), they will eat it with relish. But when they are served a simple *rotlo* (dense, rustic unleavened millet flat-bread) with *bhaav*, they will pull a face. Really, if the *rotlo* is made with *bhaav*, you should just eat it with some water. I would even swallow poison, if it were served with *bhaav*. The value is in the *bhaav*. If people were to conduct their interactions with *bhaav* (good intention) then this too could be *Satyug* (Era of unity in mind, speech and acts). Wouldn't it be beautiful if employers and employees interacted with each other with *bhaav* (good intent)! Today, there is no *bhaav* at all. Alas, even if chanting *mantras* was done with *bhaav*, you would not have any worries. The *kriya* (action) of *bhaav* is a living *kriya*, even if it does belong to the relative self (*nischetan chetan*; mechanical self). And the *kriya* (action) of *abhaav* (negative intent) is lifeless.

When you give food to someone, when you offer to Jain *sadhus* (monks), you should do it with *bhaav*. So many people do not even present offerings to their *maharaj* (high ranking ascetic) with *bhaav*. The *maharaj* is the seat of the *Vitarag* Lord. They should be looked after! There is *Atma* (Soul) within him. It immediately recognizes whether you are giving with *bhaav*, and whether or not it is given with humility. If you do not have the facility at home or you cannot afford much, then you can feed your guests basic *rotlo* and vegetables, but do not spoil your *bhaav*. Shouldn't there be nobility in your *vyavahar* (worldly interaction)? In the *Kramic* path, only *bhaav* is considered most valuable.

'Let no one be hurt in the slightest through this mind, speech and body of mine.' If you understand this one statement, it is more than enough.

Questioner: As long as we have this body, to live without hurting any living being (*jiva*) is very difficult.

Dadashri: Just because it is difficult, you cannot say that

you want to live your life by hurting others. Even then you should have the inner intent (*bhavna*) that you do not want to hurt anyone. You are only responsible for your *bhavna*. You are not responsible for your actions.

Adverse Bhaav

The whole world is binding *karma* through adverse intent (*pratipakshi bhaav*). A Self-realized person does not have adverse intent (*pratipakshi bhaav*). There is an effect, but he does not bind *karma*. And when his highest spiritual effort (*parakram*) occurs, he will not be affected at all. Now what happens in a state where he is affected? In such a state, if someone curses or insults him, he will feel, 'Why did they even say that to me?' That is how he will feel. Whereas *parakram* would say, "It must be your own fault, for him to say such things to you. And the reason you have lost out, is because you do not know how to do business." When You talk to yourself in this way, you will get to know yourself, you will experience your own Self, you will undergo the experience of sitting in Your own seat; the seat of *Shuddhatma* (the pure Soul). But you quickly jump out of your seat here. This is because of the familiarity (*parichaya*; habit) of infinite past lives, and also because of the suffering that still remains pending!!

Your own mistake, awakens the demerit *karma* (*paap*) and sets the ceiling fan in motion which then falls on you. The account of *karma* (*hisaab*) is indeed your own!

What do we mean by spoiling the mind? It is not only the mind that gets spoiled. The entire *antahkaran* (the inner complex of the self comprised of mind, intellect, *chit* and ego) becomes spoiled. After the entire 'parliament' (the four components of the *antahkaran*) makes a decision, the adverse intent (*pratipakshi bhaav*) will arise. 'I am going to do this to him or that to him,' is what you will feel. It is not only the mind that does this. The mind is *gneya* (to be known) and it is

vitaraḡ (detached; non-attachment) by nature. If the mind becomes spoiled, then do *pratikramaṇa*. The decision undertaken by the ‘parliament’ of the *antaḡkaraṇa*, and the ‘spoiling’ of the mind, are two different things.

If you go into an office to ask for a permit, but the man in charge refuses to give it to you. You will think to yourself, ‘That man is useless, he is like this and like that.’ Now you have no idea about the consequences of this intent (*bhaav*). That is why you have to change your *bhaav* and do *pratikramaṇa*. We call this awareness (*jaḡruti*).

If you utter anything negative about any living being it undoubtedly becomes ‘recorded’. The slightest provocation is bound to start the ‘record’ of adverse intent (*pratipakṣi bhaav*) playing.

Questioner: But it should not even enter the *bhaav*, should it?

Dadashri: If you provoke someone, attacking intent (*pratipakṣi bhaav*) will not refrain from arising within him. If he is strong, he may not say anything, but will he not feel it in his mind? If you stop talking, the other person’s intent (*bhaav*) will also come to an end.

I never, regardless of the circumstance, have adverse intent (*pratipakṣi bhaav*). Sooner or later, you are bound to arrive at such a stage.

In ‘our’ eyes, you will not see any other *bhaav*, which is why people do ‘our’ *darṣhaṇa*. One should not be able to read any kind of negative *bhaav* in these eyes. That is when one will feel *samadhi* (state of the Self which is free from any effects of mental, physical or externally induced pain), just by looking into those eyes. You will not feel such an attraction towards someone who is after something, such as: respect, fame, anger, greed or attachment.

The Nature of Bhaav

Your *bhaav* should be present. Then all the other evidences will come together. Because you are not ready with your *bhaav*, many of these evidences go to waste.

If you want to get married, keep the *bhaav* to get married, ready. And if you do not want to get married, then keep the *bhaav* of not marrying, ready. The appropriate circumstances will come together according to the *bhaav* you keep present. Because one of the ‘evidences’, is indeed the presence of *bhaav*.

So what is this like? If a lazy farmer does not bother going out to his field to sow seeds, then what can rain do? The rain will fall anyway, but the farmer will not gain anything from it. While another farmer has already sown seeds, so everything will sprout as soon as the rain falls.

Questioner: If a person has only one *bhaav*, which does not change, will that *bhaav* go away if the rest of evidences do not come together?

Dadashri: Yes. Even that can happen! That only happens rarely. Such a *bhaav* is considered a weak *bhaav* from the previous life, you would call a wavering *bhaav*. Otherwise that will not happen. Just like nothing would grow from a rotten seed, a weak *bhaav* does not produce anything. You will recognize it. It will waver. ‘Should I sow the seeds or should I not?’ ‘Should I sow the seeds or should I not?’ That only happens sometimes.

And ‘we’ are telling you the fundamental thing, and that is when you offer up your *bhaav*, everything will come together accordingly. If you want to start a business, then you have to make a decision beforehand that you want to start a business. Then, if not today, but six months down the road, the circumstances will come together. But you have to be ready,

keep your *bhaav* ready. And the rest is in the hands of *vyavasthit*.

You should not allow any new *bhaav* to arise. The *Atma* (the Self) does not have any! Since you attained the Self, Your *bhaavkarma* (charging *karma*) ceases. These are your previous *bhaav*, those which we call past (*bhoot*) *bhaav*. When the unfolding of *karma* from the past (*bhoot bhaav*) occurs, the deed gets done, and that is what we deal with. We do not do *bhaav* for the future (*bhaavi bhaav*). The present *bhaav* is our *swabhav* (I am pure Soul)! *Indriya-gnan* (knowledge mediated through the senses) gives rise to *bhavnas* and *Gnan* beyond the senses does not give rise to any *bhavnas*; the *Shuddhatma* does not give rise to *bhavna*.

Bhaav Itself Is the Main Evidence

In the state of ignorance, the self is in the form of *bhaav*; it is *bhaav-atma*. And in the state of *Gnan* it is a *Gnan-Atma*. The *bhaav-atma* only has the control over *bhaav*, and that is all it uses. It does nothing else. All the *bhaavs* that are done go into Nature. Then Nature, mixing with the *pudgal* (body-complex), yields its results. This is a very subtle science. If you have one bad thought, the external *parmanus* (subatomic particles), instantly create an account and join with the internal *parmanus*, and settle in. Once that *karmic* account (*hisaab*) is established, it will issue its fruit and depart. They will not go away just like that. The *Atma* does not do anything in all this. And there is no God out there to come and bring you the fruit. It is *vyavasthit shakti* (scientific circumstantial evidences) that looks after things for you. In all this, the Self (*Atma*) does not do anything. It does not eat, it does not drink, it does not even experience pleasure of any kind; it only is the 'doer' of *bhaav*. There is no problem if the self becomes the 'doer' of the 'nature of the Self' (*swabhav*). But because it has become the 'doer' of that which is beyond its realm (*vibhav*-attribute that is not of

the Self; 'I am Chandulal'; extra intent) it has given rise to this worldly life (*sansar*). Through the doer of the nature of the Self (*swabhav*), there is *moksha*.

Even if a man has a hundred queens, if he starts having a *bhaav* of wanting to attain *brahmacharya* (absolute freedom from any sexual impulses through mind, speech and body), and the *bhaav* that he should not indulge in sexual activities, then through such recurring thoughts he will become *bhaav-swaroop* (absolute intent-filled state of *brahmacharya*). And what a wonderful state of *brahmacharya* he will experience in his next life! To practice perfect celibacy through mind, speech and body is not in one's hands. It will come as an effect of the *bhaav* that was done in the past life.

The *Tirthankars*, after attaining *Gnan*, have a final *bhaav* of the salvation of the world (*jagat kalyan*). Their own salvation has already happened. Now, they have the *bhaav* of, how can others attain salvation? According to their *bhaav*, the *bhaav-atma* takes its form. First, there is a *bhaav-atma* (causal; one creates causes for becoming a *Tirthankar*; *vyavahar atma*) *Tirthankar*, and then the *dravya-atma* (effect; discharge *pratishthit* soul; one behaves as a *Tirthankar* in the next life) *Tirthankar*. Even that is not the result of *nirvikalp* (the Self), but the result of *vikalp* (non-Self), it is the result of *bhaav*.

Questioner: Are *yogi purush*, such as yourself, able to see the subtle actions of the *parmanus* (subatomic particles)?

Dadashri: Yes, they can, which is why it is the only way this puzzle can be solved. Otherwise, there is no other way that this puzzle can be solved.

People may say that a person died because someone gave him poison. That is not the correct way to look at it. Firstly, the *antahkaran* (mind, intellect, *chit* and ego complex) is poisoned. This is a subtle (*sookshma*) form of poisoning, while

the other is an overt (*sthool*; tangible) form of poisoning. The action initially takes place internally, before it happens externally. The food that we eat daily, we do not ask everyday that something specific should be made for us. And even if we did ask, it would not be made the way we wanted it. Whatever the *parmanus* (subatomic particles) within you are asking for, *vyavasthit shakti* (scientific circumstantial evidence) furnishes their demands on the outside. Everything is arranged according to *vyavasthit*. When inside you, you need to taste something bitter, you will come across bitter-gourd curry (*karela nu shaak*). The fools however, make such a ruckus: “Why did you make bitter-gourd curry (*karela nu shaak*) today?” Even this is a science.

I have said: “Mind is effective, speech is effective, body is effective.” Now you should have many thoughts about the way in which they are ‘effective’.

When you feel hurt, it is the effect of subatomic particles (*parmanus*) of the mind and here, no one is at fault. It is only an effect. No one on the outside hurts you. All those that are on the outside, are just *nimit* (instrumental in the process). First it happens internally, and only then does it happen on the outside. Therefore, I am able to tell from what goes on internally, what is about to take place shortly. That is how I see things.

At least you understand that poison can kill a person, you do not need God’s help there, do you? God does not have to come over and do the killing. It is the *parmanus* that do the killing. The real killers are within you. The world would not operate if you could not physically (*sthool*) see things! This entire illusion (*bhranti*) is there because of the *sthool* (tangible; visible). Any good doctor will make you vomit out the *sthool* poison, but whatever there is in the subtle (*sookshma*), regardless of how much vomiting you do, will kill you anyway. This is a science that is worth knowing.

Questioner: So whatever we encounter has been residing inside us all along in a subtle form, and that is why we come across it on the outside?

Dadashri: Then who else is going to bring it together? If you have been served this much vegetable curry (*shaak*), don't you sometimes leave a couple of pieces of it behind on your plate? Why is that? Hey! Don't you even leave behind a single grain? You will be able to eat only what the account is within (what is coming to you as a *karmic* effect); everything else that remains is not yours.

Your good *bhaav* will yield good fruit and your bad *bhaav* will yield bad fruit. And when you do neither good nor bad *bhaav* and become *Shuddhatma* (the pure Soul), you cease to be the 'doer'. Then the old *bhaav* will come and give its result and leave, and another new one does not come along. This is a science, not religion (*dharma*).

Religion is there to pave the way for the science. Otherwise, science is a science. It will lead you all the way to liberation.

Dravya-Bhaav

Questioner: Which is higher, *dravya* (effect) or *bhaav* (cause; inner intent)?

Dadashri: *Bhaav* is the greatest, according to the Lord. *Dravya* (effect) can also be wrong. You do not have to see that, you just have to look at the *bhaav*.

It is very difficult to understand *dravya-bhaav*. When this top spins and its string unwinds, that is effect (*dravya*) and when it gets wound up again, that is cause (*bhaav*; intent).

The pure Soul does not have any kind of *bhaav*. The *bhaav* of *pratishthit atma* (relative soul) is considered *bhaav*. Both *Gnanis* (those who are Self-realized) and *agnanis* (those

who are not Self-realized) alike, have a *pratishthit atma*. The one who has not realized the Self may make a strong decision of, “I really want to do *pratikraman*”. When he makes such a strong *bhaav*, then effect (*dravya*) will arise, and from that effect (*dravya*), a *bhaav* will arise.

Questioner: What is *bhaav-mun* and *dravya-mun*? (*mun* is mind)

Dadashri: When you create a *pratishthit atma*, that is the beginning of *bhaav-mun* which manifests into *dravya-mun*. The *bhaav-abhaav* (like-dislike; good intent and bad intent), that people do, belong to the *pratishthit atma* (relative self). *Shuddhatma* (the pure Soul) does not have *bhaav*. Whatever you can see is ‘discharge’. You cannot see ‘charge’ and you would not even be aware of it. *Bhaav* is not easy to find. Very few can understand *bhaav*. Nevertheless, because they believe that *bhaav* comes from pure Soul (*Shuddhatma*), they create much confusion.

Without *Gnan*, it is impossible to grasp what *bhaav* is. *Bhaav* is very deep, deep, deep – even if you said ‘deep’ a million times, you would not reach the end of its unfathomable depths.

A person may say, “In order to do this work, I have done a lot of *bhaav*.” What does the Lord say to that? That it is a strong decision of the mind. You do not call that *bhaav*.

Questioner: What is *dravya-bhaav*?

Dadashri: You sow the seeds of whatever *dharma* (religion; duty; action) you do. That is why the *ganadhars* (chief disciples of the *Tirthankars*) said that people should do *dravya-bhaav*. But in this age (current time cycle) the effect (*dravya*) is different and the cause (*bhaav*) is different. Listening to a spiritual discourse, is as a result of the effect (*dravya*) of considerable merit. But while sitting there you may

have all kinds of *bhaavs*, on ways of how to make profit in some way. In previous ages, the *dravya-bhaav* was true; whatever the *dravya*, so was the *bhaav* (because of unity in mind, speech and body). If a person was tying a bandage on someone, he would be completely absorbed in his act. That would mean that he has instilled his *dravya-bhaav*. People today however, may be tying bandages, but in the back of their minds, they will be wondering how they got lumbered with it. If a person's conduct is in accordance with his *dravya-bhaav*, then that is sowing a true seed.

Dravyakarma is the fruit (effect of your past *karma*) that you receive. *Bhaavkarma* (charge *karma*) is the seed that you sow (causes for new *karma* in your next life). *Bhaav* from *dravya* and *dravya* from *bhaav* (cause from effect and effect from cause), and so it continues in this way.

If, while in the act of stealing, you maintain a positive *bhaav* you will receive fruits of merit *karma* (*punya*). If your *bhaav*, at the time of stealing, is that you wish you did not have to resort to stealing, then you would bind merit *karma* (*punya*).

If while doing *samayik* (introspective meditation), you keep looking at the clock, you are sowing the seeds of *bhaav* in the wrong way.

The *dravya-kriya* (visible physical actions) that you do, is what *vyavasthit shakti* makes you do, so what is your part in it? The Lord says that He does not look at *dravya-kriya* (visible physical action). In this era of time, *dravya* (effect) is unpredictable, so make the right kinds of *bhaav*, so that you can move ahead.

Bhaav Mun: The Pratishthit Atma!

Questioner: Does charging mind (*bhaav-mun*; causal mind) mean the *atma*?

Dadashri: If you go on calling charging mind (*bhaav-mun*), *atma*, then it is not a wonder that you go wandering around life after life! In the *Kramic* path, the charging mind (*bhaav-mun*) itself is referred to as the *Atma*, whereas in *Akram*, I have eliminated both the charging mind (*bhaav-mun*) and the discharging mind (*dravya-mun*).

Questioner: Is charging mind (*bhaav-mun*) the same as *pratishtit atma* (relative self, 'I am Chandubhai')?

Dadashri: Charging mind (*Bhaav-mun*) is not *pratishtit atma*. The charging mind (*bhaav-mun*) gives rise to a new *pratishtit atma*. The discharging mind (*dravya-mun*) is actually the *pratishtit atma*. The *dravya-mun* is the 'discharge' mind and the *bhaav-mun* is the 'charge' mind.

The world is constantly trying to destroy effect (*dravya*); attempting to change external actions. In our *Akram Vignan*, we have put aside, both the effect (*dravya*) and the cause (*bhaav*). No more stepwise arduous climb; just straight 'direct' attainment of the Self within an hour. Otherwise, never in a million lifetimes would you manage to attain such *samkit* (Self-enlightenment).

Questioner: But one can experience the result of this, can't he?

Dadashri: If you cannot experience it, then it is no good to you. When you put sugar in your mouth, you should be able to experience its sweetness. If you kept reading, "Sugar is sweet" you still will not experience it. If you just kept reciting, "I am *Atma*...I am *Atma*", you would get nowhere. If You could experience the *Atma* every second, then it is of worth.

Questioner: Is it necessary for us to go on reciting it, once we have already gained the experience?

Dadashri: There is no need to recite or do anything

else. You need to understand *Akram Vignan*. If you understand it just once, You will always have freedom (*mukti*). This science is such that you will no longer ‘charge’ any new *karma*.

The discharging mind (*dravya-mun*) is entirely physical, and the charging mind (*bhaav-mun*) arises out of illusion (*bhranti*). As long as there is illusion (*bhranti*), there is charge mind (*bhaav-mun*). The vision of *dravyakarma* (subtle discharging *karma*) brings forth the vision of eight *karmas* (four *ghati* and four *aghati karma*) from one’s past life, and based on that vision, one does *bhaav*. The subatomic particles (*parmanus*) latch onto this *bhaav* (cause), and as a result, the effect (*dravya*) takes place. This is all a science.

Questioner: Does one’s *bhaav* (subtle intent) in the final hour of one’s life formulate the *pudgal* (non-Self complex)?

Dadashri: It will attach immediately. The *bhaav* that is done is the illusory intent (*bhranti bhaav*); intent of the non-Self. It is not the *bhaav* of the *swabhav* (of the Self).

As an illusion occurs in the mind, pure *parmanus* on the outside, known as *vishrasa*, begin to flow inwardly in a stream of *prayogsha* (new charging of *parmanus*) and when they produce results (in the next life through a *pudgal*), they are as *mishrasa* (mixed; awaiting to give effect) which yield bitter or sweet results, before eventually departing. This body, at the moment, is made up of *mishrasa parmanus*. They produce results and leave. New seeds are not sown when You attain awareness of the Self.

No one is spared from the unfolding of his *karma*. Once caught in the net of *vyavasthit*, you will be pinned in from all sides. The ‘pegs’ of circumstances will be clamped down from all directions. Whatever pleases the mind, it will pursue. You may not like it, but the mind does, doesn’t it? That is why you

become engrossed (*tanmayakar*) in it. The nature of the mind is such, that as long as it does not get what it likes, as long as it does not have its way, it is not going to be satisfied. It is not worth entering the ‘exhibition’ of the worldly life (*sansar*).

Pratibhaav

Questioner: What is a *pratibhaav*?

Dadashri: When you say something wrong, and from within you feel, ‘That was wrong, I should not have said that’, that is called *pratibhaav* (sense of opposition; remorse). For the very thing that you say, you have the *bhaav* that you should not have said it, is considered *pratibhaav*.

Questioner: Therefore, awareness (*jagruti*) is *pratibhaav* itself?

Dadashri: *Pratibhaav* occurs if there is awareness within. Once you “fire the bullet” (harsh words), if in your mind you feel, “I should not have fired it,” that is *pratibhaav*. This *pratibhaav* is considered your *purusharth* (spiritual effort).

Questioner: What kind of *pratibhaav* does the *Gnani* have?

Dadashri: We do not have *pratibhaav*.

Questioner: In the event of ‘firing a bullet’ what state is the *Gnani* in?

Dadashri: The ‘bullet’ naturally does not fire from within, so then is there a need for the *bhaav*? And when tiny ‘bullets’ go off, I just keep ‘seeing’ them, “Wow! The fireworks are going off!” That is not what you would consider a *bhaav*. Inside the body, there are many such ‘bullets’ that continually go off, and that is not considered *bhaav*.

Questioner: When we become engrossed (*tanmayakar*) with the ‘discharge’, are more *bhaav* not being created?

Dadashri: Yes, of course everything is a liability! When you do *pratikraman*, it is cleared. Even doing *pratikraman* is a *par-bhaav* (of the non-Self). With that, you bind merit *karma* (*punya*), it is not *swabhav* (of the Self). The binding of merit *karma* (*punya*) and the binding of demerit *karma* (*paap*) belongs to the non-Self. When you settle them with equanimity (*sambhave-nikal*), they are reduced.

Therefore, *pratibhaav* does not occur to those who are ignorant of the Self (*agnani*). They do not have any awareness (*jagruti*) to make them realize that what is happening is wrong. Even the *Gnani* does not have *pratibhaav*. That is because no *bhaav* whatsoever arises within him, so how can he have *pratibhaav*? That is the sign of absolute awareness. And those who have attained *samyak darshan* (the vision of the Self), such *mahatmas* (those who have attained Self-realization through *Gnan Vidhi*) with awareness, have *pratibhaav*, so that whenever they have a negative *bhaav*, the awareness (*jagruti*) will instantly alert them and then *pratibhaav* will arise within them.

Swabhav – Swa-kshetra: Par-bhaav – Par-kshetra

Questioner: Whenever I see you, you always look the same. There is never any change. Why is that?

Dadashri: Is this a flower that it would wither? This is the *Parmatma* (Supreme Self), that has manifested and is sitting within! Otherwise, I would appear withered. What does one such as he, whose *par-bhaav* (state of the non-Self) has ended, whose constant awareness (*jagruti*) is maintained in the *swabhav* (in the Self), who has not the slightest interest in the non-Self (*par-bhaav*), need?

With the demise of *par-bhaav* (state of the non-Self), the bliss experienced is indeed something special! You should fix

your sight on that demise. The more the *par-bhaav* dies, the more stable You will become in the Self. This is all You need to understand. Nothing else is worth doing. As long as there is *par-bhaav*, there is a *par-kshetra* (the non-Self location). Once *par-bhaav* has gone, for a length of time, you remain as *Parmatma* (the absolute Self) before You go on to *Siddha kshetra* (location at the crest of the universe where all liberated Souls ascend and reside eternally). Being the Self is the entrance to the *Siddha kshetra*.



(38)

The Power of the Self Is Only in the Domain of the Self

Avastha Ma Asvastha – Uneasiness in Condition or Phases of Events

Questioner: What is the definition of *mithyatva*?

Dadashri: *Mithyatva* means to become engrossed (*tanmayakar*) in any situation (*avastha*). What is the result of that? Uneasiness and restlessness (*asvastha*). And what is the definition of *samyak darshan* (right vision, *samyaktva*)? Tranquility (*svastha*). The one who dwells in the Self does not dwell in situations. Such a person would consider all situations as ‘discharge’ and he would dwell in the stillness (*nirakudata*) of the Self. *Nirakudata* is the natural state of the *Siddha* Lords (the absolutely liberated Ones). This science of ours is so beautiful that you will not have to think about a thing. The moment You say settle (*nikal*; dispense with), you become free from it.

The entire world dwells in situations (*avastha*; circumstances). It cannot come out of *avastha*. Those that dwell in *avastha*, are in a state of disquiet and restlessness (*asvastha*) all day and all night. If he does not find a seat on the train, it will constantly bother him. Goodness! Why do you let it bother you? Just tell yourself, “Such is the effect of my *karma*”. He keeps looking around at the other passengers, anticipating someone to leave their seat!

What kind of understanding does a *mithyatvi* (with the wrong vision of ‘I am Chandubhai’) have? He is always

absorbed in the situation (*avastha*) at hand. If the situation (*avastha*) is poverty, he will become *tanmayakar* (one with) by poverty, and if he becomes wealthy, he gets absorbed (*tanmayakar*) in his wealth, baring an inflated chest, with a pompous gait! When he has a fever, he becomes absorbed (*tanmayakar*) with it, saying he cannot walk. Someone like me would say, “Set a tiger running after him.” Then will he run or not? People needlessly make themselves feeble from saying, “I cannot walk, I cannot walk...”

You become whatever you say you are. That is because, the nature of the *Atma* is such that one becomes whatever one says he is. Then the legs will know, that they do not have to move, since there is no one to tell them off. We have to tell them, “How dare you not walk, I am not finished with you yet.” If you scold them a bit like this, they will automatically walk. How come they can run when a tiger is after them? You feed this body, you give it drink, nice spice tea (*masala chai*), and still they will not walk?

Whatever situation (*avastha*) a person falls into, he will preserve and protect. He can be free his whole life, but if he has to spend the last six months in jail, he yells, “I am a prisoner!” When a woman gets married, she enjoys the happiness of a marriage, and when she becomes a widow, she suffers a widow’s grief. “I am a widow.” She will say. In her last life she was widowed, but even then, didn’t she become married again? What else is there in this world besides “*rundapo*” (to end) and “*mundapo*” (to begin)?

All situations (*avastha*) change. The *Atma*, stays the same; its form never changes. Changes never take place in the *Atma*. Eternal element (*vastu*) never gets destroyed. Situations (*avastha*) die from second to second. The entire world exists only in situation (*avastha*). “I am Chandu, this is my son, this is my wife” – in this situation they dwell. Moreover, they will say, “I have

grown old!” How could the *Atma* ever get old? All these are not the *Atma*'s situations (*avastha*). They are the situations of the non-Self (*prakrut avastha*). How did they come about? Through the pressure of *saiyog* (circumstance). Just by coming in touching with the *Atma*, the causes arise. They become ‘charged’ (as *karma*), and then eventually they ‘discharge’.

What happened to your children from your past life? Do they still remember you? Have you written to them? In his final hour, a man will say, “My little girl still remains unmarried!” He deserted his children in the previous life and now in this life he says, “My children, my children!” and stays absorbed (*tanmayakar*; consumed) in it. One is constantly forgetting the situations of the past, while remaining absorbed (*tanmayakar*) in new situations (*avastha*)! To remain absorbed (*tanmayakar*) in the situation (*avastha*) is called the worldly life (*sansar*), which is what sows the seeds of the worldly life, and to remain absorbed in the Self is called *moksha*.

What is it like in this worldly life (*sansar*)? It is where people forget whatever pain (*dukh*; sorrow) they have suffered, and whatever happiness (*sukh*) they have had; they even forget the vengeance (*veyr*) they bind in their childhood. They will then sit together to have tea and forget about everything. They endorse and sign whatever situation (*avastha*) that happens to arise at the time. Once signed, the ‘signatures’ cannot be erased. The problem is with the signing. People tend to sign on just about everything. They unnecessarily oppress others and ‘sign away’ on that as well. In fact, even if someone abducted your daughter, you still cannot “sign” on that. People just go on drafting everything in all the situations (*avastha*). They even draw up a picture about killing.

Avastha: Paryaya

Dadashri: How many *avasthas* (situations) do human beings have?

Questioner: *Baal-avastha* (childhood), *youva-avastha* (adolescence), *praooddha-avastha* (maturity) and *vruddha-avastha* (old age).

Dadashri: Are there only the four *avasthas*? Isn't death also an *avastha*?

Questioner: That is a full stop (a period).

Dadashri: Even death is considered a situation (*avastha*). When a living being (*jiva*) enters the womb (*garbha*), it is a state in the womb (*garbha avastha*). Prior to this there was the *avastha* of death (*maran avastha*). So the wheel of *avastha* keeps moving. You think that there are only four *avasthas*, don't you? But all this changes every five minutes. One moment, you will be thinking about your home, and the thought may last for two or three minutes, then you will think about something else. All these *avastha* keep changing. You have given me the names of all the major situations (*avastha*) in one's life. But one continues to dwell only in *avasthas*. "All these are temporary adjustments."

Questioner: Right now we are certainly in an *avastha*.

Dadashri: Those situations are not the kind that will bring peace and closure. *Gnan* is something which allows you to remain *nihshank* (doubt-free) in every situation (*avastha*). Our *Gnan* is such that in every *avastha* (situation) it will give you *nihshank samadhan* (doubtless inner satisfaction). Whereas here, you have people who get 'depressed' when their pockets get picked, and so 'tight' (conceited) when they are given an accolade.

Questioner: What is *avastha* (situation) and *paryaya* (phase)?

Dadashri: Relative knowledge is all the knowledge of *avastha*. *Paryaya* is a very profound and subtle thing. And

avastha is a very gross and tangible thing. Anything that can be experienced through the five senses is *avastha*, and *pariyaya* is something that can be understood through *Gnan*.

All things have *avastha* (situations). Take this fan for example. By nature (*swabhav*) it is a fan, and at the moment its *avastha* is to turn, then will come its *avastha*, to stop. *Avastha* is temporary, and the fundamental form (*swaroop*) is an elemental form (*tattva swaroop*), which is eternal.

Every situation (*avastha*) only comes forth to free you. Whatever the situation; good or bad, painful (*ashata vedaniya*) or pleasant (*shata vedaniya*), it comes to liberate you. What does the situation (*avastha*) tell you? “Free yourself!” If You maintain Your awakened applied awareness (*upayog*) in that situation (*avastha*), then You will clearly be free. When that stain comes along, won't it be you who has to wash it off?



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**The Nature of Gnan: The Nature of Time
The One Who Deserves Self-Realization in
Akram Vignan**

Questioner: Does a man bound by the noose of *prarabdha* (effect in this life of causes laid in past life) have a right to attain *Gnan*?

Dadashri: Even Lord Mahavir was bound by His *prarabdha*, and He was entitled to absolute knowledge (*kevalgnan*), so why would you not be entitled to *Atmagnan*? Every human is bound by *prarabdha*, which is why there is another life (reincarnation; *avatar*). Even the final life is bound by *prarabdha*, and that is why it takes place.

Questioner: Does the *prarabdha* then let go?

Dadashri: Then one does not bind anymore *prarabdha* (effect for next life). After I give you *Gnan*, You will no longer bind any *prarabdha*. This means that your past *karma* will ‘discharge’, and you will not be ‘charging’ any new ones. That is how this science is.

Questioner: Can a married man be entitled to *Gnan*?

Dadashri: In the current era we live in, it is not worth looking at someone’s eligibility. In this present age, no one has any kind of eligibility. That is why I have made this *Gnan* available for anyone who comes along. Do you know what time period this is? In Jainism it is referred to as *Dushamkaal* and in Vedanta it is called *Kaliyug*. What is *Kaliyug*? That there is

no respite from pain, stress and worries. The torment of ‘What will happen tomorrow? What will happen tomorrow?’, never goes away. And what is *Dushamkaal*? In spite of intense suffering, there is no equanimity. Now in this sort of age, if you went out in search of eligibility, who would qualify? No one would be eligible!!

Questioner: Would you call the *Gnan* that you give, a form of grace (*krupa*)?

Dadashri: Only through grace (*krupa*) will the work get done. The grace of the ‘Dada Bhagwan’ that has manifested within me, passes directly into You. You have to get Your work done through this grace. Each person receives grace according to his receptiveness, and the more humility (*vinaya*) he has, the more grace he will receive. The highest quality one can have in the world is the quality of humility (*vinaya*).

Questioner: Isn’t there a saying, that one can attain *moksha* quicker in *Kaliyug*?

Dadashri: That is true. There is a reason for that. Because people would not pass in this *Kaliyug*, the “professors” decided to lower the standards more. Otherwise, how would anyone be able to pass? In *Kaliyug*, the standard by which one’s humanness is ascertained, has become so ‘low’, that is why you have become worthy, no? Otherwise who would let people of the current era of this time cycle enter *moksha*? Someone has to be allowed to pass the examinations; otherwise you will have to shut down the ‘college’. That is why the ‘level’ has been lowered.

The Gnani Remains in the Present

Questioner: In the definition of time cycles, was there ever a *Kaliyug* before?

Dadashri: There is a *Kaliyug* in every time cycle.

Kaliyug is like the night that follows the day. Does it not? That is how *Kaliyug* is. It is because of *Kaliyug*, that *Satyug* (Age of unity in mind, speech and action) is called *Satyug*. If there were no *Kaliyug*, *Satyug* would have no value.

Questioner: Is man subject to *yug* (age of time cycle) or is *yug* subject to man?

Dadashri: Man is presently subject to time. But the *muda samaya* (time as an eternal element) has arisen because of you (because of the belief I am this non-Self). ‘You’ (the Self) yourself are the king, and all this has come about in the king’s wake.

Questioner: Is *samaya* (time) God, and is *samaya* (time) *Parmeshwar* (absolute God)?

Dadashri: Time cannot be *Parmeshwar*. Otherwise, people would go around chanting, “Time, Time...” (Instead of God). You yourself are *Parmeshwar*, and you need to know that Time is just a *nimit* (instrumental) in the middle.

How much difference is there between ‘Us-the *Gnani Purush*’ and You? ‘We’ have conquered time. People are consumed by time. ‘You’ still have to conquer time. How can you conquer time? The past is forgotten. The future is in the hands of scientific circumstantial evidences (*vyavasthit*); therefore, You need to remain in the present. So then time can be conquered. As You go on to do our ‘*Akram*’ *samayik*, You will learn how to hold onto the present. It does not come straight to you. When You do *samayik* (being the Self and ‘seeing’ the self) for an hour, You are in the present (*vartaman*).

What does it mean, to stay in the present (*vartaman*)? When you are writing down your financial accounts, don’t you stay fully focused on your accounts? If you (your mind) drift off into the future, you will make errors in your accounting. If you remain in the present, it is possible not to make a single

error. What I am telling You, is that You should experience the present that is before You. The past is gone. Even intellectuals would not stir up the past. And to think about the future is to worry.

Therefore, remain in the present. While the *satsang* is going on now, listen to it with concentration (*ekagra*) of *chit*. When you are balancing your books, do it with such concentration (*ekagra*) of *chit*. And when you are swearing at someone, do it with the same concentration (*ekagra*) of *chit*. He who perpetually remains in the present, is a *Gnani*. People cannot enjoy the present, because they worry about the future and the past. They even make errors in their accounting. The *Gnani Purush* will never ruin the present.

Questioner: Do we have to forget about the past and the future?

Dadashri: No, you do not have to forget, you just have to remain in the present. Forgetting is a burden. You cannot forget even if you want to, and besides, the more you try to forget something, the more you will remember it. One man was telling me, “When I sit down to do a *samayik* (meditative introspection) I think to myself, ‘Today I am not going to be reminded about the shop’. And on that very day, the first thing I see in my *samayik* is the shop!” Why does that happen? It is because, when he said he did not want to be reminded of it, essentially he showed contempt towards it! You should not be contemptuous of anything.

There is only one thing, and that is to remain in the present. You have nothing whatsoever to do with the past or the future. Remaining in the present is immortal state (*amarpad*). ‘We’ remain exactly as ‘we’ are in the present. If you wake ‘us’ up at night ‘we’ will be the same, and if you wake ‘us’ up in the day, ‘we’ will be the same. Whenever you see ‘us’ ‘we’ will be just the same as ‘we’ are now.

The Eternal Element of Time

Questioner: How does the *dravya* (element) called *kaad* (time) function?

Dadashri: Time is only *naimitik* (instrumental; evidence). The time it takes for one *parmanu* (subatomic particle) to leave its space and move into another space is called '*samaya*' (the smallest division of time). This worldly life (*sansar*) is constantly evolving (*samsaran*). It is constantly flowing. It cannot be made still at all. A single second (*pala*) is comprised of many *samaya* (smallest division of time).

The moment I tell you something and you understand it immediately, that is considered a higher development. The less time it takes; the higher the development, and the more time it takes; the lesser the development. *Kaad* (time) is subtle (*sookshma*). *Samaya* is the subtlest. For 'us' (*Gnanis*), time is closer to *samaya*, and the *Tirthankars* have *samaya*. If you could reach *samaya* today, then you would attain *moksha*. The peculiarity of this age is that one cannot reach *samaya*.



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The Nature of Speech

Speech Is Not an Attribute of the Soul!

Dadashri: Who is the one doing this talking?

Questioner: You, Dada Bhagwan, are speaking.

Dadashri: I myself am not speaking. I do not have the energy (*shakti*) to speak at all. This is the 'original tape-record' that is 'speaking'. If you wanted to, from this one, you could record another 'tape-record', a third and fourth... and don't you believe, 'I am talking', when you speak? It is because you speak yourself that you are in this 'puzzle', while I am sitting here, after having 'solved' the 'puzzle'. When you speak, you have the ego of, 'I am speaking'. Yours too is a 'tape-record' that is 'speaking'.

The *Atma* cannot speak. The *Atma* does not have the attribute of speech. Words are not one of the *Atma*'s attributes, and neither are they attributes of the *pudgal* (non-Self complex). If it were an attribute of either of them, then it would last forever. But 'this' (the body) dies. In fact, the word is actually one of the *pariyaya* (phases) of *pudgal* (non-Self complex). It is a situation (*avastha*) of the *pudgal*. When two *parmanus* (subatomic particles) collide, they produce a sound. What happens when you beep a car horn? Speech (*vani*; sound) comes out.

Questioner: If you have to press it for the speech (*vani*; sound) to come out, then it would be termed as mechanical speech (*vani*). But the *Gnani*'s speech is not mechanical, is it?

Dadashri: Our (*Gnani's*) speech is a 'taped-record', and so is yours. Except the *Gnani's* speech is *syadvaad* (speech that does not hurt anyone).

Questioner: Is *syadvaad* speech that is *chetan* (living)?

Dadashri: Speech can never have life; whether it is yours or 'ours'. Yes, 'our' speech (*vani*) emanates, after having touched the absolute pure Self, and so it appears to be alive.

Questioner: Can one say 'speech (*vani*) is lifeless (*jada*)'?

Dadashri: It is okay to say, 'speech is lifeless', but you can never say speech has life. When you press on a car horn, doesn't it produce a honking sound? When you press it like that, the *parmanus* (subatomic particles) that are in it, become agitated and collide with one another, to create all this noise. Just listen to the sound coming out of the horn! That is how it all comes out of the 'horn', after continuously colliding. All this is 'mechanical'. The *Atma* is itself *Parmatma* (the absolute Soul).

Syadvaad Speech

Questioner: Your speech, the speech of the *Gnani*, what is it like?

Dadashri: It is *syadvaad* (speech that does not hurt anyone); it is considered *anekant* (impartial; perspective of universal acceptance).

Questioner: What does *syadvaad* mean?

Dadashri: It is speech that will not hurt the foundation of any religion. Such speech is embraced by Vaishnavs, Jains, Svetambars, Digambars, Sthanakvasi, Parsis, Muslims. They will all 'accept' it. It is not *ekantik* (partial; polemic; individualized perspective) towards any single viewpoint. It is *anekantik* (impartial; accepting of all viewpoints and accepted by all).

Questioner: Is it free from insistence (*niragrahi*)?

Dadashri: Yes, you can say that. There is no kind of insistence in it.

Questioner: For speech that is non-insistent (*niragrahi*), do we have to think before we speak?

Dadashri: No. If you think before you speak, your speech will never be *niragrahi*. This directly comes out after touching the *chetan* (the Self). The *Gnani's* speech comes out with awareness (*jagruti*). It is only for the benefit (*hitta*; good) of others. The awareness (*jagruti*) remains to the extent that no one's benefit (*hitta*) is compromised.

When you keep listening with zeal, to the *Gnani Purush's* speech, even your speech becomes like that. Just imitating it will not work.

Questioner: When does one's speech become *syadvaad*?

Dadashri: When all the *karmas* are destroyed; when anger, pride, deceit, greed (*krodh, maan, maya, lobh*) are destroyed, then the speech that emits will be *syadvaad* (hurts no one) speech. The entire science of the *Vitarag* Lords must be present. It will only occur if one has clear and distinct experience (*spashta anubhav*) of the *Atma*. Until then, it is all talk related to the intellect, and is considered as talk pertaining to the worldly life (*vyavahar*). Unless your speech is *syadvaad*, you take on a big risk when you preach about the path of *moksha*.

Who Has the Right to Preach?

Who can give spiritual discourse (*updesha*)? Only someone who does not raise the listener's objection. However, in our path, there is no discussion. How do you go about understanding our books? No two people will have the same comprehension. One may have the right understanding, while the other person's understanding will be incomplete. So if the one

with the incomplete understanding insists: 'I am the one who is right', then you should just say, "Yes, you are correct," and move on. In understanding the Truth (*Sat*; eternal), there should be no controversy.

You must not have the belief: 'Mine is right'. If you continue to believe, 'It is mine, so it is right.' you could say that you are afflicted with a disease. If indeed you are right, the other person would accept what you say without fail. And if he does not do that, then you should just let it go. When I say something, the other person's *Atma* will most certainly agree to it. When he does not agree, it is because of his obstinacy. Mistake cannot occur because this speech does not belong to me. Where there is, 'This is my speech', mistakes will occur.

If someone went out to give spiritual discourse (*updesha*) in this day and age, he is likely to get himself bound. To give *updesha* (preach) in the presence of *kashays* (anger, pride, deceit and greed) is a sign of going to hell. At best, it can be tolerated from a person whose *kashays* are relatively mild. Otherwise, however, this carries a very heavy liability.

What does *kashay*-free speech mean? It is where one does not have the 'ownership' of his speech. If one is the owner of speech, one will say, "I spoke so well! Did you like it?" So he 'cashes' in his check. 'We' are not the owner of the speech, or of the mind, or even of the body.

When does *syadvaad* (that which does not hurt) speech arise? When the role of the ego comes to an end. When you see the whole world as faultless (*nirdosh*), and not a single being is seen at fault at all! I do not even see a thief as being at fault. People say stealing is a crime. But the way a thief looks at it, is that he is merely carrying out his duty (*dharmā*; role). If someone brought him to me, I would put my arm on his shoulder and ask him in private, "Son, do you like this business? Does it please you?" Then he would open up to me. He would not feel

intimidated with me. A man will lie, because of fear. I would then make him understand: “Do you have any idea about the responsibility you carry, and the consequences of your actions?”

And ‘You are stealing’, does not even exist in my mind. And if it were in my mind, it would cast an effect on his mind. Each and every person is in his own nature (*dharma*). *Syadvaad* speech is to not hurt the *praman* (measure; worth) of any *dharma*. Speech that is *syadvaad*, is complete. Everyone’s *prakruti* (non-Self complex) is different, even so, *syadvaad* speech does not disregard anyone’s *prakruti*.

The *Gnani Purush* can show you every remedy. He will find the cause of the ‘disease’ and he will even show you the remedies. All you have to do is ask him what the truth is, and tell him how you have understood it, so that he can immediately show you which ‘button’ to press, to get things started!

There are many different ways in which religion is being discussed, in order to give a person the right understanding.

1. Using speech to defend and protect oneself. That is one way.

2. To ‘convince’ the other person. Is another way. No matter what religion the other person practices, his belief will change. But you should know how to speak this way, shouldn’t you? Surely you should have that much power and energy (*shakti*), shouldn’t you? The amount of *Gnan* you understand, determines the energy that arises within you. And while trying to ‘convince’ the other person, there should not be the slightest, anger, pride, deceit or greed (*kashay*). Or else, the other person will not be convinced at all. When *kashay* arises, it is a weakness.

3. Some people are weak, because when they attempt to convince others, they themselves become influenced by them and change their minds. The other person will ask questions that

will confuse him. He will end up feeling discouraged and think that he has no *Gnan* (knowledge) whatsoever.

Touched by Saraswati

The *Gnani Purush's* speech is sweet and pleasant; it does not shock or alarm (*aaghaat*) anyone, and it does not create *pratyaghaat* (reaction to shock) in anyone who listens to it. When the words that come forth do not hurt anyone to the slightest extent, it is *charitra* (conduct as the Self). You can recognize the strength of a person's character by his speech. There is really no other way you can tell a person's strength of conduct (*charitrabud*). If the intellect is *syadvaad*, then it may create an impression of being *syadvaad*, but it is incomplete. Whereas with *Gnan-syadvaad* (speech that flows in the state of *Gnan*), the conduct (*charitra*) of the speaker is *vitaraag* (without attachment or abhorrence). People of every religion uphold *Gnan-syadvaad* as the standard. In such speech, there is no insistence (pressure).

This is a science (*vignan*). When speech assumes the form of *Saraswati* (the Goddess of Knowledge), it touches people's hearts, and that is when people are blessed. In this world, it is difficult to come across speech that touches hearts. My speech touches your heart and if only you fully digest just one word of it, it will take you all the way to *moksha*.

Questioner: If one wants to make his speech like that, what should he do?

Dadashri: Everyday, with a prayerful and sincere intent (*bhaav*), you must ask, 'Let me not hurt anyone through my speech. Let my speech give happiness to others.' If you nurture this 'cause', you will attain such speech.

The Powerful Speech of the Gnani Purush

There is tremendous power of speech (*vachanbud*) in the

Gnani Purush's each and every word. Power of speech (*vachanbud*) is something that when I tell them to, everyone stands up. When people act according to what they are told, it is called *vachanbud*. With *vachanbud*, speech continues to become *siddha*; it accomplishes the intent. There is not any *vachanbud* left these days, is there? When a father says to his son, "Go to bed." his son will say, "No, I am off to see a movie." It is called *vachanbud*, when everyone at home does what you tell them to do.

Questioner: How can we attain power of speech (*vachanbud*)?

Dadashri: How have you lost *vachanbud*? It is because you have misused speech. You have lied, you have berated others, you have scared dogs, and you have been deceitful, which is why your *vachanbud* has broken down. *Vachanbud* is also destroyed when you protect yourself by lying, when you insist on your own truth or when you negate truth.

You scold your boy, "Sit up straight stupid". So in front of your son, you lose your *vachanbud*. If you use speech, that deeply hurts someone, in your next life, your speech will be completely snatched away from you, so that you will remain mute for ten-fifteen years.

Speak as truthfully as you are able to understand. It is okay not to speak when you do not understand. Your *vachanbud* will increase all the more. "I do not want to say anything that will hurt anyone", is what you need to decide, and you should constantly ask Dada for strength (*shakti*) and with that, you will attain it. It requires my *vachanbud* and a strong desire on your part. My *vachanbud* will remove all your obstacles. You will be tested, but you will come through.

Power in the Penance of Silence

Questioner: What do they mean when they say, that

staying silent (*maun*) is considered power of penance (*tapobud*)?

Dadashri: A penance of silence would be where a person, who stays silence (*maun*) in situations where he would not normally stay silent, so then the *maun* (his silence), goes into *tapobud* (power of penance). If his servant breaks a cup and he does not utter a thing, it is rendered a penance (*tapa*). There is nothing as powerful as silence in this world. This power is dissipated the instant you utter something. Silence is the highest penance. If you are having a dispute with your father, if you stay silent (*maun*), you are doing a penance. Everything ‘melts’ in that penance and from that, science comes about. Nowadays people stay silent for a day and then the next day they vent their bottled up boiling anger! The penance of silence can do much good. It can bring salvation to the entire world.

That is why Kavi wrote:

‘*Sat purush nu maun tapobud,
nischay aakhha jaga ne taarey*’

‘The penance of silence of the realized Soul,
will definitely liberate the entire world.’

~Kavi Navneet

You are free to say anything in the presence of Dada; nevertheless, maintaining your silence is power of penance (*tapobud*).

Questioner: What is considered *maun* (remaining silent)?

Dadashri: Whatever you say, that is related to the *Atma*, is considered *maun* (here it means anything said for the salvation of others).

Questioner: If we stop speaking overtly (*sthool*), and we remain silent, will it benefit us?

Dadashri: Overt silence (*sthool maun*) will really upset the overt ego (*sthool ahamkar*). Words have created all the world's entanglements. And through silence, power (*shakti*) can grow immensely. Overt speech can hurt others; it can hurt like a rock. Can you imagine how much you accomplish on the day you observe silence? *Maun* brings *saiyam* (control over *kashay* – anger, pride, deceit, greed). Even overt *maun* brings about *saiyam*. That is considered silence of the ego. And if the awareness, 'I am *Shuddhatma*' is present, then it is considered the silence of the pure Soul.

Questioner: Then how should *maun* be?

Dadashri: *Maun* is where there is no *nokashay* (neutral *kashay*): no laughter, grief, fear, disgust, or anything else. There is no subtle inner speech either. During times of *maun*, you obviously would not speak, but writing is speech as well. So even writing does not constitute *maun*. *Maun* (silence) puts an end to all the agitation. When there is an absence of written or suggestive communication, it is called true silence.

Questioner: If we feel angry inside, but we are silent on the outside, what can we do?

Dadashri: That is why I say, that no matter what you say and how crazily you behave, ultimately you should stick to the Lord's side (with the intention not to hurt at all). All this may have transpired when you were on the side of evil, but you should keep your mind on the Lord's side. If you give way to evil, you will be doomed.

Questioner: Isn't it the mind that is at work in all these matters?

Dadashri: It is because of the mind that this worldly life (*sansar*) has come about. With one mind the worldly life (*sansar*) sets, and with other mind it arises.

Questioner: If we cannot understand the other person's viewpoint, what should we do?

Dadashri: Stay silent (*maun*). It was because of *maun* that stupid people are considered wise. If someone says to you, "you have no sense in you." then just remain silent. And if at the time, you retaliate, he will remember it and think, 'This one really is an idiot.'

In this *Dushamkaal* (present age), speech alone causes bondage (*bandhan*). In *Sushamkaal* (the previous age), it was the mind that created bondage. If it was not for words, *moksha* could be easily attained. Therefore, you must not utter a word about anyone. To say something bad about someone, is the same as throwing dirt on your own self. To utter a single word is very risky. When you speak wrongly, you are throwing dirt over yourself and even when you have wrong thoughts, you are throwing dirt on yourself. For these wrongs, you must do *pratikraman* (repent), so that you can free yourself from its effects.

A Live Tape Recorder – What a Responsibility!

There are all kinds of devices such as tape recorders, transmitters, that exist today. Prominent people live in fear of someone recording their conversations. These devices are only meant to record words. The human mind and body, however, will record everything. Nevertheless, people are not afraid of this at all. When the other person is asleep, and you say, "He is worthless", inside him, it gets 'taped'! At a later time, it will produce a result. So you must not say anything even about a sleeping person. Not even a single word. This machinery is such, that it will record everything. If you must speak, then say something good like, "You are really a great man." If you uphold good inner intent (*bhaav*), you will be rewarded with happiness. But if you say something even slightly negative, whether you say it in the dark, or even when you are alone, the consequences of

it will be as bitter as poison. It will all be recorded anyway. So make sure you record only the good things.

Questioner: I do not want anything that is at all bitter.

Dadashri: If you want the bitter, then say bitter things, or else do not say them at all. Even if someone hits you, you should not say a thing to him. Just say to him, “I am much obliged to you.”

The Lord has said that in these times, if someone insults you, you should invite him for dinner. Even if he has a ‘wild’ temperament, you should still forgive him. If you tried to get ‘revenge’, you will be pulled back into the worldly life (*sansar*) again. You must not take ‘revenge’ in this age. There is nothing but ‘wildness’ in this *Dushamkaal* (the present era). You can never tell what kind of thoughts you will have. You will even have thoughts about the end of the world! In this age, so many *jiva* (living beings) are going to collide with each other. And if you create enmity with such people, you too will have to collide. That is why we say, “I salute you sir!” In this time cycle, it is best that you instantly forgive someone, or else you will have to suffer. And this world is founded on vengeance (*veyr*).

In this age, it is impossible for you to go and reason with someone. And if you are capable of making others understand, then you can explain to them using good words, so that even if it does get ‘recorded’, you are not held accountable. So stay ‘positive’. In this world, only the ‘positive’ will give you happiness; the ‘negative’ will give you nothing but a great deal of grief (*dukh*). Can you imagine the magnitude of liability! Those who go about looking for justice and injustice will insult and give abuse to so many people. It is not worth looking for justice and injustice. Justice and injustice is a “thermometer” (gauge) for the world, to assess whose “fever” has come down by how much, and by how much has it gone up? The world will never become just, nor will it ever become unjust. The same corrupted mess will continue on.

The world has been like this ever since it began. In *Satyug* (Time cycle of unity in mind, speech and actions) the environment was not so spoilt, but today, its effect is worse. Don't you think, that in the days of Lord Rama, when there were kidnappers who abducted Sita (His wife), that they would not be around today? This is never-ending. This 'machinery' has been like this from the very beginning. One has no insight, one has no idea about his responsibility, so do not say anything irresponsible. Do not act irresponsibly or do anything irresponsible. Take everything positively. If you want to do something good for someone, then go and do it. But do not do things that are bad, and do not have bad thoughts. Do not listen to anything bad about someone. It is very risky. Otherwise, in this huge and vast world, *moksha* lies right there within you, and yet you cannot find it!!! And besides, you have been wandering for countless births!!!

In ordinary worldly interaction (*vyavahar*), speaking is not a problem. But when you say anything negative about a human being, it gets 'recorded' inside him! If you want to record a 'tape' of those in *sansar* (people), how long does it take? If you provoke someone even slightly, it will create the provocation and a hostile intent (*pratipakshi bhaav*) will continue to be 'taped' (recorded). 'You have so much weakness in you, that even before provocation, you will start speaking.'

Questioner: Let alone not saying anything negative, we should not even have a negative inner intent (*bhaav*), right?

Dadashri: You should not have that kind of *bhaav*, that is true. Whatever enters your *bhaav*, will inevitably come out in your speech. Therefore, to stop speaking, will also stop the *bhaav*. This *bhaav* is an echo behind the speech. There is no way to prevent a *bhaav* of hostility (*pratipakshi bhaav*) from surfacing now, is there! I do not have such *bhaav*. You have to also reach that state. That weakness of yours needs to go, so

that the hostile *bhaavs* do not arise. And should they arise at times, you have the weapon of *pratikraman*, with which you will be able to erase them. If water seeps into your factory, as long as it does not freeze over, it is fine. If it does freeze, then it is out of your hands.

If in a letter, you wrote something wrongly about someone, as long as you have not mailed the letter yet, you still have a chance to add a footnote to say, '*I have written some hurtful things about you in the above letter, and it is because I was out of my mind at the time, so please forgive me.*' If you write that, all will be forgiven. But at that time, a person would not let go his pride. So he will not write it. Rarely does a person do that, because it would hurt his pride.

Just look at all these 'scraps of prestige'! It takes so much clothing, to hang on to one's pride. And even then, if they tear, you have to mend them. If a man's clothes get dirty, he starts a row, "You have not even washed my white cap. The boat-shaped one I used to wear? Why haven't you done any ironing?" Now he starts quarreling about the ironing. Why does he guard his reputation so much? You should look for the kind of reputation where people would worship you, even if you went around naked.

You have infinite energies (*shakti*) within you. You can turn these energies any way you want to. You just need to know how.

The only type of speech this 'tape recorder' can handle, is the kind that expresses love in every 'dealing' with others. For that, you will receive great appreciation.

The scriptures tell you that you should not say anything bad, or think anything bad. You may ask yourself why they keep saying the same old thing over and over. This 'machinery' is just that way, so it records everything. So when all the evidences come together, there is havoc.

Questioner: Do the evidences (*puraava*) present themselves as circumstances (*saiyog*)?

Dadashri: Yes. When circumstances come together, they manifest externally. There are some evidences that remain within and torment you. Even that happens when the circumstances come together. They are considered internal circumstances. That is scientific circumstantial evidence.

If while at home, a man scolds his wife, he will think, ‘No one has heard anything, this is normal!’ In the presence of their young children, the couple says whatever they like to each other. According to them, what is a child going to understand? Hey you! What about the ‘taping’ that is going on inside him? It will all come out when the child grows up!

Questioner: If we do not want to ‘tape’ (record) anything, then what is the answer to that?

Dadashri: Do not give out any vibrations. Just keep ‘seeing’ everything. But that is not going to happen! Even this is a ‘machine’ and moreover, it is dependent on other entity. This is why I am showing you another way, so that if it does get ‘taped’, you can immediately erase it, and it will be alright. This *pratikraman* is the tool for erasing. With that, a change will happen within a couple of lifetimes, and hurtful speech will come to an end.

Questioner: After I have attained the awareness of the pure Soul, the *pratikraman* is always going on.

Dadashri: Then you are no longer responsible.

I hear Kaviraj’s spiritual songs (*pados*) in the same ‘exact’ voice and in the same tune and melody continually for two to three hours. What must that be? This is a machine. Even this is the greatest science. The other kind of machine is man-made and this is not man-made (that which is happening

effortless; *anupcharik*). Man cannot create such a machine. This does not require an electric current or batteries. It will run in the daytime, in the nighttime, in the rain, in the heat, and even when it snows, it stays on.

If you saw someone fifteen years ago and you met him again today, you would still recall him. That is how this machine works.

Each and every *parmanu* (subatomic particle) has the energy (*shakti*; power) to ‘tape’ (record). The eyes have the energy (*shakti*; energy) to film. Inside, you have infinite energies. From this single internal machinery, countless others are created. Therefore, this is extremely powerful machinery.

As long as you have need of this world’s interaction (*vyavahar*), you should speak in a pleasing manner, that will win over the minds of others (*manohar*). He whose speech, conduct and humility have become *manohar* (win over the minds of others), becomes *prematma* (the embodiment of love). But how can you learn this? People use such speech, that a person who is about to offer them a cup of tea will change his mind.

If you go to an unfamiliar village, and you keep saying, “These petty vendors are so...” and you go on complaining, then are you going to find anything to eat there in the evening? Instead if you just say, “You people are so kind.” If you say this, people will actually come up to you and ask, “Have you eaten yet or not?”

In this era of the time cycle, you should not even, ridicule someone. You should not say a single word. If a man is fat, you should not call him “fat”. If a man is tall, you should not call him “tall”. People have turned into ‘plastic’ (insensitive). Our people will criticize anyone. Not just humans, but they even criticize this fruit. “This will give me gas”, they will say. “This will produce too

much heat in my intestines”. Hey now! You may get gas from it, but others will not. Their whole language is awkward, so what can you do?

This world has arisen through speech, and it will end through speech.

In these ‘developed’ households, of cultured people, it is not their careless behavior, but their careless speech, that causes unhappiness (*dukh*; grief). Do you think that these people throw stones at each other at home? No! They shoot arrows of words. Is it better to throw a stone or is it better to strike with harsh speech?

Questioner: A stone is better.

Dadashri: Our people prefer stones over something that does not physically hurt them. If something causes bleeding or burning when it hits you, you can get a doctor to treat you. But when words cause a wound, it will never heal. Even after fifteen years or so, that wound will go on hurting! Why is that so? It is because you believe that the words came from the person himself. I guarantee you that, every living being’s speech is a ‘record’. Even mine is a ‘record’! If this ‘record’ is playing, “Chandubhai is not a good man, Chandubhai is not a good man...” would you become defensive?

Questioner: But that is a machine, isn’t it?

Dadashri: Even when human beings speak, they are all ‘records’. If you consider your own words, as a ‘record’ and the other person’s words as a ‘record’ you will find a solution. There is no other way to win over the world. As soon as you utter, “record”, the other person has become faultless (*nirdosh*)!

When in a state of ignorance, as long as a person feels, ‘He keeps going on and on... How can I take any more of it?!’, sickness will not leave. You do not have to suffer or

tolerate anything. You just have to understand that it is a 'record'. If you do not believe that speech is in the form of a 'record', then even your speech will come out like that. Therefore, the cycle of effect and cause, cause and effect will just perpetuate.

Speech is entirely a 'thermometer'.

This science is such that it will bring about a solution. If someone tells you off, or if he laughs at you, then you should laugh along with him. You know that this is how the record is playing. How can the other person be saying anything? He himself is a 'top' (spinning toy) there. This poor man only deserves sympathy!

Questioner: At the time, I do not have this kind of awareness.

Dadashri: First, you have to decide that, "Speech is a record." Speech is a record, is a record, is a record... "Overt (*sthool*) circumstances, subtle (*sookshma*) circumstances, and circumstances of speech (*vani*) are of the non-Self (*par*) and they are dependent on the non-Self (*paradhin*)." Speech is neither in the hands of the speaker, nor is it in the hands of the listener. Circumstances of speech are of the non-Self and they are dependent on the non-Self. Who would stick out his hand when these firework rockets go off?

Bhagwan (God) moves away from any discussion that goes beyond two minutes. When the conversation turns reckless, *Bhagwan* leaves. It is okay to discuss something, as long as there is no insistence in it. With insistence, one increases the burden.

Speech Is the Embodiment of Ego

Speech is just an open ego. What is being said, and how much is being said, is all an open ego. Except, when the *Gnani*

speaks *syadvaad* (that speech which does not hurt any living being), there is no ego in it. However, when he says anything else, it is only his ego that is coming out. That ego is one that is leaving. It is called a 'discharge' ego.

Questioner: So, it is speech without ego that comes out?

Dadashri: It is called a 'lifeless' (*nirjiva*) ego. If the speech has a 'living' (*sajiva*) ego, then it will hurt others. 'Our' speech is without 'My-ness' (*nirmamatva*), and is egoless (*nirahamkari*), which is why people experience joy.

Just by listening to someone speak, you can tell the kind of ego, and to what extent it has been 'charged'. Speech that is without *syadvaad* is all ego. Ego is not as apparent in one's conduct. Only on occasion you might see a person's chest inflated with ego, perhaps when you go to a wedding.

'How well I spoke!' is a *parigraha* of speech. 'I am talking' is the awareness by which a new seed of *karma* is sown.

Questioner: What is spontaneous and natural (*sahajik*) speech?

Dadashri: One that does not have the slightest bit of ego in it. Not even for a second do I become the owner of this speech, so therefore my speech is spontaneous and natural (*sahajik*).

The worldly self (*atma*) is *sacharachar* (mixture of the still, the Self and the changing, the non-Self). There are three 'char' in 'sachar': *aachar* (conduct), *vichaar* (thoughts) and *uchchar* (speech). If these three remain within the bounds of 'normality' there is no problem. When they are in normality, a human's 'fragrance' can indeed be perceived. What is the greatest test for a person? Do not test him by his conduct, do not test him by his thoughts, but do test him by his speech.

No Solution Without Vitarag Speech

Someone asked the Lord, “By what means do we attain *moksha*?” And the Lord replied, “Without *vitarag* speech, there is no other way.” Such speech is that which accomplishes the ultimate (*siddha* speech); it grows on the listener.

Questioner: What is the definition and level (*praman*) of *vitarag* speech?

Dadashri: *Vitarag* speech means that it is acceptable to every soul and every religion. Only an obstinate person will not accept it. *Vitarag* speech is pleasing to the *Atma*, while other speeches are pleasing to the mind. From the moment you hear the *vitarag* speech, it will appear new to you, it will seem, unprecedented (*apurva*) to you. *Apurva* means that it has never been heard before and you will not have read it anywhere before. You can say that it is the speech of a *Vitarag*, because everyone will embrace it; believers and non-believers alike. Even non-believers will say, “We accept what you say, but it is really not for us”.

The ‘Taping’ of Speech

Questioner: You say that you are not speaking, but that it is a ‘tape-record’ playing. Please explain how that is so?

Dadashri: You can tell by its attributes (*gunadharm*). There are no attributes (*gunadharm*) of the *Atma* in it. There are not any *gunadharm* of the *pudgal* (non-Self) in it either. It is a stage (*avastha*; state) of the *pudgal*. Speech is ‘taped’ (recorded), prompted by the ego (*ahamkar*). The ego (*ahamkar*) does not ‘tape’ on its own. It only prompts the ‘taping’. From within, the ego does the prompting: ‘When I am in court, I want to say it like this...or I want to say that’, and that is how the ‘tape’ comes out.

Questioner: When would your speech have been ‘taped’?

Dadashri: It was taped in the past life and now it is being played in this life.

Questioner: Is speech the *sthool* (tangible; overt) result of *sookshma* (subtle)?

Dadashri: Yes, the subtle turned into the overt.

Questioner: Where did the subtle (*sookshma*) originate in the first place?

Dadashri: Before that, the subtle (*sookshma*) again arises from the overt (*sthool*). When it is *sthool*, on account of attachment-abhorrence (*raag-dwesh*), once again a new subtle (*sookshma*) one arises. If for just one lifetime, you manage to remain *vitaraag* (absence of attachment and abhorrence), the whole process would end. But people just go on sowing those seeds (through attachment-abhorrence).

Questioner: Wouldn't you call the language that you are speaking, a *samadhi bhasha* (language that gives inner stillness and peace)?

Dadashri: If you want to call it a *samadhi bhasha*, then you can call it a *samadhi bhasha*. If you want to call it *syadvaad*, then it is *syadvaad*. 'Our' speech will never give unhappiness to others; it renders happiness to all. 'We' do not 'own' this speech. Once the ego is completely gone, the 'record' is clean. My record (speech) became clear after *Gnan* manifested in me.

Questioner: When can one say that his speech is a record?

Dadashri: When you do not notice any like or dislike (*bhaav-abhaav*) on the person's face, ownership of the speech has indeed been lost, and that is where your 'end' (liberation) comes.

The 'Charging Point' of Speech

Questioner: If this is a 'discharging tape', then how do we create a new 'tape'?

Dadashri: While you are speaking right now, a new 'tape' is simultaneously being recorded. That 'tape' is created through your *bhaav* (inner intent). It is 'taped' according to your *bhaav*. What is my *bhaav* when I am talking? If it is: 'I want to insult you', then that is how it will be 'taped'. If it is: 'I want to respect you and act lovingly towards you', then it is 'taped' in that way. So it gets 'taped' according to the inner intent (*bhaav*).

Questioner: Is it created anew when *bhaav* occurs?

Dadashri: Of course. When the *bhaav* occurs, a new tape is created. And you will not be able to change it, even if you try. This speech is not the property (*dharma*) of the *pudgal* (the non-Self complex). It is something *aupcharik* (not real). Therefore, the inner intents (*bhaav*) from the previous life; those that have passed, come into effect in the present, and that is how they are immediately 'taped' and released as words. It all gets done 'speedily'. It is astonishing! The speech that comes out today, is not the *muda-bhaav* (charge), but the old *bhaav*. *Gata-bhaav* (past *bhaav*) is a 'discharge' *bhaav*, and it is because of this that the speech comes out. Therefore, speech is the 'discharge' of the 'discharge'. And the mind is a "pure" 'discharge'. 'Discharge' *bhaav* means 'lifeless' (*nirjiva*) *bhaav*.

Questioner: How did speech get 'taped' in the first place?

Dadashri: The *Atma* encounters circumstances of subatomic particles (*parmanus*), and that is where 'charging' occurs. The *Atma*'s presence, gives rise to vibrations of like-dislike (*bhaav-abhaav*), and if ego enters into it, then those vibrations get 'taped'.

Speech is such that it cannot show two viewpoints ‘at a time’. This means, that in order to express something, you have to say it again in another sentence. In your inner vision (*darshan*) you can see it in all its entirety, but no man can express it ‘at a time’ (spontaneously). That is why speech is called *syadvaad*.

Reciting *mantras* is the overt (*sthool*) thing. There is a benefit in the *sthool*, however you must take it to the subtle (*sookshma*) level. After saying, “I bow down to Dada Bhagwan,” you should be able to visualize ‘Dada,’ even without his photograph. Then you have to go on to the subtlest (*sookshmatam*), and at the subtlest (*sookshmatam*) level you will reap instant benefits!

Where the Lamp Is Lit, Your Work Gets Done!

Because the *Atma* has not become known, this entire world is in shambles. People believe that all the movement and action they see, would not occur without there being an *Atma* within. But what they refer to as *chetan* (life), is not *chetan* at all. We call it *nischetan chetan* (mechanical self; energized non-Self complex). It is not real *chetan*, it is a ‘discharge’ *chetan*, which has been mechanically wound up. The real *chetan* (Self), lies within. It is always constant (*sthira*) and always still (*achar*); whereas the other is constantly changing (*sachar*; in movement). That is why these worldly beings are called *sacharachar*. That which will perish is changing (*sachar*), and that which is eternal is *achar* (immovable and unchanging).

That is why it is written in every scripture: ‘Know *Atmagnan* (knowledge of the Self)’ but it is not so easy to do. If you have been pursuing it for innumerable past lifetimes, then it is possible for it to manifest. Or else, it can be attained from a *Gnani Purush*! Otherwise *Atmagnan* is not something that is easy to come by. A person may know all the scriptures, but he will not find the *Atma* through them. He can memorize all the

excerpts in all the scriptures, but even then he will not know about the *Atma*. And even if he did know something, it would only be in terms of words. So what would that be like? He will be able to describe what it is like, ‘The *Atma* is like this, like this...’ You sorry chap! Just say, “I am like this, I am like this”! Then he’d say, “No, how can I say that?” That is why, only he who becomes ‘That’ (the Self) can say, “I am full of infinite knowledge, I am full of infinite vision, I am full of infinite energy.” Do you say that or not?

Questioner: Yes, I do.

Dadashri: That is because you have become ‘That’ (the Self).

Questioner: But, Dada, only He who knows the Self can help others know the Self; no one else can, can he?

Dadashri: That is why it has been said, “Know the *Atmagnani* as the *Parmatma* (the absolute Self) in a human physical form.” Previous *Gnanis* have all said that the *Gnani Purush* has, in the human form, become *Parmatma*, so we should get our work done. The absolute Self has manifested inside the *Gnani Purush*, and that Self is worth knowing. If you want to know the *Atma*, then go to the *Gnani Purush*. Any other ‘*Atma*’ of scriptures and books, will not do. If there is a picture of a candle in a book, you can see what a candle looks like, but there will not be any light coming out from it. You will not get anything out of it. To know the *Atma* you have to meet with the *Gnani Purush* personally, and only then you can accomplish your goal.

Jai Sat Chit Anand

GLOSSARY

Aabaru	Reputation
Aacharan	Conduct; Put into practice
Aadhi	Mental suffering
Aaghaat	Shock
Aagraha	Insistence
Aasakti	Attachment
Aashrav	Influx of karmic matter
Aayambil	Eating food made from only one variety of grain; Jain practice of eating bland food and only once a day
Abandha	Unbound
Abheda	As one
Abhimaan	Excessive pride due to material possessions
Abhipraya	Opinion
Abrahmacharya	Sexuality
Abuddha	One who does not use intellect
Achar	Still; Immovable and unchanging
Acharya	Spiritual master
Achetan	Void of the Self; Lifeless; The non-Self
Adharma	Any hurt caused to others; Non- religion; Irreligion; Inauspicious and hurtful actions; (<i>kashay</i>)
Adhyatmik	Spiritual
Adhyatmik jagruti	Spiritual awareness
Agiyaras	Observance of fasting done on the eleventh day of the lunar cycle; Fasting on the eleventh day of the lunar fortnight
Agna	Special directives given by the Gnani Purush that sustains the enlightened state after the Gnan Vidhi; Special directive
Agnan	Ignorance of the Self; Worldly or relative knowledge

Agnan bhaav	The intent of the non-Self, 'I am Chandulal'
Agnani	One who is not Self-realized; Ignorant of the Self
Agnya-shraddha	Ignorant faith
Ahamkar	Ego; I am the "doer"
Ahamkari jagruti	Awareness through ego
Ahimsak	Non-violent
Ajagrut	Unaware; Without awakened awareness
Ajagruti	Unawareness
Ajampo	Internal turmoil and restlessness
Akarta	Non-doer
Akhand	Continual
Akram marg	The step-less path to Liberation
Akram Vignan	The spiritual science of the step-less path to Self-realization; Step-less, direct path to Self-realization
Akram Vignani	The scientist of the direct path to liberation
Alakh	The unknowable; Imperceptible
Alaukik	Beyond the world; The Real
Alochana	Recall transgression; Confession; Acknowledgment of mistake
Alok	The part which is outside the universe
Amarpad	Immortal state
Amurta	Formless
Anaadi	Since time immemorial
Anand	Bliss
Anant shakti	Infinite energy
Anatma	The non-Self
Andha-shraddha	Blind faith
Anekant	Perspective of universal acceptance
Anekantik	Accepting of all viewpoints and accepted by all

Antahkaran	The inner complex of the self comprised of mind, intellect, chit and ego
Antaratma	The interim soul that is awakened to the Self; Interim state of the Self, 'I am pure Soul'
Antaray	Obstacle
Antaray karma	Obstructing karma
Antardaah	Inner burning
Anubandh	Discharge of karma; Effect
Anukampa	Compassion; Empathy
Anumodana	Instigation; Instigating and encouraging others into doing something
Anupcharik	That which is happening effortless
Anuyoga	Paths that lead to the Self
Apara-bhakti	Indirect worship of the Self
Aparigrahi	Free from acquisitiveness
Aptavani	Authentic speech of the Gnani Purush
Aradhak pad	The state of being worshipped
Aradhana	To worship
Arati	The ritual of waving lamps in front of an idol or a deity while singing a hymn
Ardha-saiyam	Partial freedom from reaction to kashay
Aropit bhaav	False assertion; Imposition of the wrong belief of 'I am Chandubhai'
Artadhyan	Adverse internal meditation that hurts the self
Artata	Inner suffering
Asaiyam	Expression of kashay
Asaiyogi	No connection with any circumstance
Asaradata	Inflexibility and unnaturalness
Asatya	Untruth
Ashanti	A state of restlessness

Ashata	Painful; Unpleasant
Ashata vedaniya	Unpleasant experience; Painful situation
Ashaya	Intention
Ashubha	Inauspicious
Ashubha upayog	Inauspicious applied awareness
Astitva	Existence
Asvastha	Uneasiness and restlessness
Atikraman	Aggression through thoughts, speech or action
Atindriya	Beyond the senses
Atindriya-gnan	Knowledge beyond the senses
Atkan	Major obstruction
Atma	The Self; Soul
Atma-charya	To dwell in the Self
Atma-dharma	Religion of the Self
Atmadhyan	The meditation as the Self; Meditation of the Self
Atmagnan	Knowledge of the Self
Atmagnani	The Self-realized One; The Knower of the Self
Atma jagruti	Awareness of the pure Soul (Self awareness)
Atmanubhav	Experience of the Self
Atma-parinati	State of the Self
Atma-ramanata	Bliss of the Self
Atma shanti	Peace of the Self
Atma shraddha	Faith in the Self
Atmavignan	Science of the Soul
Atyaag	Acquisition
Avagaman	Coming and going
Avastha	Situations
Avastha drashti	Situational vision

Avirata	Unending
Aviyogi	No dissipation; Eternal
Avyavahar jivas	Unnamed embodied souls
Avyavahar rashi	Embodies souls in an unnamed state
Bandh	Binding of karma
Beej Gnan	Seed of Gnan
Bhaav	Inner intent
Bhaav-abhaav	Like-dislike; Intent – non-intent; Positive and negative; Good intent and bad intent
Bhaavak	It is the one that makes you do the intentions
Bhaavatma	‘I am Chandulal’; Relative self
Bhaav jagruti	Awareness of intent through, ‘I am Chandubhai’
Bhaavkarma	Cause karma; Charge karma
Bhaav-mun	The causal mind; Charging mind
Bhaavnindra	Asleep to the Self; Unaware of the Self
Bhaav purusharth	Intent-based self-effort
Bhaav-shakti	Energy of intention
Bhaav-swaroop	Absolute intent filled state
Bhaavya	One doing the intent
Bhagwan	God
Bhagwat swaroop	Godly form
Bhagya	Destiny
Bhakta	Devotee
Bhakti	Worship; Devotion
Bhaktiyoga	Cultivation of a devotional relationship with God through prayer
Bhammardo	A spinning top
Bharat Kshetra	Planet earth
Bhasha	Language
Bhav	Life

Bhavna	Desire
Bhavsthiti	State of development
Bhed	Division
Bhed buddhi	Intellect that creates division
Bhed Gnan	Knowledge that separates the Self from the non-Self
Bheekh	Beggarly desire
Bhoga	Pleasure
Bhranti	Illusion
Bhrant jagruti	Illusory awareness
Bhrant purusharth	Illusory effort
Bodha beej	Beginning of Gnan
Brahmacharya	Celibacy; Absolutely free from any sexual impulses of the mind, speech and body
Buddhi	Intellect
Buddhi-gamya	Intellectual
Buddhi no ashaya	Receptacle of intellect
Chaitanya Parmatma	Absolute Self, Life energy
Chakra	A chakra is believed to be a center of activity within the body that receives, assimilates and expresses life force energy
Chakshu	Vision
Chanchal	Restless
Chanchalata	Restlessness
Charananuyoga	The path of surrender and devotion
Charitra	Conduct
Charitrabud	Strength of conduct
Chetak	Makes one become cautious
Chetan	The Self; Animate; Life energy
Chetan shakti	Energy of the Self
Chetan tattva	Element of the Self

Chinta	Worries
Chit	Inner component of knowledge and vision
Chori	Stealing
Chovihaar	Practice of eating food before sundown
Daanat	Intention
Dago	Betrayal; Deception
Dakho	Interference
Darshan	Vision; Devotional viewing; In Akram Vignan it is vision as the Self
Darshanantaray	Obstacles to vision as the Self
Darshan kriya	Vision; To See and remain as the Self
Daya	Kindness
Deha-buddhi	To be in the non-Self
Dehadhari Parmatma	The embodiment of the absolute Self
Dehadhyas	Belief 'I am the body'
Deha Samadhi	Calmness of the body
Derasar	Jain temple
Devas and Devis	Celestial deities
Devgati	Life as a celestial being
Dharma	Religion; Duty; True nature of a thing
Dharmadharma	Relative religion
Dharmadharma atma	Deluded soul; One who believes this relative world as real; The one who is asleep (without any awakened awareness) in this world
Dharmadhyan	Virtuous meditation
Dharmasaar	Essence of religion
Dhyan	Meditation; Focus; Awareness
Dhyata	One who meditates on the goal
Dhyeya	Goal
Divya	Divine
Divyachakshu	Vision of the Self ; Divine vision

Dosh	Fault; Error; Mistake
Doshit	At fault
Drashta	Seer
Drashti	Vision
Drashti-gamya	That which is visible
Drashya	Image; Object to be seen
Dravya	Physical matter/element; Effect of karma
Dravya-atma	Discharge pratishthit soul; One behaves as a Tirthankar in the next life
Dravya-bhaav	Past life cause ready at the time of effect in this life; Discharge intent ready for next life
Dravyakarma	Effect karma; Subtle discharging karma
Dravya kriya	Visible physical action
Dravya mun	Discharging mind; Effect mind
Dravyanuyoga	In Jainism, the philosophy of the essence of life and liberation through scriptures
Dukh	Pain; Misery; Unhappiness
Duragrahi	Obstinate
Dushamkaal	(Same as Kaliyug), current time cycle characterized as a time of lack of unity in people's thought, speech and action; An era of moral and spiritual decline
Ekagrata	Concentration
Ekantik	Individualized perspective; Narrow-minded; Partial; Adhering to a single viewpoint
Ekendriya jiva	One-sensed organism
Farajiyat	Mandatory
Gaanth	Knot; Tuber
Gachha	Sect
Galan	Discharge; Output
Ganadhars	Chief disciples of Tirthankars

Garbha avastha	State in the womb
Garva	Ego of doership
Ghadbhanj	An activity of construction and destruction
Ghati	Destroyer
Ghemaraji	Pompous display without any substance
Gnan	Knowledge of the Self
Gnanantaray	Obstacles against Knowledge of the Self
Gnanatma	Interim state of the Self, 'I am pure Soul'
Gnan-Darshan	Knowledge-Vision
Gnanendriya	Five senses; Sense organs of knowledge namely: hearing-ears, touch-skin, sight-eyes, taste-tongue, and smell-nose
Gnanghan Atma	The Self with Knowledge; The interim state of the soul, 'I am pure Soul'
Gnani Purush	The Enlightened One, and is able to enlighten others
Gnanis	Those who are Self-realized
Gnani-sangnya	Knowledge of the Gnani
Gnan jagruti	Awareness of the Self
Gnan kriya	To know and remain as the Self
Gnanswaroop	The state of the Self
Gnan-syadvaad	Speech that flows in the state of Gnan
Gnata	The Knower
Gnayak	The Knower
Gneya	The object to be known
Grahan	Acquisition
Granthi	Tuber; Knot
Gunadharmā	Attributes and nature
Gurukilli	Guru-key
Guru krupa	Guru's grace

Hari	God
Hasya	Laughter
Hetu	Intention; Motive; Purpose
Himsa	Violence
Himsak	Violent
Himsak bhaav	Violent intent
Hitta-ahita	Benefit-harm
Ichchha	Desire
Indriya	Sense organ
Indriya-gnan	Knowledge attained through the medium of the senses
Ishwar	God
Jada	Lifeless; Inanimate matter; Non-living; Also mean lacking sensitivity; Impervious; Inhumane
Jagat kalyan	Salvation of the world
Jagatsaar	Essence of the world
Jagrut	Awake and alert
Jagruti	Awakened awareness; Awakened awareness of the Self
Jalebi	Indian sweet
Japa	Chanting of God's name or mantra
Jignyasu	Inquisitive person
Jivanmukta	One with freedom from wandering life after life; Freedom while living
Jivas	Embodied souls; Living beings
Kaad	Time
Kadagraha	Entrenched in one's own viewpoint
Kadhapo	Outburst that hurts others; Visible anger
Kadhee	Soup

Kaliyug	Current era of the time cycle characterized by lack of unity in mind, speech and conduct
Kalyan	Blessed eternally
Kalyankari	Beneficial
Kandamood	Root vegetables
Kanjoos	Miserly
Kankaas	Ongoing clash
Kapat	Deceit
Karan sharira	Causal body
Karmendriya	Five organs of action
Karnanuyoga	In Jainism, the path of understanding the law of cause and effect, the description of the universe
Karta	The doer
Karta bhaav	A sense of doership
Kashays	Anger, pride, deceit and greed
Kathanuyoga	In Jainism, stories of the great human beings who have attained the Self
Kevalgnan	Absolute knowledge
Khatkaro	Reminder
Khench	Insistences
Khichadee	Staple rice and lentil mixture
Khyal	Awareness
Kirtan	Sing religious songs
Kirti	Fame
Klesha	Conflict
Kramic path	Traditional step-by-step path to Self-realization
Kriya	Actions and rituals through mind, speech and body
Kriya-shakti	The energy to do
Kriya-vadi	The doer of something

Krodh	Anger
Krodhak	That which makes one do anger
Krupa	Grace
Kshama	Forgiveness
Kshatriya	The warrior class
Kshetra	Place; Location
Kucharitra	Unpleasant and unacceptable conduct
Kundalini	Corporeal energy; Yogic power
Kunta	Mother of the five Pandavas in the Mahabharata
Kusangi	Wrong company; A negative influence
Labhalabha	Gain and loss
Laksha	Awareness
Laukik	Worldly
Lobh	Greed
Lobhio	A greedy person
Lok	The universe
Lokas	Regions of the universe
Loksangnya	Societal influence; Worldly peer pressure
Maadakata	Intoxication of the ego
Maan	Pride; Respect
Maardavata	Tenderness
Madhyalok	Middle world
Maha-mohaniya karma	Greatly deluding karma
Maha-mukta	Supremely free
Maharaj	High ranking ascetic
Mahatmas	Those who have attained Self-realization through Gnan Vidhi
Mahavideh Kshetra	Mahavideh is the name of a location in this universe where currently there are twenty Tirthankars, deeming it the most

	sacred kshetra; a special world from where souls can attain final moksha through darshan of existing Tirthankars
Mamata	My-ness; Attachment
Manohar	Win over the minds of others
Marajiyat	Free will
Marma	Meaning
Marmasaar	Essence of the meaning of religion
Mata	Viewpoint; Opinion
Matagraha	Obstinacy of viewpoint
Matagrahi	Pertinacious about one's own opinion
Matbhed	Dissension because of differing opinions
Maun	Maintaining silence
Maya	Deceit; Illusory attachment
Mishrchetan	Power chetan; The relative self
Mishrasa	Mixed parmanus waiting to give effect
Mithya darshan	Deluded vision
Mithya drashti	Illusory vision
Mithyatva	Ignorance of the Self; Wrong belief of 'I am Chandubhai'
Mithyatvi	One with the wrong vision of 'I am Chandubhai'; One with deluded vision
Moha	Illusory attachment
Mohanindra	Sleep of illusory attachment
Mohaniya	Deluding
Mohaniya karma	Karma of illusory attachment
Moksha	Liberation
Moksha dharma	The true nature of liberation
Moriyo	Special grain
Muda samaya	Time as an eternal element
Mudhatma	Deluded soul ('I am Chandubhai'); The state of the Soul in ignorance of the Self
Mukta	Free

Mukta hasya	Liberated smile (the permanent radiance on the face of the completely liberated One—Purush); The smile and the laughter of the liberated One
Mukti	Liberation; Freedom
Mumukshu	Desirous for only moksha; Seeker of moksha
Mun	Mind
Mundapo	To begin
Murchha	Intense attraction; Infatuation; Infatuation due to attachment
Murchhit	Illusory state; Deluded; Unaware spiritually
Murta	Form; The physical; Tangible form
Naam	Name
Naam jaap	Chanting of a name
Naam-smaran	Recitation of a name of God
Naimitik	Instrumental; As one of the evidences; Apparent doer
Naimitik purusharth	Evidence-based effort; Evidential effort
Namaskar Vidhi	The vidhi of salutations; Obeisance to all the Gods
Namrata	Humility
Nanami	Funeral pyre
Narak gati	A life in hell
Naseeb	Destiny
Niddidhyasan	Inner visualization; Envisioning
Nihshank	Free from doubt
Nikachit	Sticky
Nikachit karma	Heavy and ‘sticky’ karma that one has no choice but suffer its effect
Nikal	To settle
Nikhalas	Open and straightforward; Candid and guileless; Frank and honest

Nikhalasata	Straightforwardness; Purity
Nimit	A person who is instrumental; Instrument; Evidence
Ninda	Criticize or slander a person in their absence; Do gossip
Nindak	That which makes one 'do' hurtful gossip
Niragrahi	Non-insistent; Free from insistence
Nirahamkari	Without ego; Egoless
Nirakudata	Dwelling in the stillness of the Self, which is the natural state of the Siddha Lords (the absolutely liberated Ones)
Niralumb	Non-dependent
Niralumb darshan	The vision of absolute independence
Niralumb Gnan	The knowledge of absolute independence
Nirantaray	Obstacle-free
Nirantaray pad	An obstacle-free state
Nirdosh	Faultless
Nirdoshata	Faultlessness
Nirdosh drashti	Faultless vision
Nirgranth	Free from tubers; Without knots
Nirichchhak	Desire-free state
Nirjara	Discharging of karma
Nirlep	Absolutely detached; Untouched
Nirmohi	One who is free from illusory attachment
Nirvikalp	Egoless state; The state of the Self
Nirvikalp Samadhi	The blissful state of the Self
Nischay	Related to the Self; The Self; Real viewpoint; Also meaning Strong determination; Firm decision
Nischay jagruti	Awareness of the Self
Nischetan chetan	Mechanical self; Lifeless life; Energized or charged non-Self complex; Mechanical

Nishkaam	Without desires
Nishkaami	One doing without expectation
Nishkaam karma	Karma done without expectation of rewards
Nishpakshapati	Impartial
Nispruha	Without interest
Niyam	Disciplines
Niyantran	Regulation
Niyanu	Strong resolution
Nokarma	Neutral karma
Nokashay	Neutral kashays
Nondha	Mental note
Paap	Sin; Demerit karma
Paarinamic bhaav	Intent as or of the Self
Pacchakhaan	Making a firm decision not to eat certain food
Pad	Spiritual song
Paksha	Partiality
Pakshapati	Partial
Pala	A second, which is made up of many samaya—smallest division of time
Par	Of the non-Self
Para-bhakti	Direct worship of the Self
Parabrahma	The Self
Paradhin	Under the influence of the non-Self
Paradhyaya	Study of the non-Self
Parakram	Extraordinary effort as the Self
Parakram bhaav	Extraordinary spiritual understanding and inner vision
Param trupti	Absolute contentment
Param vinaya	Absolute humility
Paravalumban	Dependency on the non-Self
Par-bhaav	The state of the non-Self

Parbharyu	Belongs to the non-Self
Par-dharma	The nature of the non-Self, The nature of the other
Parichaya	Familiarity
Parigraha	Acquisitiveness; Attachment and ownership
Parishah	Internal suffering of the mind; Internal suffering
Par-kshetra	The non-Self location
Par-lok	The next life
Parmanand	Eternal bliss; Absolute bliss
Parmanandi	In absolute bliss; Supremely blissful
Parmanus	Subatomic particles
Parmartha samkit	Ultimate vision of the Self
Parmatma	Supreme Soul; Absolute Self
Parmatma Purusharth	Staying continuously as the Self, “Knowing” and “Seeing”
Parmatma swaroop	The absolute state of the Self
Parmeshwar	Absolute God
Paroksh	Indirect
Par-parinam	Results of the non-Self
Paryaya	Phase
Paudgalik	Of the non-Self complex
Paudgalik jagruti	Awareness of the non-Self complex
Prabhu shraddha	Faith in God
Prabhu smaran	Remembrance of God
Prabuddha	Extremely intelligent
Pradesh	Locations; Region
Pragnyashakti	The liberating energy of the Self
Prakhar	Solid and steady
Prakrut avastha	Situations of the non-Self

Prakruti	The relative self; The non-Self complex; Also means inherent nature
Pramaata	The Knower (Gnata)
Praman	Level
Prameya	The object to be known (Gneya); Projection or boundary
Prarabdha	Destiny; Ordained; Effect
Prarabdhavadi	Lazy
Prarthana	Prayer
Prasanna	That which pleases others
Prashasta raag	Attachment of the highest kind – it leads to the Self
Prashchyataap	Repentance
Pratibhaav	Intent of opposition; Sense of opposition; Remorse
Pratikraman	Repentance and asking for forgiveness for the error; Repentance and apology
Pratipakshi bhaav	Adverse intent; Attacking intent; Opposing intent
Pratishthit atma	The charged self; The relative self
Pratiti	Conviction
Pratyaghaat	Reaction to shock
Pratyakhyan	Remorse and avowal to not repeat the mistake
Pratyaksh	Direct
Pratyaksh bhakti	Direct worship
Pravrutti	Worldly activity
Prayatna	Effort
Prayogsha	New charging of parmanus
Prem	Love
Premlakshana bhakti	Worship with love of God
Pudgal	The non-Self complex of mind, speech and body

Pudgal maya	Illusory attachment to the worldly things
Pudgal paryaya	Phase of the non-Self complex
Pudgal shakti	Energies of the non-Self complex
Pudgal sukh	Pleasures of the non-Self complex
Puja	Worship
Punarjanma	Rebirth
Punya	Merit karma
Punya-	Merit karma that binds more new merit
-anubandhi-punya	karma
Punyashadis	Those with tremendous merit karma
Puraava	Evidences
Puran	Charged in past life; Causes; Input
Puran-galan	Input-output
Puris	Kind of fried bread
Purnatva	The state of being complete; Absolute state; Absoluteness
Purush	The Self; The Self-realized One
Purusharth	Independent effort; Free will
Purusharth dharma	Be the Self through the Five Agnas; Religion of the Self
Purusharthi	Industrious; One making the effort; Hard working
Purusharthvadi	Industrious
Purvagraha	Prejudice
Purva viradhak jiva	The one has opposed and criticized in the past life
Raag	Attachment
Raag-dwesh	Attachment-abhorrence
Rajipo	To please
Ranchhodji	Lord Krishna
Raudradhyan	Adverse internal meditation that hurts the self and others

Rotli	Flat unleavened wheat bread
Rotlo	Dense, rustic unleavened millet flat-bread
Ruchak Pradesh	Appropriate regions
Rujuta	Natural frankness
Rundapo	To end
Saar	Essence; Substance
Sachar	Changing
Sacharachar	Sachar is that which is going to perish (temporary) and moves, and that which is eternal is immovable and unchanging is called achar
Sadhan	Tool
Sadhana	Spiritual endeavor; Undergoing self-discipline for spiritual development; Spiritual practice
Sadhya	The ultimate goal; The Self
Sadgnan	Right knowledge
Sadguru	Ultimate guru
Sadhus	Male ascetics
Sadhvis	Female ascetics
Safada	Succeed in doing
Sahaj	Spontaneous and natural
Sahajanand Swami	The Godhead of the Swaminarayan religion in the Swaminarayan sect of Hinduism
Sahaj samadhi	Natural and spontaneous bliss
Saiyam	Control over passions like anger, pride, deceit and greed; Absence of kashay (anger-pride-deceit-greed); Kashay free state; Also means self-control; self-discipline
Saiyamit	Natural and without kashays

Saiyamt mun	Disciplined mind
Saiyam parinam	Absence of kashay reaction
Saiyog	Circumstances
Sakaam	For the purpose of attaining liberation
Sakriya	Active
Sakriyata	Activity
Sakshatkar	Exact experience of the Self
Samadhan	Closure; Resolution
Samashti	Universal
Samata	Equanimity; No attachment-abhorrence; Absolute sameness
Samata bhaav	Intention to remain in equanimity
Samaya	The smallest fraction of time; The smallest division of time; The time it takes for one subatomic particle to leave its space and to move into another space is called 'samaya'
Samayik	Meditative introspection; Being the Self and 'seeing' the self
Samaysaar	Essence of the smallest fraction of time; The Self
Sambhav	Intent of equanimity
Sambhave nikal	To settle with equanimity
Samkit	Right vision; Right belief
Samkiti	Self-realized
Sampradaya	Religious sect
Sampurna saiyam	Complete discipline
Samsaran	Constantly evolving
Samsaran marg	Path of natural and spiritual evolution; A path of evolution for every living entity
Samvaad	Discourse
Samvar	Blockage; Stoppage of charging new karma

Samyak charitra	Conduct of the Self
Samyak darshan	Right vision; Enlightened view; Vision of the Self
Samyak Gnan	Knowledge of the Self
Samyak samjan	Right understanding
Samyaktva	Right understanding; Right vision
Sanchit karma	Accumulated karma
Sankalp	My-ness
Sankalpi-chetan	The extension of life in a non-living thing through 'My-ness'
Sankalp-vikalp	Worries and doubts
Sansar	The worldly life
Sansar-bhaav	Worldly intent
Sansari	Worldly
Santo	Saints
Santosh	Satisfaction
Sapeksha	Depends on context: With expectations; Relative
Sarad	Flexible; Straightforward
Saradata	Straightforwardness
Sarvagnya	Knower of all elements
Sarva-vyaapak	All-pervading; Omnipresent
Saspruha	With interest
Sat	The Eternal; The Self
Sat-chit-anand	The awareness of the eternal is bliss
Satsang	Gathering of Self-realized beings
Satta	Realm
Satya	Truth
Satyug	Era of unity in mind, speech and acts
Seva	Service
Shakti	Energy; Strength; Power
Shaligram	A rock turns into the shape of an idol;

Shaligrams are symbolic round stones that represent the lingam in the worship of Lord Shiva

Shalya	Internal torment
Shanka	Suspicion
Shanti	Peace
Sharanu	Protection
Shata	Pleasant
Shata vedaniya	Experience of pleasure
Sheth	Wealthy businessman
Shiva	The Self; The absolute
Shraddha	Faith
Shree Simandhar	Current living Tirthankar
Swami	
Shrikhand	Yogurt pudding
Shrimad Rajchandra	Also known as Krupadudev, Gnani Purush of the Kramic path who became enlightened
Shrutagnan	Scriptural knowledge through listening
Shubha	Auspicious
Shuddha	Pure
Shuddhatma	Pure Soul
Shuddha upayog	Pure applied awareness as the Self
Shuddhikaran	Inner purification
Shukladhyan	Meditation as the Self
Shunyata	State of no mind/mindless state, no vibrations
Shushupti	Dreamless sleep
Siddha	Absolutely liberated One; 'siddha' also means: To accomplish
Siddha gati	Location of the Siddhas; Abode of the absolute liberated Souls

Siddha kshetra	Location at the crest of the universe where all liberated Souls ascend and reside eternally
Siddhantik	Involving principle
Siddhants	Irrefutable principles that accomplish the ultimate
Siddhis	Special spiritual energies
Smaran shakti	Memory power
Smruti	Memory
Sookshma	Subtle
Sookshmatam	Subtlest
Sookshmatar	Subtler
Spandano	Vibrations
Spashta vedan	Clear and distinct experience
Spruha	Desires
Sthapana	Instillation of an idol
Sthirata	Stillness
Sthool	Gross; Overt
Sthool karma	Karma experienced with the five senses
Sthool maun	Overt silence
Sukh	Happiness
Swa	The Self
Swabhav	Innate nature; Also nature of the Self
Swabhav-bhaav	The Self
Swabhavik	Natural
Swabhavik purusharth	'Effort' to remain as the Self, "Knowing" and "Seeing"
Swabhav jagruti	Awareness as the Self
Swabhav karma	Natural state of "Knowing" and "Seeing"
Swachhand	To understand and do according to one's own intellect
Swa-dharma	Being the Self

Swadhyaya	Study of the Self
Swavalumban	Dependency on the Self
Swanubhav	Experience of the Self
Swa-parinati	The natural state of the Self
Swa-purusharth	Constant awareness and conduct as the Self
Swaroop	The Self
Swaroop Gnan	Knowledge of the Self
Swayam-buddha	Spontaneous Self-realization
Swayam kriyakari	Works by itself
Syadvaad	Speech that is accepted by all and hurts none; Speech which accepts all viewpoints and never hurts anyone's viewpoint
Taal	Beats and rhythm of the drums
Tanmayakar	To become absorbed; To become engrossed
Tantili vani	Speech associated with lingering effect; Speech with the link of continual hurt
Tapa	Penance
Tapobud	Energy of penance
Tarantaaran	A Savior; He has crossed the ocean of the worldly life and he can help others across as well
Tarchhod	Contempt; Dismissing with contempt; Contemptuous rejection
Tattva	Eternal element
Tattva drashti	Elemental vision
Tattva swaroop	Form of eternal element
Tiraskar	Scorn
Tirthankar	Absolutely enlightened One; The Absolute Savior
Tiryancha gati	Lower life-forms; Animal life-form

Trupti	Contentment
Trushna	Desire
Tyaag	Renunciation
Tyaagi	Renouncing the worldly life
Udaseen bhaav	Devoid of worldly attachment
Udaseenta	Indifference
Udaya-bhaav	Intent that arises due to the unfolding of past karma
Unodari	Eating less food than what one has appetite for
Upadhi	Externally induced problems
Upadaan	Spiritual readiness
Upashraya	A short-term monastic domicile; Jain Monastery
Upayog	Applied awareness; Focused concentration
Updesha	Spiritual discourse; Preach
Upmaan	Insult
Vaad	Debate
Vachanbud	The energy and power of words
Vaikunth	God's abode
Vairagya	Dispassion towards the worldly life
Vani	Speech
Vaniks	Business class
Vartan	Conduct
Vastu	Eternal element; The Self
Vastupal-Tejpal	Two brothers in the thirteenth century, who built a temple dedicated to the 22 nd Tirthankar Lord Neminath
Vastutva	Elemental substance; The Self; Self-realization
Vedanta	Philosophy taught by the Vedas, the most ancient scriptures of India

Veyr	Enmity; Vengeance
Vibhav	Attribute that is not of the Self; 'I am Chandulal'; Extra intent
Vidhi	Special energizing blessings of the Gnani Purush; The prayers which are given in Charan Vidhi
Vignan	Science
Vingnanghan Atma	The Absolute Soul
Vikalp	The belief of 'I am Chandulal'
Vinaya	Humility
Vinaya dharma	Religion of humility
Viparit darshan	Wrong vision
Viradhana	Negative talk; Criticism and opposition
Vishamta	Attachment-abhorrence
Vishay	Sense pleasures
Vishay sukh	Pleasures of the senses
Vishesha	Extra
Vishesha bhaav	Extra-expression of intent
Vishesha parinam	Extra result
Vishrasa	Pure parmanus
Vismruti	Not remembering
Vitarag	The fully enlightened beings who have no attachment or abhorrence
Vitaragata	Void of any attachment
Vitarag bhaav	Complete non-attachment from within
Vitaragi Purush	Self-realized being, who is free from all the worldly attachments
Vitarag vani	Speech that is free of attachment or abhorrence
Vivaad	Dispute; Controversy
Viyog	Dissipation of the circumstances
Vrat	Vows

Vrutti	Tendencies
Vyaapak	Which makes one bring about pervasiveness
Vyaapya	The property of being all pervasive
Vyadhi	Physical suffering
Vyagra	Restlessness
Vyashiti	Individual
Vyavahar	Worldly interactions; Also means from relative viewpoint; Worldly perspective
Vyavahar dharma	Worldly religion
Vyavahar jagruti	Awareness of worldly life interactions
Vyavasthit	Scientific circumstantial evidence
Vyavasthit shakti	The energy of scientific circumstantial evidence
Yama	self-control
Yogi Purush	One who has attained the final union with the Self
Yug	Era



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'Dadavani' Magazine is published Every month

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Aptavani – How Functional!

These words are of the Gnani Purush and they are fresh. Its phases (paryaya) are current and therefore all your phases change as you read it, and bliss (anand) continues to express. Some can even attain the right vision (samkit) in this way. This is because this speech is the speech of the Vitarag. Speech is only worthy if it is without attachment or abhorrence, and not otherwise. The speech of Lord Mahavir was without attachment and abhorrence, and its effect is still going on after 2500 years. Therefore, even the speech of the Gnani Purush is effective; it will be for at least two to four generations for sure.

For liberation, there is no solution without the speech of a Vitarag.

-Dadashri



**Infinite Glory To The Manifest Lord Within
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ISBN 978-93-82128-19-9



9 789382 128199

₹ 100 Printed in India